

Complete Bibliography of Lonergan Studies

Extracted from the Lonergan Studies Newsletter

Introduction

The *Lonergan Studies Newsletter* provides an informal forum of contact and exchange for all persons interested in Bernard Lonergan's work. Father Lonergan celebrated his 75th birthday on December 17, 1979. To mark this occasion, the editors dedicated the Newsletter to him in gratitude for his work.

Terry Tekippe first discussed the idea of a Lonergan newsletter with Frederick Crowe during the Lonergan Workshop at Boston College in June 1976. At the 1979 Boston workshop, Michael O'Callaghan, who had just completed a dissertation at Tübingen on Lonergan, met Terry Tekippe and asked him about the projected newsletter. Together they sketched a proposal and presented it to the Workshop participants, who favorably responded and added several valuable suggestions.

In September 1979, Michael O'Callaghan sent the proposal to attendees at the 1979 Boston Workshop, inviting them to subscribe to the Newsletter. An expanded mailing list was compiled with the assistance of Fred Crowe at Regis College in Toronto, and people on this list received the proposal in November. Sponsored by the Lonergan Research Institute in Toronto, the first issue appeared in January 1980.

Terry and Michael worked together until Michael's death in 1986. Terry continued as editor until June 1988, when Fred Crowe took over. With the assistance of Bob Croken, Bob Doran, and Mike Shields, Fred stayed the course until December 1998, when Tad Dunne accepted his invitation to be editor. With the assistance of Henry Toenjjes, who, as former librarian at the Detroit Public Library, had all back copies of the newsletter, Tad converted the set to digital format and provided the full set of published LSNs online. With the irreplaceable assistance of research associates Danny Monsour (to 2011), Wayne Lott (to 2013), Justin Schwartz (to 2016), and Matthew Thollander (to 2019) he continued to provide the Lonergan Research Institute with both hard-copy and web-based versions of the newsletter.

The present document is intended for researchers. The aim is simply to provide a manageably small file to facilitate searches of specific terms and names. It includes all the bibliographic citations of published works as well as all reviews and dissertations that have appeared in the *Lonergan Studies Newsletter*. Omitted are the materials on upcoming conferences, unpublished papers and web-based materials, news about people in studies related to Lonergan's work, and all graphical materials. For fonts, the entire document uses only Ariel for headings and Times New Roman for text, all 11-point. To facilitate copy-pasting, there are no forced returns in any entry. By activating a "Navigation" pane, you can jump directly to any subsection in any issue. This document will be updated quarterly with each new issue of the *LSN*.

-Tad Dunne,
Editor, *Lonergan Studies Newsletter*

Publications

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

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

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

Unchanged from 2nd edition.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Contributors:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Crowe bibliography to 1977, pp. 328-29.

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

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

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

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

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

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

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

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

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

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

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

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

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

- Lamb, M., "The Production Process and Exponential Growth: A Study in Socio-Economics and Theology," pp. 257-307.
- Lawrence, F., "Political Theology and 'The Longer Cycle of Decline,'" pp. 223-55.
- Loneragan, B., "Religious Knowledge," pp. 309-27.
- Moore, S., "Christian Self-Discovery," pp. 187-221.
- McShane, P., "The Psychological Present of the Academic Community," pp. 27-68.
- Tyrrell, B., "On the Possibility and Desirability of a Christian Psychotherapy," pp. 143-85.
- McShane, Philip. *Loneragan's Challenge to the University and the Economy*. Washington: University Press of America, 1979.
- Dr. McShane, visiting Fellow of the Lonergan College, Montreal, published this book on the occasion of Lonergan's 75th birthday.
- Meynell, Hugo, "On Objections to Lonergan's 'Method,'" in *The Heythrop Journal* 19(1978), pp. 405-10.
- Nilson, Jon. *Heel's Phenomenology and Lonergan's Insights A Comparison of Two Ways to Christianity*. Meisenheim am Glans Verlag Anton Hain, 1979.
- O'Brien, W., "A. Methodological Flaw in Tracy's Revisionist Theology," in *Horizons (CTS)* 5(1978) pp. 175-84.
- Parker, James V., "Bernard Lonergan and Doctrinal Pluralism," in *Bijdragen (Nijmegen)* 39(1978), pp. 152-72.
- Reiser, William E., *What Are They Saying About Dogma?*, New York: Paulist Press, 1979.
- On Lonergan, see especially pp. 22-27.
- Roach, R., "Nature and Praxis," in *Communio* 5(1978), pp. 252-74.
- Conn, Walter E., "Ethical Style for the Creative Conscience," in *Louvain Studies* 7(1979), pp. 183-94.
- Doran, Robert M., "Aesthetic Subjectivity and Generalized Empirical Method," in *The Thomist* 43(1979), pp. 257-78.
- Doran, Robert M., "Jungian Psychology and Lonergan's Foundations: A Methodological Proposal," in *Journal of the American Academy of Religion* 47 (1979), Supplement G, pp. 23-45.
- Hefling, Charles C., Jr., "Liturgy and Myth: A Theological Approach Based on the Methodology of Bernard Lonergan," in *Anglican Theological Review* 91 (1979), pp. 200-23.
- Loewe, William P., "Dialectics of Sin: Lonergan's *Insight* and the Critical Theory of Max Horkheimer," in *Anglican Theological Review* 61(1979), pp. 224-45.
- Smith, Marc, "Is There a Thomistic Alternative to Lonergan's Cognitive Structure," *The Thomist* 43(1979), pp. 626-36.
- Teske, Roland J., "Omniscience, Omnipotence, and Divine Transcendence," in *The New Scholasticism* 53(1979), pp. 277-94.

Publications

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dissertations & Theses

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

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

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

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

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

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

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

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

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

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

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

Publications

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Loneragan's first series of lectures on *Insight*, known for twenty years as "The Halifax Lectures," have been edited, rewritten and extensively indexed by Mark and Liz Morelli and are now available in book form. Price is \$11.95; instructors who wish to consider this book for use in their courses may obtain a free copy. Write or send money order to The Edwin Mellen Press, P. O. Box 450, Lewiston, NY 14092.

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

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

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

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

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

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

Reviews

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

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

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

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

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

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

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

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

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

Dissertations & Theses

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Publications

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Occasionally draws on Lonergan's work.

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

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

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

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

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

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

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

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

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II. Biblical Orientations:

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III. Soteriology

"Towards a Responsible Contemporary Soteriology" William Loewe);

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

"Alienation and Reconciliation" (Nancy Ring).

IV. Ecclesiology

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

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

"Consciousness in Christian Community" (Tad Dunne).

V. Ethics:

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

"Bioethics as Anamnesis" (David Roy);

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

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

VI. Language and Literary Criticism:

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

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

VII. Phenomenology:

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

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

VIII. Socio-Political Orientations:

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

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

"Horizontal Diplomacy" (Mark Morelli).

IX. Natural Science and Mathematics:

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

"From Body to Thing" (Joseph Flanagan);

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

X. Macroeconomics:

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

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

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

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

I. Exigences de la culture contemporaine:

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

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

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

II. Fondements religieux universels:

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

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

III. Theologie et sciences humaines:

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

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

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

IV. Pratique de la théologie:

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

Les origins du réaïsme chretien (1972/Jacques Marcoux), 163-81;

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

V. Engagement dans l'histoire:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Quijano, Francisco, "E1 Método Trascendental en Teologia," in Varii, *Liberacion y Cautiverio, Debates en torno al método de la teologia en América Latina*. Encuentro latinoamericano de Teologia, Agosto, 1975. Mexico, D.F., 1976.

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

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

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

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

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

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

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

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The contents are:

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

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

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

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

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

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

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

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

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

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

Publications

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

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

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

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

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

A study of Catholic identity, past and present.

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

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

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

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

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

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

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

Dissertations & Theses

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

This study provides a methodological exploration of Christian theology's foundations in religious experience as envisaged within the theological method of Bernard Lonergan. The study has three sections. The first sets out Lonergan's explanation of the role of religious conversion within transcendental method and religious conversion's function as the theological principle in method. The second offers a presentation and development of Lonergan's statements on the outer ecclesial word as complementary principle to transcendental religious conversion. The third indicates the mediation of the psychic movement of symbols which envelopes both the reception of the ecclesial word and transcendental religious conversion. This last section draws upon Robert Doran's development of Lonergan's method. The study concludes that the contemporary quest for understanding Christian

religious experience is satisfied by the appropriation of its transcendental, ecclesial and psychic aspects and, further, that Christian religious experience apprehended in this concrete fashion would function as theological principle in the foundations of Christian theology. -A limited number of copies available at present. Write Frank Fletcher, MSC, St. Paul's Seminary for Late Vocations, P.O. Box 13, Kensington, N.S.W., Australia.

Publications

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

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

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

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

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

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

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

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

Reviews

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

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

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

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

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

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

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

Insight, so uncritically, at least as far as L's. mathematics was concerned. Finally, the author gives his personal evaluation (more positive) of L's. overall achievement.

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

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

Publications

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

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

Cahill, P. *Mended Speech: The Crisis of Religious Studies and Theology*. New York: Crossroad, 1982. The author relates his work, *passim*, to Lonergan's thought.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

With reply by Burrell, pp. 81-82.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The relevance of transcendental method to pastoral theology.

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

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Reflects on consciousness and religion.

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Classicist vs. empirical notions of culture and liturgy.

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Podgrajzek, Alojz. *A Comparative Study of Faith in Lonergan's Insight and Method in Theology*. Regis
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Loneragan, Bernard. *Conoscenza e Interiorità. _Il Verbum nel pensiero di S. Tommaso*. Translation of *Verbum: Word and Idea in Aquinas*. Edited by Natalino Spaccapelo. Bologna: EDB, 1984.

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

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

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

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

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

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

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

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

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

Uses Lonergan: cf. pp. 377-79.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reviews

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dissertations & Theses

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

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

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

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

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

The dissertation compares critically the horizons of Lonergan and Rogers (et al.) on the process and goal of personal development within the interpersonal context as well as within the context of community, in order to try to show (in an appendix) how Lonergan's genetic method affords some insight into the process of development within the sequence of higher sublated integrations of feeling, of truth, of goodness and of love in the truly "fully functioning" (Rogers), "self-transcending" (Lonergan) person. Address: Holy Cross College, Clonliffe, Dublin 3, Ireland.

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

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

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

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

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

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

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

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

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

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

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

Occasional use of Lonergan's ideas.

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

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

Long, Edward LeRoy. "Trends and Problems in Contemporary Ethical Reflection: A Bibliographical Essay." *Journal of Religious Ethics* 11:3-22 (1983)

Discusses Walter E. Conn, *Conscience...* on pp. 15-16.

Mueller, Denis. "Le pare methodologique de B. Lonergan." *Revue de théologie et de philosophie* 25:37-44 (1975).

A review article on Lonergan's *Method in Theology*.

Navone, John. *Gospel Love: A Narrative Theology*. Toronto: Michael Glazier, Inc., 1984.

The author presents the four Gospels as four stages of self-transcendence in response to the gift of God's love.

Pambrun, James. A brief review article of *Lonergan's Workshop: Vol. IV*, in *Eglise et théologie* 15: 245-46 (1984).

Reviews

With Walter Kasper's permission, the following review of T. Tekippe (ed.), *Papal Infallibility: An Application of Lonergan's Theological Method* (see *Newsletter* 4/2, 1983) has been translated from a German original in the *Theologische Quartalschrift* 164:2.30-31 (1984). It seemed particularly interesting for the German viewpoint it offers on Lonergan studies:

This noteworthy publication is the result of a team effort lasting a biblical seven years; it must be judged worthwhile in three different respects:

1. The team publication offers something previously unavailable in this field: a solid overview of the biblical, patristic and scholastic sources of the doctrine of infallibility; the controversies from Ockham and Luther to Febronius; the history of the definition in the First and Second Vatican Councils; as well as a survey of the postconciliar discussions raised, above all, by Hans Küng. The copious footnotes make the German reader familiar with, besides the literature already generally known here, the less known or totally unknown literature of the English speaking world. The person who is interested in factual information will be grateful for this achievement alone. Because of the wealth of information and the multiplicity of details it is, naturally, impossible to provide a concise summary.

2. Of especial interest is the way that the infallibility debate, at a distance of space and now also of time, has been taken up and carried forward in the sphere of American theology. Well informed, impartially weighed and differentiated, it has concurred in the end on a "moderate infallibilism." This last term originated with the Lutheran theologian G. Lindbeck, has been taken up by A. Dulles (p. 389 n. 6) and is in the above-mentioned volume defended especially by R. Kress. Kress' treatment, formulated in a happily straightforward style, clearly and decisively sets aside all the polemic, rhetoric, logical short-cuts and pseudo-arguments of which this debate has been full, in order to come to the matter itself, and carry it forward. Philosophically Kress exposes the untenability and self contradiction of the criticism of propositional truth (p. 274ff), as well as does T. Tekippe himself (p. 230f); theologically Kress envisions the problem of infallibility in its only appropriate context: a sacramental understanding of the Church (p. 284ff). The two contributions by G. Fagin move in the same direction.

Taking a larger view, beyond the contributions of the work at hand, of the other literature abundantly cited and used there (especially the works of A. Dulles, J. Hughes, McSorley, J. Ford and others, as well as the collection edited by J. Kirvan in *The Infallibility Debate*, New York 1981), one doesn't get the impression that in "professional" Catholic American theology the voices which are heard in the documentation volume of L. Swidler, *Küng in Conflict*

(Garden city, N.Y. 1701), alone define the field. A person is much better able to distinguish between the "moderate" infallibility, such as was defined at Vatican I and II, and the excessive ultramontane theoretical and practical explanations, which are often wrongly taken in the infallibility debate to be the only true interpretations and then the extremes contact each other are in turn criticized. The well-known results of the official Lutheran-Catholic dialogue, *Teaching Authority and Infallibility in the Church: Lutherans and Catholics in Dialogue IV* (Minneapolis: Augsburg, 1980) cited approvingly in the book under review shows that a moderate position is ecumenically in no way hopeless, but can, at least in the USA, be discussed with some hope of success.

3. As the subtitle already indicates, the co-authors of this volume were interested in subjecting Bernard Lonergan's *Method in Theology* (New York 1972) to an experimental implementation on a concrete individual question, one discussed often and heatedly. This is so much the more significant, as Lonergan's transcendental method has often been criticized as too formalistic. This method has up until now been hardly discussed in German theology, while in the Anglo-Saxon theological world whole

Lonergan congresses take place, and a noteworthy Festschrift has been published (*Creativity and Method*. Edited by M.L. Lamb, Milwaukee, 1981).

As a result of this experiment one can well conclude that this method is throughout calculated to confer an order upon the theological discussion, and to bring somewhat under control and to objectify the *odium theologicum* and the all too biased or journalistic treatment of theological topics. That is already a great deal, in view of the very heated and polemical way the infallibility debate has been conducted.

Admittedly the method leads in the historical section to a certain awkwardness and repetition; especially from the hermeneutical point of view is it hardly possible to make a clear separation into three different functional specialties of Research, Interpretation and presentation of the overall context of History. But the real difficulties lie, as the authors themselves point out, in what Lonergan calls "Dialectic" and "Foundations," and so in the more systematic sphere (understanding systematic in its ordinary, wider sense, and not in Lonergan's narrower meaning), more precisely in the fundamental significance that Lonergan ascribes to conversion. The authors operate out of the conviction that, in Lonergan's view, fundamental personal options, presuppositions, intellectual horizons and so on, which stand "behind" opposing positions, must be brought out into the open and objectified (cf. esp. p. 197). They must however finally admit a certain naivete (p. 325) and too high a degree of abstraction in this method (p. 327), leaving aside altogether the fact that, while a judgment about the intellectual and moral conversion of an author may possibly be admissible, a judgment about his religious conversion, especially in the case of a living person, would be highly arrogant (cf. p. 229), and could easily lead back to the dark times of Reformation and Counterreformation polemics. But of what use is a methodical criterion, which a person cannot in practice employ? From a purely pragmatic point of view, the authors are consistently on the right track when they affirm that the method is no automatic process, but rather a vision and a coherent whole of creative proposals and guidelines; the concrete application of the method in no way renders superfluous the creativity and the competence of the individual scholar (p. 332). A final judgment on Lonergan's initiative would have to discuss his entire concept of transcendental theology, a project which understandably exceeds the scope of the work under discussion.

Within all the limitations that attend such a teamwork prolonged over years (on this see pp. 329ff), this work will be recognized as a successful and important contribution to a discussion which, with all its often slanted and distorted ways of stating the question, still has the advantage of raising an until now overlooked, and perhaps even repressed, fundamental methodological question. Surely, that discussion has not yet come to a conclusion. But the volume under review shows at least the boundaries within which Catholic theology may operate, with some prospect of reaching a wider consensus.

Dissertations & Theses

Doyle, Dennis M. *The Distinction Between Faith and Belief and the Question of Religious Truth: The Contributions of Wilfred Cantwell Smith and Bernard Lonergan*. Directed by William Loewe at Catholic University, 1984.]. DAI: 45/1984-85, 3668-A.

Budenholzer, Frank. *Unity and Pluralism: _A Study of the Theological Method of Bernard J.F. Lonergan*. Directed by Zachary Hayes at Catholic Theological Union (Chicago), 1974. Master's thesis.

Publications

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

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

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

Uses Lonergan to develop a contemporary understanding of purgatory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reviews

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

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

Dissertations & Theses

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

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

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

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

Publications

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

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

Editor's Introduction. Pp. 1-2.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Previously unpublished.

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

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

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

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

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

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

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

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

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

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

"A Post-Hegelian Philosophy of Religion." Pp. 202-23. (See *Newsletter* 4:91983).

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

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

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

"Unity and Plurality: The Coherence of Christian Truth." Pp. 239-50. (See *Newsletter* 5:91984).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dissertations & Theses

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

Publications

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

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

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

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

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

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

Editor's Notes (iii-iv).

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

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

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

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

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

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

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

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

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

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

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

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

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

Reviews

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

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

Dissertations & Theses

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

Tom Cooper's abstract: The thesis is divided into three parts. 1) An introductory chapter relates how Mozart's Cherubino asked whether what he felt for Susanna was love or something else. I suggest that this is the universal religious question. Until Lonergan Catholic theology neglected the notion of conversion. Chapters 2 to 8 examine the historical reasons for this, making use of Lonergan's critique of classicist theologies which neglected the existential subject and reified the supernatural. I argue that Lonergan has made a major contribution by retrieving for conversion its central role in theology. 2) In chapters 9 to 18 I examine Lonergan's disjunction of consciousness and knowledge. I criticize the notion of consciousness, as found in Freud and Jung, noting the conceptual difficulties inherent in their identification of consciousness with knowledge understood as perception. I suggest that Lonergan's account of consciousness is epistemologically superior to that currently operative in most depth psychology. It allows for the critical control of psychiatric evidence, rejecting the notion of an unconscious, arguing that all that is conscious is not necessarily known. 3) In chapters 19 to 23 I examine Lonergan's claim that grace is conscious but may be misunderstood and unrecognized, comparing it to Rahner's notion of anonymous Christianity. I discuss Lonergan's claim that falling in love, whether with another human or with God, subverts the normal priority of knowledge over love, noting the danger of its uncritical misuse. I argue that Lonergan's formulation of three conversions and Doran's postulation of a fourth results in splitting consciousness. The claim that in matters of the heart love precedes knowledge is a relic of the faculty psychology which Lonergan rejects. I argue that a recovery of Aquinas' aesthetics with its stress on the heart as the perichoresis of knowledge and love will provide a viable critique of spiritual discernment. Tom writes that anyone who wants a copy can get one from him for the price of photocopy and postage. The thesis is long 312 pages so at present exchanges, that would probably be about \$30. Address: The Presbytery, 1 Meeting Lane, Towcester, NN12 7JX England.

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

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

Publications

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dunne, Tad. "Trinity and History." *Theological Studies* 45:139-52 (1924).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Publications

Loneragan, Bernard. *De Bono et Malo*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Marsh, James L. "Feature Book Review." *International Philosophical Quarterly* 25:201-206 (1985).
A review of John D. Caputo, *Heidegger and Aquinas: An Essay on Overcoming Metaphysics* (Fordham U. Press, 1982). Presents alternative to Caputo, based on transcendental Thomism, mostly Lonergan's.
- Meyer, Ben E. "Conversion and the Hermeneutics of Consent." *Ex Auditu* 1:36-46 (1985).
A commentary on, and response to, Stuhlmacher's 1977 essay on "Historical Criticism and Theological Interpretation of Scripture: Toward a Hermeneutics of Consent." The relevance of Lonergan's work to biblical hermeneutics is treated. The periodical is an annual of the Frederick Neumann Symposium on Theological Interpretation of Scripture, Princeton Theological Seminary. Subscriptions: Pickwick Publications, 4137 Timberlane Drive, Allison Park, PA 15101.
- Moore, Sebastian. *The Inner Loneliness*. New York: Crossroad, 1982.
- Moseley, Romney M. "Faith Development and Conversion in the Catechumenate." In Robert D. Duggan (ed.). *Conversion and the Catechumenate*. New York: Paulist Press, 1984.
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Discusses Rahner and Lonergan (ch. 1) as well as Lonergan and Tracy (ch. 2); see also the Conclusion.
- Quinn, John R. "Faith: The Root of the Theological Enterprise." *CTSA Proceedings* 40:226-29 (1985).
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- Reiser, William J. "The Theologian as 'Truth-ful.'" *The Irish Theological Quarterly* 50:118-33 (1983-84).
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- Scannone, J. "Hombre-trabajo-economia. Aporte al tema a partir de la antropologia filosofica." *Stromata* 41:316 (1985).
Uses many ideas of Lonergan and Lamb to study the papal encyclical, *Laborem Exercens*.
- Sheehan, Mary Ellen. "Theological Reflection and Theory Praxis Integration." *Pastoral Sciences* 3:25-38 (1984).
- Shorter, Aylward. *Revelation and its Interpretation*. London, Chapman, 1983.
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- Szaszkeiwicz, Jerzy. "Soluzione del Problema Critico nel Pensiero di B. Lonergan." *Aquinas* 27:205-14 (1984).
- Vertin, Michael. "The Resurrection, Reconstructive Hermeneutics and Foundational Theology: A Discussion Summary." *CTSA Proceedings* 40:181-83.
Summary of remarks of F Fiorenza Metz, Lawrence and Vertin.
- Walmsley, Gerald. "Investigating Lonergan's Inaccessibility." *The Heythrop Journal* 26:47-56.
- Walter, James J. "The Foundations of Christian Moral Experience." *Eglise et theologie* 16:169-83 (1985).
- Webb, Eugene. "The Pneumatology of Bernard Lonergan: A Byzantine Comparison." *Religious Studies and Theology* (Commemorative Issue) 5:13-23 (1985).
- Wilson-Kastner, Patricia. *Faith, Feminism and The Christ*. Philadelphia: Fortress Press, 1983.

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

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

Reviews

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

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

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

Dissertations & Theses

The following is a Master's thesis:

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

Completed for the MTh in November, 1985 at Regis College, Toronto, with Fred Crowe as director and Robert Doran and Dan Donovan as examiners. "The basic purpose of the thesis is to show how Lonergan addresses the concerns of those who see hermeneutical issues extending beyond interpretation, but also show how Lonergan avoids falling into the position of making hermeneutics everything in theology." Ivan would be happy to supply copies of the thesis to those interested for the cost of duplication and postage; it is about 185 pp. Address: 1081583rd Ave., Edmonton, Alberta T6E 2E6. Ivan adds the following personal notes: "Thank you for all your hard work on the *Newsletter*. Every issue is of great interest to me. You provide an essential service. P.S. To the best of my knowledge my thesis is the only one on Lonergan written for the most part in the Canadian arctic!"

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

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

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

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

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

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

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

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

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

Publications

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

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

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

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

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

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

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

Makes some use of Lonergan in a study of Aquinas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reviews

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Publications

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Crowe, Frederick E. "Bernard Lonergan y la teologia de la liberacion." *Anuario de Humanidades: Universidad Iberoamericana* (Mexico City) 8:11-23 (1984-85).

Finnis, John. *Fundamentals of Ethics*. Georgetown University Press, 1983.

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

Fitzpatrick, Joseph. "Conversion in *Anna_Karenina*." *Universities Quarterly* 40:121-36 (1986).

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Gispert-Sauch, G. "Theology of Religions: A Review Article." *Vidyajyoti* 49:465-74 (1985).

Griffin, Emilie. *Turning: Reflections on the Experience of Conversion*. Doubleday: New York, 1980.

- Keefe, Donald J. "A Methodological Critique of Lonergan's Theological Method." *The Thomist* 50:28-65 (1986).
- Kwan, Carlo. "B. Lonergan's Notion of Being." *Universitas: Monthly Review of Philosophy and Culture* (Taiwan) 12:826-32 (1985).
- Lenfers, Dietmar. *Search for Truth: A Student's Manual of Epistemology*. Major Seminary, Adigrat (Africa).
- Madden, Peter. "From the Enlightenment to Enlightenment." In Margaret Press and Neil Brown (eds). *Faith and Culture: A Pastoral Perspective*. Catholic Institute of Sydney, 1984, pp. 146-58.
- Meynell, Hugo. *The Theology of Bernard Lonergan*. Chico, CA: Scholars Press, 1986.
- Morelli, Mark D. *Philosophy's place in culture: A Model*. Lanham, MD: University Press of America, 1984.
- Navone, John. "Narrative Theology: One Approach." *Milltown Studies* 16:49-55 (1985).
- Newport, John P. "Representative Contemporary Approaches to the Use of Philosophy in Christian Thought." *Review and Expositor* 82:507-19 (1985).
- O'Hear, Antony. *Experience, Explanation and Faith: An Introduction to the Philosophy of Religion*. London: Routledge & Kegan Paul, 1984.
- Sala, Giovanni B. "Bernard J.F. Lonergan, S.I.: il contributo di un teologo per una filosofia cristiana." *Rassegna di Teologia* 26:529-52 (1985).
- Streeter, Carla Mae. "On Being Real." *Diotima* (Collegeville, MN) 7:3,5 (March 19, 1986).
- Streeter, Carla Mae. "Aquinas, Lonergan, and the Split Soul." *Theology Digest* 32:326-40 (1985).
- Wickham, John. "North American Spirituality: The Lonergan Contribution." *Compass: A Jesuit Journal* (Toronto) 4:6-10 (Summer, 1986).
- Ysaac, Walter L. "The 1986 Philippine Revolution: An Interpretation." *The Third World and Bernard Lonergan: A Tribute to a Concerned Thinker* (cf. Newsletter 7:4 March, 1986).

Dissertations & Theses

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

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

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

The thesis seeks to substantiate that religious love, in the thought of the Canadian Jesuit and methodologist Bernard Lonergan, makes a significant contribution to hermeneutical theory and that theory's completeness for theological involvement in transcultural religious dialogue. The study proceeds along three lines. First, it considers the hermeneutical context itself, a sketch of its development, the current hermeneutical debate and its specific problems brought into relief by the scholarship of Betti, Ricoeur, Heidegger, Habermas, Apel, and Gadamer, and the focusing of what needs to be addressed if the seeming impasse in hermeneutical theory is to be dissolved. Second, it presents the thought of Bernard Lonergan, and in particular Lonergan's shift to interiority analysis. This differentiation of consciousness in the interpreter is entered by the subject when one appropriates one's own cognitional operations, can name, distinguish, and relate them. The entrance into interiority by the interpreter, through a heightening of consciousness that moves behind both theoretical and commonsense modes of thought, creates a potential viewpoint that is universally inclusive of any and all viewpoints. This change of the horizon of the interpreter is a change in hermeneutical consciousness itself, one that must be accounted for in an integral hermeneutics (Gadamer). Third, when the interpreter has entered into a relationship of love, and in particular religious love, the universal viewpoint undergoes a significant change. That viewpoint now includes a consideration of transcendent Mystery. The effects of such a change can be named, distinguished, and related to one another and to the interpretive task itself as carried on by deliberate conscious operation in hermeneutical endeavor. The study closes with a beginning application of its findings to the project of the reconstruction of Catholic Christian theology itself to enable its theologians to enter credibly into dialogue with the empirical sciences and with world religions.

Publications

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

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

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

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

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

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

Modeled on Lonergan's functional specialties.

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

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

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

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

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

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

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

Japanese with English summary.

Kerans, Patrick. "Hope, Objectivity, and Technical Culture." *Continuum* 7:570-82 (1969).

Latourelle, Rene. "La scomparsa di un grande teologo: Bernard Lonergan, SJ (1904-1984)." *Informazioni PUG* (Pontificia Universita Gregoriana, Rome) 17:16-18 (1985) .

Lawrence, Fred. "Transcendence as Interruption: Theology in a Political Mode." In Alan M. Olson and Leroy S. Rouner (eds.) *Transcendence and the Sacred*. University of Notre Dame Press, 1981.

Liddy, Richard. "What is Truth?" *Catholic Charismatic* 3:26-29 (Dec. 1978-Jan. 1979).

Martinez, Edmundo. "Promotion of Faith and Justice and the Philippine Jesuit University." *Philippine Studies* 29:477-500 (1981).

McCarroll, Joseph. *Journey to the Centre of the Person*. Dublin: Radix Press, 1986.

McCool, Gerald. "An Alert and Independent Thomist: William Norris Clarke, SJ." *International Philosophical Quarterly* 26:3-22 (1986).

Meynell, Hugo. "Aspects of the Philosophy of Kai Nielsen." *Dialogue* 25:83-92 (1986).

- Morelli, Elizabeth A. *Anxiety: A Study of the Affectivity of Moral Consciousness*. Lanham, MD University Press of America, 1985.
- Navone, John. "Narrative Theology and its Uses: A Survey." *The Irish Theological Quarterly* 52:212-30 (1986).
- Perez Valera, Eduardo. "The Achievement of Bernard Lonergan." *Katorikku Kenkyu* (Catholic Studies) 24:15588 (1985).
- Japanese text with English summary. Same article in *Philosophical Studies* (Tokyo) 12:81-113 (1986) .
- Perez Valera, Eduardo. "The Roots of Bernard Lonergan's *Insight*." *Katorikku Kenkyu* (Catholic Studies) 25:25-55 (1986) .
- Rigali, Norbert J. "The Unity of Moral and Pastoral Truth." *Chicago Studies* 25:224-32 (1986).
- Robert, Pierre. "Le Lonergan Workshop 1986." *Science et Esprit* 38:241-43 (1986).
- Roy, Louis. "La contribution de Bernard Lonergan a la theologie contemporaine." *Studies in Religion/Sciences Religieuses* 14:475-85 (1985)
- Sala, Giovanni. "Bernard Lonergan, SJ: un teo logo esamina la propria mente." *La Nottola* (Pergola/Perugia) 4:35-50 (1985).
- Sala, Giovanni. "Das Apriori in der Erkenntnis: Zu einem Grundproblem der Kantischen Kritik." *Akten des 5. Internationalen Kant. Kongresses* 1:772-80 (1981).
- Sala, Giovanni. "Kants antithetisches Problem and Lonergans rationale Auffassung von der Wirklichkeit." *Gregorianum* 67:471-516 (1986).
- Scannone, J. "El Papel del Analisis Social en las Teologias de Liberacion contextualizadas." *Stromata* 43:137-58 (1986).
- Velez Velez, Juan Gregorio. "Para entender y vivir la inculturation." *Theologica Xaveriana* 36:81-99 (1986).

Publications

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

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

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

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

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

Lonergan's philosophy facilitates such a mutual completion. He develops a theory of cognitional operations as the basis and critical measure for philosophical thought, including metaphysics. He defines being heuristically, as the objective of the pure desire to know. And he defines the metaphysical elements of potency, form, and act as corollaries to the cognitional operations of experience, understanding, and judgment. But at the same time, his realist epistemology allows and encourages a repetition of cognitional theory itself from a metaphysical standpoint: the metaphysical elements are corollaries to cognition because they are principles of cognition; for, again, knowing is within being.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Byrne, Patrick H. and Keeley, Richard D. "LeCorbusier's Finger and Jacob's Thought: The Loss and Recovery of the Subject in the City." In Fred Lawrence (ed.). *Communicating a Dangerous Memory: Soundings in Political Theology* (supplementary issue of the Lonergan Workshop Journal, v. 6), 1987, pp. 62-111.

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

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O'Dwyer, Michael 'Buckingham-honours Bernard Lonergan S.J.' *The West-Quebec Post*. Vol. 93, No. 52 (Wednesday June 7 to Tuesday, June 13, 1989), p.A1, with further photos, p.A3.

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- Marsh, James L. "Praxis and Ultimate Reality: Intellectual, Moral, and Religious Conversion as Radical Political Conversion." *Ultimate Reality and Meaning: Interdisciplinary Studies in the Philosophy of Understanding* [Toronto] 13 (1990) 222-40.
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McCool, Gerald A. *From Unity to Pluralism: The Internal Evolution of Thomism*. New York: Fordham University Press, 1989.

243 p. 24 cm. Again only occasional reference to Lonergan, but useful historical background; see p. 3, "we will locate the point at which the Thomism of Rousselot and Marechal evolved into the independent theologies of Rahner and Lonergan."

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O'Keefe, Mark. *What are they saying about social sin?* New York/Mahwah: Paulist Press, 1990.

118 p. 20 cm. For Lonergan studies, see ch. 5, "Lonerganian Perspective on Social Sin," and ch. 6, "Social Conversion."

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180 p. "... I have used the methodological approach of Bernard Lonergan, with his eight functional specialties and four conversions" (p. 177).

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Pambrun, James R. "Ricoeur, Lonergan, and the Intelligibility of Cosmic Time." *The Thomist* 54 (1990) 471-98.

Pavlishek, Keith J. "The Real John Courtney Murray." *First Things* [New York] (October 1990) 46-49.

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Scagliotti, Maureen. Letter, under title [Editor's?] "More on Moore." *Crisis* 8/9 (October 1990) 10-11.

On Moore/McInerny exchanges.

Anon. "Sex Revolves around Love." *Overview: A Continuing Survey of Issues Affecting Catholics* [Chicago] 24/12 (December 1990) 4-5.

On S. Moore's article in *The Tablet* (October 7, 1989).

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Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.

Phan, Peter C. *The Living Light* [Washington, DC] 26 (1989-90) 279-80.

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- Schall, James V. *Homiletic & Pastoral Review* [New York] 90/11-12 (August-September 1990) 88-89.
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Beuchot, Mauricio. *Conocimiento, Causalidad y Metafísica*. Xalapa, México: Universidad Veracruzana, 1987.

191 p. 21 cm. Follows Lonergan on the critical problem (p. 5); ch. 2 is, with slight changes, the author's contribution to volume 10 of *Humanidades Anuario* (on Lonergan--see 11/90/19).

Cahill, P. Joseph. "Is Theology Necessary to Religious Studies?" *Religious Studies and Theology* 9 (1989) 27-34.

Considers positions of M. Meslin, N. Smart, and Lonergan.

Clore, Victor. "Of reunions, remembering and relearning." *The Michigan Catholic*, October 26, 1990, p. 7.

Recalls study under Lonergan in Rome.

Doran, Robert M. "Lonergan, Bernard (1904-1984)." Rodney J. Hunter (General Editor), *Dictionary of Pastoral Care and Counseling* (Nashville: Abingdon Press, 1990) 664.

Fallon, Timothy P. (ed.). *West Coast Methods Institute Newsletter*. Mailed Dec. 6, 1990.

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Frisby, Mark E. "Lonergan's Method in Ethics and the Meaning of Human Sexuality." *The Ethics of Having Children: Proceedings of the American Catholic Philosophical Association* (Edited by Lawrence P. Schrenk) 63 (1989) 235-56.

Harrington, Donal. "Conversion and Moral Technology [sic]." *Milltown Studies* 26 (1990) 23-49.

Part 1 is on Lonergan and conversion, the rest of the article works out "some details of the kind of moral theology that might be consistent with the position of Lonergan as set forth above" (p. 31). ("Technology" seems to be a misprint for "Theology.")

Kennington, Paddy. "Bethlehem Star: Spiritual Direction in Social Action Ministries." *Review for Religious* 49 (1990) 803-817.

Describes stages in spiritual growth through social ministry, with reference to several spiritual masters, including Lonergan (p. 807). "The four stages of enlightenment for soup kitchen participants is based on Lonergan's transcendental method" (p. 817 n. 3).

McKinney, Ronald H. "Deconstructing Lonergan." *International Philosophical Quarterly* 31 (1991) 81-93.

Marsh, James L. "Reply to McKinney on Lonergan: A Deconstruction." *International Philosophical Quarterly* 31 (1991) 95-104.

Miller, Jerome A. "On the Way between Heidegger and Lonergan." *The Journal of Speculative Philosophy* 2/2 (1988) 63-88.

"The article is to be a chapter in a forthcoming book, *In the Throe of Wonder*, which SUNY Press is publishing" (author).

Morita, Kenji. *The Structure of Judgement according to Bernard Lonergan*. (In Japanese.) Sophia University, Tokyo, 1990.

66 p. "... graduation paper ... written under the guidance of Professor Pérez Valera."

Morris, William S. *Lectures on Contemporary Religious Thought*. Edited posthumously by J.D. Rabb, R.C.S. Ripley, M.E. Coates and D.M. Henderson. Kingston, Ontario: Ronald P. Frye, 1988.

228 p. 23 cm. Ch. 7 ("Bernard Lonergan," pp. 142-76) studies Lonergan on the limited basis of selected lectures and passages.

Mura, Gaspare. *Ermeneutica e Verità: storia e problemi della filosofia dell'interpretazione*. Roma: Città Nuova Editrice, 1990.

Section 4.12 (pp. 326-36, with notes, pp. 501-502), is titled "L'ermeneutica come verità e metodo: Lonergan."

Muratore, Saturnino. "La crisi della neoscolastica." S. Muratore (ed.), *Teologia e filosofia: Alla ricerca di un nuovo rapporto* (Roma: Editrice A.V.E., 1990) 135-67.

After examining three periods of scholasticism, with some reference to Lonergan, the author comes to "La crisi" (pp. 157-64) and "Quale futuro?" (pp. 164-67), with extensive reference to Lonergan in both parts. See also Cloe Taddei Ferretti, *ibid.*, 183-201, and in "Discussione": S. Muratore, pp. 235-39, and Sergio Ferraro, pp. 252-55.

O'Leary, Brian. "Prophecy, Refounding, Conversion." *Review for Religious* 49 (1990) 707-713.

Has paragraphs on conversion that seem based on Lonergan.

Pojman, Louis P. *Religious Belief and the Will*. London and New York: Routledge & Kegan Paul, 1986.

xiv, 258 p. 21 cm. Ch. 10 (pp. 84-91) is on "Modern Catholic Volitionalists: Newman, Pieper and Lonergan." There are other brief references.

Rakoczy, Susan. "Walking Together: Reflections on Lay Leadership Formation in Ghana." *Missiology: An International Review* 19 (1991) 59-68.

Describes mission experience and links it with Lonergan's analysis of conversion (pp. 63-65).

Rehg, William R. "Lonergan's Performative Transcendental Argument Against Scepticism." *The Ethics of Having Children: Proceedings of the American Catholic Philosophical Association* (Edited by Lawrence P. Schrenk) 63 (1989) 257-68.

Rende, Michael L. *Lonergan on Conversion: Development of a Notion*. Lanham, MD: University Press of America, 1991.

xi, 225 p. 23 cm.

Taddei Ferretti, Cloe. "Il Dio di Adama ed Eva." Saturnino Muratore (ed.), *Teologia e filosofia: Alla ricerca di un nuovo rapporto* (Roma: Editrice A.V.E., 1990) 183-201.

Extensive reference to Lonergan in final section, pp. 197-201; *passim* elsewhere. See also S. Muratore, *ibid.*, 135-67.

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Lonergan, Bernard. *Método en Teología*. See 10/89/1.

Extremeño, C.G. *Studium: Revista de Filosofía y Teología* [Madrid] 29 (1989) 351.

Libânô, J.B. *Perspectiva Teologica* [Belo Horizonte, Brazil] 21 (1989) 409.

Bacik, James. *Contemporary theologians*. See 11/90/1.

- Oosdyke, Mary Kay. *Horizons* 17 (1990) 339-40.
- Conn, Walter. *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender*. See 7/86/27.
- Arokiasamy, S. *Vidyajyoti: Journal of Theological Reflection* 54 (1990) 496-97.
- Conn, Walter (ed.). *Conversion: Perspectives on personal and social transformation*. See 1/80/5.
- Touchet, Francis H. *Journal of Psychology and Theology* 9 (1981) 190-91.
- Ford, David F. (ed.). *The Modern Theologians: An introduction to Christian theology in the twentieth century*. See 10/89/26 (Hugo Meynell).
- Heiser, W. Charles. *Theology Digest* 37 (1990) 277.
- Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. See 10/89/2.
- Donahue, Eugene L. *Review for Religious* 49 (1990) 939-40.
- Anon. *Doctrine and Life* 39 (1989) 325-26. (Brief notice in "Books and Tapes.")
- Haught, John F. *What Is God? How To Think About the Divine*. See 7/86/10.
- Hinsdale, Mary Ann. *Horizons* 17 (1990) 343-44.
- Lamb, Matthew L. (ed.). *Creativity and Method: Essays in Honor of Bernard Lonergan, S.J.* See 2/81/25-26.
- Kaufman, Paul L. *Journal of Psychology and Religion* 10 (1982) 373.
- Laporte, Jean-Marc. *Patience and Power: Grace for the First World*. See 9/88/26.
- van Beeck, Frans Jozef. *The Journal of Religion* 71 (1991) 110-111.
- Anon. *Doctrine and Life* 39 (1989) 50. (Brief notice in "New Books.")
- Meynell, Hugo A. *The Theology of Bernard Lonergan*. See 7/86/19.
- Daly, T.V. *Australian Biblical Review* 36 (1988) 92-93.
- Pojman, Louis P. *Religious Belief and the Will*. See 12/91/2.
- Evans, C. Stephen. *International Journal for Philosophy of Religion* 28 (1990) 47-51.
- Roy, Louis. *La foi en quête de cohérence*. See 9/88/20.
- Parrot, Rolande. *L'Eglise canadienne* 22 (1988-89) 127.
- Rulla, Luigi M. (co-author). *Anthropology of the Christian Vocation. I. Interdisciplinary Bases. II. Existential Confirmation*. See 9/88/20 & 10/89/27.
- Weber, Ph. *Revue théologique de Louvain* 21 (1990) 382-83.
- Anon. *Doctrine and Life* 39 (1989) 272. (Brief notice of vol. 2 in "New Books.")
- Sala, Giovanni B. *Kant und die Frage nach Gott: Gottesbeweise und Gottesbeweiskritik in den Schriften Kants*. See 11/90/3 & 15.
- Neufeld, Karl-H. *Zeitschrift für katholische Theologie* 112 (1990) 442-44.
- Smith, Francis R. *The God Question: A Catholic Approach*. See 10/89/27.
- Kealy, Seán P. *Doctrine and Life* 39 (1989) 391.

Theobald, Christoph. *Recherches de science religieuse* 78 (1990) 257-58.

Tracy, David. *Plurality and Ambiguity: Hermeneutics, Religion, Hope*. See 9/88/4, 10/89/3.

Kealy, Seán P. *Doctrine and Life* 39 (1989) 277-78.

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Loneragan, Bernard. "Prefacio (A la Primera Edición)." *Universitas Philosophica* [Bogota], No. 8, Junio 1987, Año 5, pp. 14-20.

Spanish translation by Francisco Sierra Gutiérrez of the published preface of *Insight*.

Loneragan, Bernard. "Prefacio inedito (June 1949 a Septiembre 1953)." *Universitas Philosophica*, No. 8, Junio 1987, Año 5, pp. 6-14.

Spanish translation by Francisco Sierra Gutiérrez of the original unused preface of *Insight*.

Baur, Michael. "On the Aim of Scientific Theories in Relating to the World: A Defence of the Semantic Account." *Dialogue: Canadian Philosophical Review* 29 (1990) 323-33.

After critique of some arguments for the semantic view, the article suggests "a more convincing 'meta-methodological' argument (based on the thought of Bernard Lonergan) ..." (p. 323).

Bernard, Johannes. "Bernard Lonergans Methode der Theologie." *Theologie und Glaube* 80 (1990) 243-52.

An address (reworked editorially after J. Bernard's death) before an *Arbeitskreis* in Berlin, April 1989.

Doran, Robert M. "Bernard Lonergan and the Future of Theology." *Canadian Theological Society Newsletter* 10/2 (April 1991) 1-5.

Dunne, Tad. *Spiritual Exercises For Today: A Contemporary Presentation of the Classic Spiritual Exercises of Ignatius Loyola*. San Francisco: HarperSanFrancisco, 1991.

xv, 176 p. 20 cm.

Dunne, Tad. *Spiritual Mentoring: Guiding People through Spiritual Exercises to Life Decisions*. San Francisco: HarperSanFrancisco, 1991.

xvi, 200 p. 20 cm. Of this and the preceding book, the author says in accompanying letters: "There is too much Lonergan in both of them to detail here. One of the overriding insights, however, has been about the role of an imaginal theology of history in both Lonergan and Ignatius." And again: "... the major thrust is the attempt to define explanatory conjugates for spirituality."

Fallon, Timothy P. (ed.). *West Coast Methods Institute Newsletter*, March 11, 1991.

Continuation of papers read at 1990 conference on Progress and Decline; presentations of Paul Kidder and David Oyler, and discussions following.

Fallon, Timothy P. (ed.). *Presentations and Discussions from the VIIth Annual Eleanor Giuffre Memorial Lonergan Conference, March 22-24, 1991* [10th Anniversary of the Santa Clara University Lonergan Center]. May 16, 1991. The contents are (in each case discussion followed the presentation):

Thomas McPartland. "Lonergan's Philosophy of Consciousness."

Glenn Hughes. "Consciousness as Self-Presence, and the Religious Pattern of Experience."

Sebastian Moore. "Notes for a Retreat."

Mark E. Morelli. "Obstacles to Heightening Consciousness: A Context for Discussion."

Paulette Kidder. "The Feminine and Consciousness."

Martina Nicholson. "Dr. M. Scott Peck's *The Road Less Travelled* and some reflections."

Michael Rende. "The Passionateness of Being."

David Oyler. (Untitled presentation.)

Tonio Riviello. "Consciousness in the Tragedies of Racine."

Plus poems by Boris Pasternak and Sebastian Moore, and certificates of gratitude presented to Mr. Guy Giuffre and Dr. Mark Morelli.

Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989.

334 p. 23 cm. Ch. 2, "The Task of the Moralists" (pp. 13-24), draws on Lonergan's cognitional theory, and ch. 3, "The Context of Contemporary Moral Theology" (pp. 25-40), on his notion of historical consciousness.

Helminiak, Daniel A. "The Quest for Spiritual Values." *Pastoral Psychology* 38 (1989-90) 105-116.

Lapointe, Pierre Louis. *Buckingham: In the heart of the Lower Lièvre District the City of Buckingham from its earliest beginnings 1824-1990*. Published by City of Buckingham, 1990.

376 p. 25 cm. A mine of information on Lonergan's home town. Nothing on Bernard himself, though his grandfather is mentioned several times, and members of related families (Gorman, Martin, Vallillee).

Marasigan, Vicente. "Visions and Collaborative Praxis." *Landas* [Manila] 4 (1990) 3-14.

"Pastoral linkage [of the two areas named in the title] may emerge from an application of Lonergan's notion of praxis" (p. 3).

Mathews, William. "The Questioning Imagination." *Milltown Studies* 27 (1991) 14-37.

Studies imagination as immediate and direct, but partial cause of human wonder (p. 21), applies this in field of personal life-story.

Meyer, Ben F. "The Philosophical Crusher." *First Things* [New York], No. 12 (April 1991) 9-11.

The "crusher" is Lonergan's "reduction of implicit to explicit self-contradiction."

Meyer, Ben F. "A Tricky Business: Ascribing New Meaning to Old Texts." *Gregorianum* 71 (1991) 743-61.

After distinguishing ways of interpreting, the article "concentre sur l'ascription, offrant quelques exemples de réussite (S. Augustin; Bernard Lonergan) et de faillite ..." (from the *résumé*, p. 761).

Moore, Sebastian. "Jesus the Liberator of Desire: Reclaiming Ancient Images." *Cross Currents* 40 (1990) 477-98.

See note, p. 477: "... a slightly amended version of an essay that appeared in *Downside Review*, January 1990" (under the same title).

Morelli, Mark (ed.). *METHOD: Journal of Lonergan Studies* 9/1 (March 1991). The contents are:

Patrick Riordan. "Reconstruction, Dialectic and Praxis," 1-22.

Dennis Klein. "Concepts of Culture: Lonergan and the Anthropologists," 23-43.

Thomas Vincent Daly. "Learning from Lonergan at Eleven," 44-62.

Frank Budenholzer. Review of William J. Danaher, *Insight in Chemistry*, 63-69.

Terry Tekippe. "A Note on a Note: Response to Crowe," 70.

(Thomas J. Farrell.) "A Call for Papers on Lonergan and Communication," 71.

O'Grady, Desmond. "The Symbolization of Reality." *Milltown Studies* 27 (1991) 105-135.

"This essay draws upon the work of ... Voegelin and ... Lonergan" (p. 106).

Polgar, Laszlo. *Bibliographie sur l'histoire de la Compagnie de Jésus 1901-1980. III: Les personnes. Dictionnaires* (3 vols). Vol. 2 (GQ). Roma: Institutum Historicum S.I., 1990.

These three volumes form the third part of this monumental work; the first two parts dealt with the whole Society of Jesus and its work, all three volumes of this third part deal with individuals. Entries under "Lonergan Bernard 1904-1984": pp. 426-42, ## 12744-12994, but there are crossreferences to other numbers.

The importance of the *Bibliographie* suggests the importance of correcting *errata*; we list the following (the correction follows the arrow): 12766, Mathew > Mathews. 12773, van der > van den. 12817, Crocken > Croken. 12823, argument from > argument for. 12890, Connel > Connell. 12896, Capòpardo > Cacòpardo. 12918, Larimer > Lardner. 12958, omogenetic > ontogenetic; Brikson > Erikson. 12963, Brikson > Erikson. 12970, Harvey, Anthony Ernest > Harvey, Van A. 12981, Langer, Konrad > Langer, Susanne K.; Mackinnon, Donald > MacKinnon, Edward. 12985, Burrel > Burrell. 12987, a point comparison > a point of comparison. 12990, Wolfrid > Wilfrid. And 12911, Msgr Ney Affonso de Sa Earp, on our asking him years ago, told us to alphabetize his name under 'Earp' rather than 'Sa.'

Sierra Gutiérrez, Francisco. "La Teoría de la Acción Comunicativa en Discusión." *Universitas Philosophica*, Nos. 11-12 (Diciembre 1988 / Junio 1989) 131-46.

Critique, on Lonerganian basis, of Habermas.

Sierra Gutiérrez, Francisco. "Los Prefacios de 'Insight, a Study of Human Understanding' (Traducción y Comentarios)." *Universitas Philosophica*, No. 8, Junio 1987, Año 5, pp. 9-22.

Brief introduction, translation of the two prefaces (pp. 10-14, 14-20), and "Comentarios comparativos" (pp. 20-24).

Sierra Gutiérrez, Francisco. "Operaciones Básicas en la Interpretación de Textos." *Revista Javeriana* [Bogota], No. 439 (Oct. 1977) 39-44.

Draws on chs. 5 and 7 of *Method in Theology*.

Sierra Gutiérrez, Francisco. (Untitled panel presentation.) *Cuadernos de Filosofía Latinoamericana*, USTA, Bogotá, No. 4 (1980) 48-50.

The two subsections are entitled (1) "¿De que se ocupa la filosofía?" and (2) "¿Tiene la filosofía un método?"

Twohig-Moengangongo, Cora. "Bernard Lonergan and Feminism: A Conversation." *Canadian Theological Society Newsletter* 10/2 (April 1991) 5-8.

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Danaher, William. *Insight in Chemistry*. See 9/88/11.

Benfey, Theodor. *Isis* 80/1, 301 (1989) 159.

Emsley, John. *New Scientist*, 12 November 1988, p. 65.

Newman, Barry. *Chemistry in Australia*, November 1989, p. 405.

Doran, Robert M. *Theology and the Dialectics of History*. See 11/90/10.

Butterworth, Robert. *The Expository Times* 102 (1990-91) 187-88.

Delaney, Hubert. *Milltown Studies* 27 (1991) 155-58.

- Gallagher, John A. *Time Past, Time Present: An Historical Study of Catholic Moral Theology*. See 11/90/25.
- Cunningham, Lawrence S. *Commonweal* 118 (April 19, 1991) 268.
- Goizueta, Roberto S. *Liberation, Method and Dialogue: Enrique Dussel and North American Theological Discourse*. See 10/89/10.
- Cunningham, David S. *Religious Studies Review* 16 (1990) 56.
- Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. See 10/89/2.
- Davis, Charles. *Studies in Religion* 19 (1991) 512-13.
- Doré, Joseph. *Recherches de science religieuse* 79 (1991) 115, 117-18.
- Wallenhorst, John F. *Toronto Journal of Theology* 6 (1990) 310-12.
- Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. See 12/91/9.
- Heiser, W. Charles. *Theology Digest* 37 (1990) 160.
- Himes, Kenneth R. *The Journal of Religion* 71 (1991) 293-94.
- Kopfensteiner, Thomas R. *Theological Studies* 51 (1990) 768-70.
- Mahoney, Edward J. *The Living Light* 26 (1989-90) 280-81.
- Pope, Stephen J. *The Catholic World* 233 (July-August 1990) 179-81. (Reviewed with other books on moral theology.)
- Helminiak, Daniel A. *Spiritual Development: An Interdisciplinary Study*. See 8/87/13.
- Schroeder, Steven. *Currents in Theology and Mission* [Chicago] 16 (1989) 471-72.
- Kelly, Anthony. *The Trinity of Love: A Theology of the Christian God*. See 10/89/17.
- Bracken, Joseph A. *Review for Religious* 50 (1991) 306-307.
- Lapointe, Pierre Louis. *Buckingham: In the heart of the Lower Lièvre District the City of Buckingham from its earliest beginnings 1824-1990*. See 12/91/10.
- Martin, Michel. *Catholic New Times* [Toronto], May 12, 1991, pp. 10-11 (entitled "The Battles of Buckingham").
- Lawrence, Fred (ed.). *Lonergan Workshop* 6. See 8/87/3.
- Hoye, William J. *Theologische Revue* 86 (1990), cols. 310-11.
- Marsh, James L. *Post-Cartesian Meditations: An Essay in Dialectical Phenomenology*. See 11/90/18.
- De Nys, Martin J. *The Review of Metaphysics: A Philosophical Quarterly* 43 (1989-90) 174-76.
- McCool, Gerald A. *From Unity to Pluralism: The Internal Evolution of Thomism*. See 11/90/26.
- McDermott, John M. *Gregorianum* 72 (1991) 150-51.
- Rousseau, Mary F. *Theological Studies* 52 (1991) 156-58.
- McEvenue, Sean E., and Ben F. Meyer (eds). *Lonergan's Hermeneutics: Its Development and Application*. See 11/90/2.
- Murphy, Roland E. *Old Testament Abstracts* 13 (1990) 102.
- Meyer, Ben F. *Critical Realism & the New Testament*. See 10/89/11.

- McKnight, E. *The Journal of Theological Studies* 42 (1991) 267-70.
- O'Keefe, Mark. *What Are They Saying about Social Sin?* See 11/90/27.
- Donaghy, John. *Catechumenate* [Chicago] 13/3 (May 1991) 32-33.
- T[ozzi], E.V. *Church* [New York] 7/1 (Spring 1991) 58.
- Anon. *The Furrow* 42 (1991) 269-70.
- Sala, Giovanni B. *Kant und die Frage nach Gott: Gottesbeweise und Gottesbeweiskritik in den Schriften Kants*. See 11/90/3 & 15.
- O'Farrell, Frank. *Gregorianum* 72 (1991) 177-80.
- Viladesau, Richard. *Answering for Faith: Christ and the Human Search for Salvation*. See 9/88/20.
- Cooper, John W. *Calvin Theological Journal* 23 (1988) 285-89.
- Cornille, Catherine. *Louvain Studies* 16/1 (spring 1991) 77-78.

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Braio, Frank Paul. "Loneragan's Recovery of the Notion of Natural Right: Introduction to a New Context for an Old Discussion." *Vera Lex* [Published at Pace University, Pleasantville, N.Y., by Natural Law Society] 10/2 (Summer/Fall, 1990) 4-5, 10.

Doran, Robert M. "Collected Works of Bernard Lonergan, S.J." *America* 165 (July 27, 1991) 46-48.

Fay, Terence J. "Loneragan, Bernard J." *Dictionary of Jesuit Biography: Ministry to English Canada 1842-1987*. Toronto: Canadian Institute of Jesuit Studies, 1991, 188-91.

Many Jesuits in this dictionary have links with Lonergan. Some of special interest to *LSN* are: Bernard's brother, Gregory; Bernard's consultant on *Insight*, Eric O'Connor; Henry Smeaton, to whom we owe several of Bernard's early letters; John Hochban, who was working in the Lonergan Research Institute at the time of his death; Tom Hanley, who reported the 1951-52 lectures on *Insight*; several provincial superiors who enter Lonergan's history and correspondence; and many others. The articles are unsigned, but Terence Fay wrote the one on Bernard.

Kelly, Tony. "The Historical Jesus and Human Subjectivity: A Response to John Meier." *Pacifica* 4 (1991) 202-228.

The author's concerns are those of theological methodology: "I am mainly indebted here to Bernard Lonergan ..." (p. 203).

Lenfers, Dietmar. "Revelation and Faith: Philosophical reflections on either process." *Euntes Docete* 37 (1984) 211-28.

See esp. part 1 ("Faith and reason") building on Lonergan's transcendental method.

Martin, Brice. "Reflections on Historical Criticism and Self-Understanding." David J. Hawken and Tom Robinson (eds), *Self-Definition and Self-Discovery in Early Christianity: A Study in Changing Horizons*. Essays in appreciation of Ben F. Meyer from former students (Lewiston/Queenston/Lampeter: The Edwin Mellen Press, 1990) 55-77.

See p. 55 n. 1: "Those ... familiar with the work of Ben F. Meyer and ... Lonergan will recognize that I owe them a great debt."

Meynell, Hugo. "On Being an Aristotelian." *The Heythrop Journal* 32 (1991) 233-48.

Reference passim to Lonergan.

Mura, Gaspare. "Ermeneutica, Gnoseologia e Metafisica: Attualità del Commento di S. Tommaso al Perihermeneias di Aristotele." *Euntes Docete* 40 (1987) 361-89.

Reference passim to Lonergan's *Conoscenza e Interiorità: il Verbum nel pensiero di S. Tommaso*; see esp. p. 386: "Loneragan ... sembra essere in questo [objectivity of interpretation] il più acuto interprete del pensiero ermeneutico di Tommaso."

Pérez Valera, Eduardo. "A Strategy for Philosophical Education II." (In Japanese.) *Philosophical Studies* [Sophia University, Tokyo] No. 17 (1991) 93-116.

The content: "how the Buddhist notion of causality can be complemented and assimilated by that of emergent probability."

Ross, Susan A. "The Bride of Christ and the Body Politic: Body and Gender in Pre-Vatican II Marriage Theology." *The Journal of Religion* 71 (1991) 345-61.

Of interest to *LSN* because of the discussion of *Casti Connubii* and the meaning and ends of marriage; see especially pp. 353-56 on von Hildebrand, Doms, Ford, Lonergan, and the Vatican.

Shea, William M. "From Classicism to Method: John Dewey and Bernard Lonergan." *American Journal of Education* 99 (1990-91) 298-319.

Spaccapelo, Natalino. "La fondazione di una metodologia interdisciplinare secondo il 'Questionnaire on Philosophy' di Bernard J.F. Lonergan." Celina M. Sersale (ed.), *Gli Istituti di Scienze Religiose nella Chiesa: Per uno statuto epistemologico* (Bologna: Edizioni Dehoniane, Roma: Editrice Antonianum, 1991) 277-90.

Versaldi, Giuseppe. "The Dialogue between Psychological Science and Canon Law." Robert M. Sable (ed.), *Incapacity for Marriage: Jurisprudence and Interpretation*. Acts of the III Gregorian Colloquium, held at Plymouth, Michigan, 1-6 September 1986 (Rome: Pontificia Universitas Gregoriana, 1987) 25-78.

See p. 29 on the problem of the dialogue: "The only possible response is the acceptance of bases and methods common to both ... The common method I propose is the 'transcendental method' offered by B. Lonergan."

Williams, Geoffrey B. *The Reason in a Storm: A Study of the Use of Ambiguity in the Writings of T.S. Eliot*. Lanham, MD: University Press of America, 1991.

Publication, with some revisions, of doctoral dissertation (see 11/90/14).

Anon. "Lonergan, J. Gregory." *Dictionary of Jesuit Biography: Ministry to English Canada 1842-1987*. Toronto: Canadian Institute of Jesuit Studies, 1991, 192-93.

Anon. "O'Connor, R. Eric." *Dictionary of Jesuit Biography: Ministry to English Canada 1842-1987*. Toronto: Canadian Institute of Jesuit Studies, 1991, 266-67.

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Lonergan, Bernard. *Conoscenza e Interiorità: Il Verbum nel pensiero di S. Tommaso*. See 5/84/17.

Miccoli, Paolo. *Euntes Docete* 38 (1985) 124-25.

Palmeri, Pietro. *Giornale di Metafisica* 9 (1987) 212.

Stella, P.T. *Salesianum* 49 (1987) 575.

Lonergan, Bernard. *Método en Teología*. See 10/89/1.

Franco, Ricardo. *Proyección* [Granada], Año 36, N. 153 (1989) 163-64.

Braxton, Edward K. *The Wisdom Community*. See 2/81/9.

Reiser, William. *Emmanuel* 88 (1982) 356-57.

Carruthers, Gregory H. *The Uniqueness of Jesus Christ in the Theocentric Model of the Christian Theology of World Religions: An Elaboration and Evaluation of the Position of John Hick*. See 11/90/25.

Smith, Wilfred Cantwell. *Compass: A Jesuit Journal* 9/3 (July/August 1991) 42-46.

Conn, Walter. *Conscience: Development and Self-Transcendence* (1981). See 1/80/27.

Arto, Antonio. *Salesianum* 46 (1984) 206-207.

Best, Eugene C. *Emmanuel* 90 (1984) 416-17.

Dunne, Tad. *Spiritual Exercises for Today: A Contemporary Presentation of the Classic Spiritual Exercises of Ignatius Loyola*. See 12/91/9.

Dollen, Charles. *The Priest* 47/7 (July 1991) 48.

- Smith, R.F. *ADRS* 20 (1990-91) 87-88.
- Dunne, Tad. *Spiritual Mentoring: Guiding People through Spiritual Exercises to Life Decisions*. See 12/91/9.
- Smith, R.F. *ADRS* 20 (1990-91) 87-88.
- Finnis, John. *Fundamentals of Ethics*. See 7/86/18.
- Abba, Giuseppe. *Salesianum* 46 (1984) 878.
- Fleck, Robert Joseph. *The Contribution of "Transcendental Method" to Procedural Law*. See 12/91/20.
- McIntyre, John P. *Studia Canonica* 24 (1990) 48-88.
- Gallagher, John A. *Time Past, Time Future: An Historical Study of Catholic Moral Theology*. See 11/90/25.
- Heiser, W. Charles. *Theology Digest* 38 (1991) 59.
- Keenan, James F. *Church* 7/2 (Summer 1991) 51-53.
- Gelpi, Donald L. *Inculturating North American Theology: An Experiment in Foundational Method*. See 9/88/18.
- Davis, Charles. *Critical Review of Books in Religion* (1990) 431-33.
- Schreier, Robert. *The Journal of Religion* 71 (1991) 446-47.
- Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. See 10/89/2.
- Boodoo, Gerald. *Louvain Studies* 16 (1991) 180-81.
- Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989. See 12/91/9.
- Kopfensteiner, Thomas R. *Theological Studies* 51 (1990) 768-70.
- Hamel, Ronald P. and Kenneth R. Himes (eds). *Introduction to Christian Ethics: A Reader*. See 11/90/10 [Himes, Michael].
- Shannon, Thomas A. *Horizons* 17 (1990) 362-63.
- Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.
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His response to a questionnaire sent him by Harper & Row in 1977 when they were preparing their 1978 edition of *Insight*.

Loneragan, Bernard. "*Pantôn Anakephalaiôsis* (The Restoration of All Things)." *Method: Journal of Loneragan Studies* 9/2 (October 1991) 139-72. With Editors' Preface by Frederick E. Crowe and Robert M. Doran, pp. 134-38.

An essay Loneragan wrote as a student in Rome, dated April 28, 1935. Discovered in his papers (File 713) after his death.

Loneragan, Bernard. *Pour une méthodologie philosophique: Ecrits philosophiques choisis* [On the cover: "Essais" for "Ecrits"]. French translation by Baudoin Allard, Evelyn Dumas, and Pierrot Lambert, with Introduction (pp. 7-12) by the latter. Montreal: Editions Bellarmin, 1991.

247 p. 21 cm. Contents: chs 9, 10, 14, 16 of *Collection*; chs 2 and 4 of *A Third Collection*; "Time and Meaning" from *Bernard Loneragan: 3 Lectures*; and three titles--"The Subject," "Natural Knowledge of God," and "*Insight* Revisited"--from *A Second Collection*.

Arndt, Stephen Wentworth. "The Justification of Loneragan's Cognitional and Volitional Process." *American Catholic Philosophical Quarterly* 65 (1991) 45-61.

Barden, Garrett. *After Principles*. Notre Dame/London: University of Notre Dame Press, 1990.

x, 160 p. 22 cm. Of interest to *LSN* because of positions that resonate with Loneragan's (common sense and theory, the question as operator, the responsible subject, the operative criteria of intelligibility, reasonableness, and responsibility, etc.) The index is not quite complete on references to Loneragan.

Bowden, John. "Loneragan, Bernard (1904-85 [sic])." *Who's Who in Theology* (London: SCM, 1990) 78.

Braio, Frank Paul. "Twine in the Labyrinth: Loneragan, the Non-Relative, and the Horizon of Three Pluralisms." *Method: Journal of Loneragan Studies* 9/2 (October 1991) 72-133.

Braxton, Edward K. *The Faith Community: One, Holy, Catholic and Apostolic*. Notre Dame, IN: Ave Maria Press, 1990.

196 p. 23 cm. Reference to Loneragan passim, esp. in ch. 3, Pluralism and the Church (pp. 43-69).

Campbell, John Angus. "Insight and Understanding: The 'Common Sense' Rhetoric of Bernard Loneragan." *Quarterly Journal of Speech* 71 (1985) 476-506.

In "Book Reviews" section, edited by Allen Scult.

Copeland, M. Shawn. "The Interaction of Racism, Sexism, and Classism in Women's Exploitation." Elisabeth Schüssler Fiorenza and Anne Carr (eds), *Women, Work and Poverty* (Concilium: Theology for the Eighties, vol. 194, 1987) 19-27.

"The theoretical framework comes from the work of ... Loneragan ..." (p. 26 n. 2).

Copeland, M. Shawn. "Theology as Intellectually Vital Inquiry: A Black Theological Interrogation." *Proceedings of the Forty-Sixth Annual Convention: The Catholic Theological Society of America* (Atlanta, June 12-15) 1991, 49-57.

Especially relevant for its emphasis on questions.

Granfield, David. *Heightened Consciousness: The Mystical Difference*. New York/Mahwah: Paulist Press, 1991.

vi, 219 p. 23 cm. For influence of Lonergan, see the index of names and note 6 to ch. 1: "His theory of conscious intentionality has proved helpful in my analysis of mysticism" (p. 191).

Lamb, Matthew L. "Response to Walter Principe (2)." *Proceedings of the Forty-Sixth Annual Convention: The Catholic Theological Society of America* (Atlanta, June 12-15) 1991, 98-107.

Extensive use of Lonergan's ideas in this response (one of two) to the Presidential Address.

Marasigan, Vicente. "Crisis and Discernment." *Landas* 5 (1991) 177-88.

Use of Lonergan's insights in communal discernment of modern crisis, with economics as example.

McEvenue, Sean. "Academic Interpretation and Religious Truth." *Bulletin of the Canadian Society of Biblical Studies* 50 (1990) 5-23.

Presidential Address. See esp. part 1, "Religious Truth" (5-17): "In defining my terms here, I shall depend very much on ... Lonergan" (p. 5).

McEvenue, Sean. *Interpreting the Pentateuch* (Old Testament Studies, Vol. 4). Collegeville, Minnesota: The Liturgical Press, 1990.

194 p. 22cm. Debt to Lonergan acknowledged, pp. 4, 178 n. 35; see esp. ch. 7, Original Meaning and Contemporary Theology, pp. 152-64. (Note: the index to Lonergan is faulty.)

McKelvey, Charles. *Beyond Ethnocentrism: A Reconstruction of Marx's Concept of Science*. New York / Westport CN / London: Greenwood Press, 1991.

x, 221 p. 24 cm. After chs 2-5 on Marx, the book draws on Lonergan's philosophy (ch. 6, The Cognitive Theory of Bernard Lonergan) to reformulate Marx's concept of science (ch. 7, A Reconstruction of Marx's Concept of Science).--Several entries may be added to the Index on Lonergan: ix, 22-23, 31, 39, 95, 153, 154, 161.

McKinney, Ronald H. "Reply to Marsh." *International Philosophical Quarterly* 31 (1991) 349-351.

Previous items in this exchange (see 12/91/1): McKinney, "Deconstructing Lonergan"; James L. Marsh, "Reply to McKinney on Lonergan: A Deconstruction."

Melchin, Kenneth R. "Moral Knowledge and the Structure of Cooperative Living." *Theological Studies* 52 (1991) 495-523.

"This study draws upon Bernard Lonergan's concept of 'recurrence schemes' to show how an analysis of the social structure of cooperative living can set the basis for understanding and evaluating moral issues" (opening sentence of article).

Meyer, Ben F. "Ideology Therapy." *First Things* 17 (November 1991) 11-13.

A critique of ideology (deconstruction in particular) on the basis of Lonergan's philosophy.

Meynell, Hugo A. *An Introduction to the Philosophy of Bernard Lonergan*. Second edition, Toronto and Buffalo: University of Toronto Press, 1991 (London: Macmillan).

x, 224 p. 21 cm. The contents and pagination for the body of the work are unchanged (except for correction of typos), but an Afterword (pp. 169-84) has been inserted before the Conclusion, the Index made to correspond, and the Bibliography greatly expanded.

Morelli, Mark D. (ed.). *METHOD: Journal of Lonergan Studies* 9/2 (October 1991). The final issue of this journal (see section VIII below); the contents are two major-length articles, one by Lonergan, one by Frank Braio (see p. 25 above).

Ormerod, Neil. "Renewing the EarthRenewing Theology." *Pacifica* 4 (1991) 295-306.

From the abstract: "... examines three metaphors for world process ... drawn from ... Gibson Winter ... [their] significance ... for ecology and theological method ... a correlation is also offered between cultural types (Voegelin), theological styles, stages of meaning (Lonergan), and stages of faith (Fowler)."

Reynolds, Terrence. "Method Divorced from Content in Theology? An Assessment of Lonergan's *Method in Theology*." *The Thomist* 55 (1991) 245-69.

Rossi de Gasperis, Francesco. "Un nuovo giudeo-cristianesimo e la sua possibile rilevanza ecclesiale." *Cristianesimo nella storia: Ricerche storiche esegetiche teologiche* 12 (1991) 119-62.

Finds Lonergan "inspiring ... for the new Jewish-Christian movement," referring especially to pp. 127-36, 148-57, of his paper (note from author), where he discusses questions of cognitional theory, cultural patterns of thought, revelation and dogma, etc.

Sierra Gutiérrez, Francisco. "Modalidad del Conocer Historico." *Universitas Humanistica*, Año 10, n. 14 (Marzo 1981) 24-38.

Extensive use of chs 8 and 9 of *Method in Theology*.

Streeter, Carla Mae. "The Newman-Lonergan Connection: Implications for Doing Theology in North America." *Current Issues in Catholic Higher Education* 12/1 (Summer, 1991) 12-16.

Streeter, Carla Mae. "Theological Categories: The Transposition Needed for Comparative Theology." Report on Seminar in Comparative Theology, *Proceedings of the Forty-Sixth Annual Convention: The Catholic Theological Society of America* (Atlanta, June 12-15) 1991, 174-76.

On Streeter's presentation (based mainly on ch. 11 of *Method in Theology*) at the Seminar, and Vernon Gregson's response.

Tallon, Andrew. "Affectivity in Ethics: Lonergan, Rahner, and Others in the Heart Tradition." Joseph F. Gower (ed.), *Religion and Economic Ethics* (The Annual Publication of the College Theology Society 31 [1985]) 87-122.

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Lonergan, Bernard. *Método en Teología*. See 10/89/1.

Turrado, Argimiro. *Revista Agustiniana* 30 (1989) 705-707.

Barden, Garrett. *After Principles*. See 12/91/25.

Raposa, Michael L. *Religious Studies Review* 17 (1991) 341.

Anon. *First Things*, no. 13 (May 1991) 64. (In section "Briefly Noted.")

Braxton, Edward K. *The Faith Community: One, Holy, Catholic and Apostolic*. See 12/91/25.

Heiser, W. Charles. *Theology Digest* 38 (1991) 151.

McGrath, Helene. *Modern Liturgy* 18/9 (November 1991) 42.

Danaher, William. *Insight in Chemistry*. See 9/88/11.

Anon. *Education in Chemistry* 26 (1989) 125.

Dunne, Tad. *Spiritual Exercises for Today: A Contemporary Presentation of the Classic Spiritual Exercises of Ignatius Loyola*. See 12/91/9.

Fischer, Philip C. *Review for Religious* 50 (1991) 947. Brief notice in "For the Bookshelf," pp. 946-48.

- Dunne, Tad. *Spiritual Mentoring: Guiding People through Spiritual Exercises to Life Decisions*. See 12/91/9.
- Fischer, Philip C. *Review for Religious* 50 (1991) 947. Brief notice in "For the Bookshelf," pp. 946-48.
- Granfield, David. *Heightened Consciousness: The Mystical Difference*. See 12/91/25.
- Graham, William C. *National Catholic Reporter* 27/39 (September 6, 1991) 35. Brief notice in survey "Bookshelf."
- Green, Barbara. *America* 165 (November 9, 1991) 345. In survey "Books on Western Christianity."
- Smith, Richard F. *ADRS* 20 (1990-91) 87.
- Granfield, David. *The Inner Experience of Law: A Jurisprudence of Subjectivity*. See 10/89/10.
- Boyle, Joseph. *Canadian Philosophical Reviews* 10 (1990) 316-18.
- Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989. See 12/91/9.
- Attard, Mark V. *Carmelus* 38 (1991) 250-51.
- Crocco, Stephen. *Religious Studies Review* 17 (1991) 54.
- Hooper, J. Leon. *The Ethics of Discourse: The Social Philosophy of John Courtney Murray*. See 8/87/20, 9/88/18.
- Hunt, Robert P. *Journal of Law and Religion* 8 (1990) 485-90.
- Pavliscek, Keith J. "The Real John Courtney Murray." *First Things* 6 (October 1990) 46-49. See 11/90/27.
- Whitmore, Todd David. *The Journal of Religion* 71 (1971) 602-3.
- [Hunt and Pavliscek review, along with Hooper, a book on John Courtney Murray by Robert W. McElroy, and debate the question of Lonergan's influence on Murray. Whitmore's review is of McElroy, not Hooper, but takes up the same question. Note: The debate is carried on by the reviewers, not by the authors reviewed--McElroy does not enter the debate, though he dismisses the Hooper position as erroneous: *The Search for an American Public Theology: The Contribution of John Courtney Murray* (NY: Paulist, 1989) 185 n. 14.]
- Jordan, Mark D. *Ordering Wisdom: The Hierarchy of Philosophical Discourses in Aquinas*. See 10/89/10.
- Bourke, Vernon J. *The Modern Schoolman* 68 (1990-91) 91-93.
- Kelly, Anthony. *The Trinity of Love: A Theology of the Christian God*. See 10/89/17.
- Duffy, Stephen J. *Religious Studies Review* 17 (1991) 337.
- Laporte, Jean-Marc. *Patience and Power: Grace for the First World*. See 9/88/26.
- Donovan, Daniel. *Toronto Journal of Theology* 7 (1991) 141-43.
- McCarroll, Joseph. *Journey to the Centre of the Person*. See 7/86/28.
- Kelly, Brian. *Irish Theological Quarterly* 57 (1991) 252.
- McCarthy, Michael H. *The Crisis of Philosophy*. See 11/90/2.
- Burrell, David. *Teaching Philosophy* 14 (1991) 230-34.
- Meynell, Hugo. *Canadian Philosophical Reviews* 10 (1990) 502-504.

- McCool, Gerald A. *From Unity to Pluralism: The Internal Evolution of Thomism*. See 11/90/26.
- Lauder, Robert E. *The Thomist* 55 (1991) 301-319. Review article ("On Being Or Not Being a Thomist") on two books by McCool (the other is *Nineteenth-Century Scholasticism*, a reissue of *Catholic Theology in the Nineteenth Century*).
- McInerney, Ralph. *The Journal of Religion* 71 (1971) 583-84.
- Meyer, Ben F. *Critical Realism & the New Testament*. See 10/89/11.
- Vertin, Michael. *Toronto Journal of Theology* 7 (1991) 100-102.
- O'Keefe, Mark. *What Are They Saying about Social Sin?* See 11/90/27.
- Heiser, W. Charles. *Theology Digest* 38 (1991) 181.
- Rende, Michael L. *Lonergan on Conversion: The Development of a Notion*. See 12/91/2.
- Orsy, Ladislav. *Theological Studies* 52 (1991) 595-96.
- Webb, Eugene. *Philosophers of Consciousness: Polanyi, Lonergan, Voegelin, Ricoeur, Girard, Kierkegaard*. See 9/88/13.
- Avis, Paul. *Scottish Journal of Theology* 43 (1990) 409-411.
- Sullivan, John. *The Heythrop Journal* 32 (1991) 437.
- Anon. *Dictionary of Jesuit Biography: Ministry to English Canada 1842-1987*. See 12/91/17.
- Higgins, Michael. *Catholic New Times* [Toronto] 15/18 (October 6, 1991) 9.
- Anon. *National Jesuit News* 21/1 (October 1991) 18.

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Loneragan, Bernard. *Lecturas Historiograficas: Antologia de textos de Bernard Lonergan*. Mexico City: Universidad Iberoamericana, Departamento de Historia, 1985.

xx, 185 p. 21 cm. Translation by Xavier Cacho (with introduction and notes) of "Dimensions of Meaning," and chs 3, 7, 8, and 9 of *Method in Theology* (for use of students, not available in market).

Loneragan, Bernard. Letter, December 29, 1959, to Gilles Lane. *Loneragan Studies Newsletter* 13 (1992) 7-9.

Response to questions on the scientific illustrations in the first part of *Insight*.

Loneragan, Bernard J.F. *Method in der Theologie*. Uebersetzt und herausgegeben von Johannes Bernard, mit einem Nachwort von Giovanni Sala. Leipzig: Benno Verlag, 1991.

420 p. 22 cm. Indices: 380-419. The translator (now deceased) has a "Vorwort zur deutschen Ausgabe" (p. 9) dated July 1987.

Avis, Paul. "Fundamental Theology." Ch. 9 in Paul Avis (ed.), *The Threshold of Theology* (Basingstoke, Hants: Marshall Pickering, 1988) 160-78.

Pp. 165-68, "Contemporary Roman Catholic Fundamental Theology," are mostly on Lonergan and David Tracy.

Beer, Peter. "Trent's Eucharist Today." *The Australasian Catholic Record* 68 (1991) 416-29.

Explores "one aspect of tridentine eucharistic teaching [sacrifice] from a new viewpoint" (p. 416) drawing on Lonergan's 1958 lecture "The Redemption" and other writings of his.

Belaire [read Belair], Jack. "Bernard Lonergan." *Nuacht* (Newsletter of St Patrick's Society of Montreal), August 1991, p. 8.

Boly, Craig. *The Road to Lonergan's Method in Theology: The Ordering of Theological Ideas*. Lanham, MD: University Press of America, 1991.

xv, 278 p. 22cm. Originally a Ph.D. thesis, University of St. Michael's College, Toronto, 1982; retitled, with new preface, and some rewriting and reordering.

Compass Theology Review (A review of topical theology) 25:4 (Summer 1991).

In this anniversary issue contributors reflect "on their experiences during the last quarter of a century" (p. 3). A number of articles are relevant to Lonergan's influence on Australian theology:

Frank Fletcher. "Striking the Rock," pp. 10-12.

Anthony Kelly. "In the Company of *Compass* ... or Points of the Compass," pp. 21-22, 32.

Neil Ormerod. "Reflections on Directions in Theology," pp. 28-29.

Sophie McGrath. "Theology and Women's History," pp. 36-43.

Crowe, Frederick E. *Bernard Lonergan and the Community of Canadians: An Essay in Aid of Canadian Identity*. Toronto: Lonergan Research Institute, and Canadian Institute of Jesuit Studies, 1992.

Pamphlet (v, 34 p.). Collects Lonergan's statements on community, and begins to apply them to current Canadian questions.

Crysdale, Cynthia S.W. "Kohlberg and Lonergan: Foundational Issues in Justice Reasoning." *Eglise et Théologie* 22 (1991) 337-57.

Delaney, Hubert. "The Theologian and Foundations: On the Road to General and Special Categories in Theology." *Milltown Studies* 28 (1991) 102-31.

A study of major Lonergan themes in Robert M. Doran, *Theology and the Dialectics of History*.

Drilling, Peter. *Trinity and Ministry*. Minneapolis: Fortress Press, 1991.

viii, 223 p. 22cm. Among three distinctive elements noted by publisher's reader [Bernard J. Cooke, back cover]: "the application to ministry of Bernard Lonergan's and Walter Conn's reflection on religious conversion"; see also the index.

Gallagher, John A. "Theological Categories in the Social Encyclicals." John Coleman and Gregory Baum (eds), *Rerum Novarum: One Hundred Years of Catholic Social Teaching* (Concilium 1991:5), 36-46.

The first part studies natural law and the law of grace "as instances of [Lonergan's] general and special theological categories" (p. 38).

Groome, Thomas H. *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry. The Way of Shared Praxis*. San Francisco: Harper, 1991.

Pp. 116-21 are on "Lonergan on the Cognitional Structure"; see also pp. 121-31 passim, esp. 129-31 on "Decision Making and Ongoing Conversion"; notes, pp. 480-83.

Lamb, Matthew. "Lonergan, Bernard (1904-1984)." *Theologische Realenzyklopädie*, Band XXI, Lieferung 3/4 (1991) 459-63.

The article has three parts: Leben, Werk, Nachwirkung, with Quellen/Literatur. In the same fascicle: Lohmeyer, Loisy, Loofs, Lortz, Lubac, Luther, et al.

Roy, Louis. "Lonergan on Catholic Education: A Few Suggestions." Pp. 155-63 in George C. Berthold (ed.), *Faith Seeking Understanding: Learning and the Catholic Tradition* (Selected Papers from the Symposium and Convocation Celebrating the Saint Anselm College Centennial). Manchester, NH: Saint Anselm College Press, 1991.

Schepers, Maurice. "Discovery of Mind and Psyche in the Development of the Theologian: The Conjunction of Intellectual and Affective Conversions (a first approximation)." *African Christian Studies* 7:3 (September 1991) 36-45.

An application of the categories of *Method in Theology*.

Tekippe, Terry J. *Theology: Love's Question*. Lanham, MD: University Press of America, 1991.

xi, 147 p. 22 cm. "The ... reader will note ... obligations to ... other theologians, especially to ... Lonergan; yet the method proposed does not purport to be precisely that of anyone but the author" (p. xi).

Viladesau, Richard. "The Cultural Linguistic Model for Theology: A Critical Evaluation." *Jeevadhara* 21 (1991) 371-79.

Review-article on George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Post-liberal Age*.

Welch, John. *When Gods Die: An Introduction to John of the Cross*. New York: Paulist Press, 1990.

227 p. 23 cm. "... Welch offers stimulating reflection by referring to ... Jung ... Lonergan, and ... Fowler for further insight on the teachings of John of the Cross" (from the publisher's blurb on the cover).

Whalon, Pierre Welté. "Anglican Comprehensiveness and the Pluralism of David Tracy." *Journal of Ecumenical Studies* 27 (1990) 708-30.

"The article presents a critical summary of Tracy's major work to date and correlates it with essential themes of Anglican theology" (Precis, p. 708). It briefly but significantly relates Tracy's pluralism to Lonergan's transcendental method (see notes 23, 56, 66).

Zanardi, William. "Consumer Responsibility from a Social Systems Perspective." *International Journal of Applied Philosophy* (Spring 1990) 57-66.

See p. 65 n. 2, on use in article of Lonergan's distinction between classical and statistical laws.

Zanardi, William. "Higher Education and the Crisis of Historicism." *The Journal of Thought* 24 (Spring-Summer 1989) 75-93.

After review of historicism, the article suggests curriculum design that incorporates cultural multiplicity; then drawing on Lonergan suggests how students might take the next step in their cultural journey (from author's abstract).

Reviews

Lonergan, Bernard. *Método en Teología*. See 10/89/1.

Boada, J. *Actualidad bibliográfica de filosofía y teología* 56 (1991) 177-78.

Barden, Garrett. *After Principles*. See 12/91/25.

Rothstein, Julie. *Hastings Center Report* 21:2 (March-April 1991) 52. In survey (pp. 51-52), "In the Literature."

Walker, Margaret Urban. *Ethics* 102 (1992) 418.

Braio, Frank Paul. *Lonergan's retrieval of the notion of human being: Clarifications of and reflections on the argument of Insight, Chapters I-XVIII*. See 8/87/26, 9/88/17.

Oppenheim, Frank M. *The Modern Schoolman* 69 (1991-92) 69-70.

Carruthers, Gregory H. *The Uniqueness of Jesus Christ in the Theocentric Model of the Christian Theology of World Religions: An Elaboration and Evaluation of the Position of John Hick*. See 11/90/25.

Heiser, W. Charles. *Theology Digest* 38 (1991) 255.

Conn, Walter. *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender*. See 7/86/27.

Droege, Thomas A. *Dialog* [Minneapolis] 26 (1987) 319.

Gratton, Carolyn. *Studies in Formative Spirituality* 9 (1988) 103-5.

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Ford, Norman. *The Heythrop Journal* 32 (1991) 594-95.

Doran, Robert M. *Theology and the Dialectics of History*. See 11/90/10.

Delaney, Hubert. *Milltown Studies* 28 (1991) 102-31. See p. 1 above.

Hefling, Charles C., Jr. *Toronto Journal of Theology* 7 (1991) 257-63. Review-article under title (editor's?), "History's Dialectics as Theological."

Heiser, W. Charles. *Theology Digest* 38 (1991) 260-61.

L., P.F. *The Heythrop Journal* 33 (1992) 118.

Read, L.M. *Canadian Book Review Annual* 1990, 16th ed., pp. 94-95.

- Gallagher, John A. *Time Past, Time Future: An Historical Study of Catholic Moral Theology*. See 11/90/25.
- Rigali, Norbert J. *Theological Studies* 52 (1991) 762-63.
- Granfield, David. *Heightened Consciousness: the Mystical Difference*. See 12/91/25.
- Cunningham, Lawrence S. *Commonweal* 99:2 (January 31, 1992) 43 (in "Religious Booknotes," pp. 41-44).
- Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. See 10/89/2.
- Lebeau, P. *Lumen Vitae* 46 (1991) 352.
- Macken, John. *Irish Theological Quarterly* 58 (1992) 82-84.
- Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. See 12/91/9.
- Grondelski, John M. *Homiletic & Pastoral Review* 92:5 (February 1992) 74-75.
- Wilson, Jonathan R. *Perspectives in Religious Studies* 18:3 (Fall 1991) 270-72. (Title as listed has "Moral Thought" for "Morality.")
- Laporte, Jean-Marc. *Patience and Power: Grace for the First World*. See 9/88/26.
- Bray, Gerald. *Themelios* 16:3 (April-May 1991) 30.
- Lindbeck, George A. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. See 7/86/2.
- Stroup, George W. *Homiletic* 9:2 (1984) #23, p. 21.
- Viladesau, Richard. *Jeevadhara* 21 (1991) 370-79. See p. 2 supra.
- McEvenue, Sean E. *Interpreting the Pentateuch* (Old Testament Studies 4). See 12/91/26.
- Murphy, Roland E. *Old Testament Abstracts* 13 (1990) 107.
- StuhlmueLLer, Carroll. *The Bible Today* 29 (1991) 248-49 (in "The Old Testament in Review," pp. 245-51).
- Moore, Robert L. (ed.) *Carl Jung and Christian Spirituality*. See 9/88/18 [Doran].
- Welch, John. *The Catholic World*, Vol. 235, No. 1405 (January-February, 1992) 38-39.
- Morris, William S. *Lectures on Contemporary Religious Thought* (eds J.D. Rabb et al.). See 12/91/2.
- Horne, James R. *Dialogue: Canadian Philosophical Review* 29 (1990) 475-77.
- Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology Today*. See 11/90/27.
- Ivory, Thomas P. *Louvain Studies* 17 (1992) 79-80.
- Mueller, J.J. *Spirituality Today* 43 (1991) 382-84.
- Tracy, David. *Plurality and Ambiguity: Hermeneutics, Religion, Hope*. See 9/88/4, 10/89/3.
- McCarthy, John. *Religious Studies and Theology* 10:2-3 (May, September, 1990) 115-17.
- Welch, John. *When Gods Die: An Introduction to John of the Cross*. New York: Paulist Press, 1990. See 13/92/2.
- Doohan, Leonard. *Horizons* 18 (1991) 343-44.
- Lavin, Mary. *Spirituality Today* 43 (1991) 377-79 (title given as *When God Dies ...*).

Publications

Loneragan, Bernard. *Insight: A Study of Human Understanding*. (Collected Works of Bernard Lonergan, 3.) 5th edition, revised and augmented by Frederick E. Crowe and Robert M. Doran.

xxvii, 876 p. 24 cm. Clothbound and paperback. The editors have added a Preface, a Lexicon of Latin and Greek Words, Editorial Notes, etc. A number of changes have been made to the text on the basis of the MSS (for some samples, see page 17 below).

Loneragan, Bernard. "The Human Good: Two Fragments." *Loneragan Studies Newsletter* 13 (1992) 18-19.

Abstract of his lecture on "The Human Good," Saint Mary's University, Halifax, 1976, and a 1-page handout for his audience.

Beards, Arthur [read Andrew?]. "The Relevance of a Liturgical Language." *The Downside Review* 110 (1992) 30-44.

Uses some of Lonergan's ideas on meaning, aesthetics, etc.

Dumestre Marcel J. "Liberal Arts Education as an Expression of Religious Education: Higher Education for a Pluralistic Society." *Religious Education* 86 (1991) 292-306.

Pp. 300-4 are on Lonergan.

Glowienka, Emerine. "Bernard Lonergan on Primary vs. Secondary Causes." *Southwest Philosophical Studies* 14 (Spring 1992) 63-73.

Hillman, Eugene. "Religious Community." *Religious Life Review* 30 (1991) 3-10.

Uses Lonergan's notions of community, authenticity, etc.

Kelleher, Margaret Mary. "Liturgy and the Christian Imagination." *Worship* 66 (1992) 125-48.

Extensive use of Lonergan's ideas on conversion, intertwining of intentionality and imagination, etc.

Lamb, Matthew L. "Christianity Within the Political Dialectics of Community and Empire." Nigel Biggar, Jamie S. Scott, and Wm Schweiker (eds), *Cities of Gods: Faith, Politics and Pluralism in Judaism, Christianity and Islam* (New York, etc.: Greenwood, 1986) 73-100 (ch. 5).

This article appeared in *Method: Journal of Lonergan Studies* (q.v. 1983) with slight stylistic differences in the notes.

McCool, Gerald A. Review of Pierre Rousselot, *The Eyes of Faith* (New York, 1990, trans. Joseph Donceel et al.). *The Thomist* 56 (1992) 145-49.

Of interest to Lonergan studies because of Rousselot's role in the history of Thomism and his influence on Lonergan.

METHOD: Journal of Lonergan Studies 10:1 (Spring 1992). The contents are:

Bernard J.F. Lonergan. "Method in Catholic Theology," pp. 3-23. With Editor's Introduction, "Lonergan's Nottingham Lecture on Method," pp. 1-2, and Editorial Notes, pp. 24-26, by F.E. Crowe.

Joseph Fitzpatrick. "Lonergan and the Later Wittgenstein," pp. 27-50.

Charles C. Hefling, Jr. "A Perhaps Permanently Valid Achievement: Lonergan on Christ's Satisfaction," pp. 51-76.

Meyer, Ben F. "The Question of the Sign." *First Things*, No. 22 (April 1992) 52-56.

Review-essay on David Lehman, *Signs of the Times: Deconstruction and the Fall of Paul de Man*. Lehman's critique of deconstruction valid so far as it goes, but needs philosophic underpinning, which Meyer would supply from Lonergan.

Meynell, Hugo. "A Way of Looking at Heidegger." *The Thomist* 55 (1991) 613-29.

A first part examines some of Heidegger's basic ideas, a second assesses them from the viewpoint of Lonergan's generalized empirical method.

Meynell, Hugo. "On Analytical Philosophy and the Critique of Culture." Venant Cauchy (ed.), *Philosophy and Culture* (Proceedings of the XVIIth World Congress of Philosophy, Editions Montmorency, Montreal), Vol. 2 (1988) 212-17.

"It is argued that the solution to [the problem of a rational critique of culture] is to be found in the philosophical principles of Bernard Lonergan" (from the abstract in *The Philosopher's Index* 23 [1989]). This article was previously published in a slightly longer form in *METHOD: Journal of Lonergan Studies* (1:1 [1983]).

Miller, Jerome A. *In the Throe of Wonder: Intimations of the Sacred in a Post-Modern World*. Albany, NY: State University of New York Press, 1992.

xiii, 222 p. 23 cm. Ch. 2 is "On the Way between Heidegger and Lonergan" (for previously published version see 12/91/1), and the endnotes show a dialogue with Lonergan running through the book (see also p. xi).

Moscato Esposito, Liliana. "L'oscurità luminosa." Mario Gioia (ed.), *Teologia spirituale: Temi e problemi* (Roma: A.V.E., 1991) 75-82.

A study of William Johnston and Bernard Lonergan.

Muratore, Saturnino. "Teologia e teologia spirituale." Mario Gioia (ed.), *Teologia spirituale: Temi e problemi* (Roma: A.V.E., 1991) 103-24.

Extensive use of ideas from *Method in Theology*, especially the functional specialties.

Nielsen, Richard P. "'I Am We' Consciousness and Dialog as Organizational Ethics Method." *Journal of Business Ethics* 10 (1991) 649-63.

"Building upon Lonergan's work, the objective of this paper is to use Lonergan's method to disentangle, transpose, reconstruct, and recover value cross-culturally in 'I Am We' consciousness and dialog ..." (p. 650). Several case studies are undertaken, with special attention to an 18th-century merchant, John Woolman.

Nordquest, David. "The *Federalist* on Truth and the Constitution." *Polity: The Journal of the Northeastern Political Science Association* 23 (1990-91) 527-47.

This article is of interest to *LSN* because of the similarity the author finds between Publius' cognitional theory, as seen in his *Federalist* writings, and Lonergan's "invariant structure of knowing" (p. 528).

Orsy, Ladislas. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. Collegeville, MN: Liturgical Press, 1992.

211 p. 23 cm. A collection of previously published articles (see pp. 190-91). The author sees the issue of theology and canon law "within the framework of a cognitional theory ... learned ... mainly from Bernard Lonergan" (Foreword, p. 8).

Schepers, Maurice. "Inculturation: A Human Project." *African Christian Studies* 7:2 (June 1991) 35-40.

Reflections using Lonergan's transcendental method as transcultural base.

- Stinnett, Timothy R. "Lonergan's 'Critical Realism' and Religious Pluralism." *The Thomist* 56 (1992) 97-115.
- Taddei Ferretti, Cloe. "Guarigione della memoria come nuova nascita." Mario Gioia (ed.), *Teologia spirituale: Temi e problemi* (Roma: A.V.E., 1991) 175-82 (see also pp. 248-50 in the "Discussione").
- Reference to Lonergan (see esp. the discussion period) on religious experience, conversion, etc.
- Teske, Roland. "Bradley and Lonergan's Relativist." *Philosophy & Theology* 5 (1990-91) 125-36.
- West Coast Methods Institute Newsletter*. Papers at the Eleanor Giuffre Memorial Lonergan Conference, March 20-22, 1992. Each paper has its own pagination, and each was followed by a discussion, also with its own pagination. The contents are:
- Thomas McPartland. "Growth and Development in History."
- Glenn Hughes. "Notes for an Essay on Certain Obstacles to Human Development."
- David Oyler. "Emergent Probability and Development" (with "Aside Before Presenting His Paper").
- Louise Hahn Dillon. "Growth and Development in Mystical Theology: Via Bernard Lonergan's Cognitional Structure."
- Sebastian Moore. "The Zen of Thinking: Preparing for a New Age" (first draft for paper at Lonergan workshop 92; with poem "For Bernard Lonergan," and "Appendix: on the move from the dramatic to the intellectual pattern for the resurrection").

Reviews

- Lonergan, Bernard. *Método en Teología*. See 10/89/1.
- Anon. *Revista Agustiniiana* 30 (1989) 343-44. (Short notice in "Noticias bibliograficas"; four asterisks beside the notice indicate the book belongs to the classification "Materiales. Fuentes. Obra clásica.")
- Lonergan, Bernard. *Understanding and Being* (Collected Works of Bernard Lonergan, 5). See 11/90/25.
- Pambrun, James. *Eglise et Théologie* 22 (1991) 121, 124-25.
- Barden, Garrett. *After Principles*. See 12/91/25.
- Wadell, Paul. *Spirituality Today* 44 (1992) 92-93.
- Davis, Charles. *What Is Living, What Is Dead in Christianity Today? Breaking the Liberal-Conservative Deadlock*. See 8/87/27.
- Wilson, S.G. *The University of Toronto Quarterly* 57 (1987-88) 247-51 (in survey "Religion," pp. 243-51).
- Doran, Robert M. *Theology and the Dialectics of History*. See 11/90/10.
- Mason, Thérèse and Charlotte Tansey. *Compass: A Jesuit Journal* 10:1 (March/April 1992) 46-47.
- Meynell, Hugo. *Studies in Religion* 20 (1991) 369.
- Vertin, Michael. *The Thomist* 56 (1992) 160-61.
- Dunne, Tad. *Spiritual Exercises for Today: A Contemporary Presentation of the Classic Spiritual Exercises of Ignatius Loyola*. See 12/91/9.
- Heiser, W. Charles. *Theology Digest* 38 (1991) 355.
- Dunne, Tad. *Spiritual Mentoring: Guiding People through Spiritual Exercises to Life Decisions*. See 12/91/9.

- Heiser, W. Charles. *Theology Digest* 38 (1991) 355.
- Granfield, David. *Heightened Consciousness: the Mystical Difference*. See 12/91/25.
- Hauser, Richard J. *The Living Light* 28 (1991-92) 364-65.
- Wiseman, James A. *Spiritual Life* 38 (1992) 52-3.
- Granfield, David. *The Inner Experience of Law: A Jurisprudence of Subjectivity*. See 10/89/10.
- Donnelly, Samuel J.M. *The American Journal of Jurisprudence* 36 (1991) 239-51.
- Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.
- Mitchell, John J., Jr. *Journal of Church and State* 32 (1990) 891-92.
- Lawrence, Fred (ed.). *Lonergan Workshop* 8. See 11/90/26.
- Renwart, Léon [L.R.]. *Nouvelle Revue Théologique* 114 (1992) 146.
- Pambrun, James. *Eglise et Théologie* 22 (1991) 121-23.
- Little, Joyce A. *Toward a Thomist Methodology*. See 10/89/26.
- Wilder, Alfred. *Angelicum* 69 (1992) 141-43.
- McCarthy, Michael H. *The Crisis of Philosophy*. See 11/90/2.
- Kane, Michael. *International Philosophical Quarterly* 32 (1992) 261-63.
- McEvenue, Sean E. *Interpreting the Pentateuch* (Old Testament Studies 4). See 12/91/26.
- Harrington, Daniel J. *America* 166 (March 14, 1992) 219-20.
- McEvenue, Sean E., and Ben F. Meyer (eds). *Lonergan's Hermeneutics: Its Development and Application*. See 11/90/2.
- Pambrun, James. *Eglise et Théologie* 22 (1991) 121, 123-24.
- Navone, John. *Self-giving and Sharing: The Trinity and Human Fulfillment*. See 11/90/3.
- MacCarthy, Thomas. *Doctrine and Life* 41 (1991) 272-74.
- Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology Today*. See 11/90/27.
- Heiser, W. Charles. *Theology Digest* 38 (1991) 372.
- Murphy, Anne. *The Way* 32 (1992) 153 (in "Recent Books ... Theology," [152-53]).
- Anon. *Doctrine and Life* 41 (1991) 110.
- Rende, Michael L. *Lonergan on Conversion: The Development of a Notion*. See 12/91/2.
- Heiser, W. Charles. *Theology Digest* 38 (1991) 376.
- Sala, Giovanni B. *Kant und die Frage nach Gott: Gottesbeweise und Gottesbeweiskritik in den Schriften Kants*. See 11/90/3 & 15.
- Grillenzoni, Paolo. *Rivista di Filosofia Neo-scolastica* 82 (1990) 661-66.
- Schöndorf, H. *Theologie und Philosophie* 67 (1992) 115-18.

Dissertations & Theses

Jenkins, J.I. Abstract of his doctoral dissertation, *Knowledge, faith and philosophy in Thomas Aquinas* (Oxford University, 1989). *Index to Theses Accepted for Higher Degrees ... Great Britain and Ireland* 40 (1991), p. 538, # 40-2447.

- "After arguing against B. Lonergan's influential interpretation, I present my own view ..."

Jonsson, Ulf. *Die trinitarische imago Dei im menschlichen Geist: Lonergans Untersuchungen zur analogia psychologica trinitatis bei Thomas von Aquin und deren Auswirkung auf Lonergans Erkenntnistheorie*. Thesis for Diplom-Degree, Philosophisch-Theologischen Hochschule Sankt Georgen, Frankfurt am Main, 1992.

- The author studies the *verbum* articles rather than the book *Verbum*. (The Diplom-Degree seems to be on the licentiate level.)

Joyce, Kevin Patrick. Abstract of his doctoral dissertation, *A Study of the Higher States of Consciousness and Their Interpretation according to Teresa of Avila and Maharishi Mahesh Yogi* (The Catholic University of America, 1992). *Dissertation Abstracts International* 52 (1991-92) 3630-A. Order No. DA9207001.

- "The method used ... is an extension of ... Lonergan's 'intentionality analysis' which focuses not on the object or content of mystical experiences but on the operations of consciousness within mystical states" (from the abstract).

Moscato Esposito, Liliana. *Intellectus fidei: forme di teologia sistematica*. Thesis for the licentiate in dogmatic theology, Pontificia Facoltà Teologica dell'Italia Meridionale, Sezione S. Luigi, Naples, 1990-91.

- 135 p. Photocopy of typescript. Ch. 1 is on Thomas Aquinas, ch. 2 on Lonergan's *De Deo trino*, chs 3 and 4 on Tillich and Rahner resp.; the focus in each case is on Trinitarian theology. The analysis is guided by the methodological criteria of *Method in Theology* (see pp. 1-2).

O'Reilly, C.G. Abstract of his doctoral dissertation, *Natural knowledge of God after Kant's Copernican revolution: aspects of transcendental method, with special reference to Bernard Lonergan and Jakob Friedrich Fries* (Leeds, 1990). *Index to Theses Accepted for Higher Degrees ... Great Britain and Ireland* 40 (1991), p. 1058, # 40-4803.

(The thesis of Michael R. Shute, *The Origins of Lonergan's Notion of the Dialectic of History ...* (see 12/91/4) is listed in *Dissertation Abstracts International* 52 (1991-92) 3694-A, with Order No. DANN62827, but without abstract.)

Publications

Loneragan, Bernard. "Method in Catholic Theology." *METHOD; Journal of Loneragan Studies* 10:1 (Spring 1992) 3-23. With Editor's Introduction, "Loneragan's Nottingham Lecture on Method," pp. 1-2, and Editorial Notes, pp. 24-26, by F.E. Crowe.

Crysdale, Cynthia S.W. "Loneragan and Feminism." *Theological Studies* 53 (1992) 234-56.

Dobroczyński, Grzegorz. *Einsicht und Bekehrung: Ausgangspunkt der Fundamentaltheologie bei Bernard Lonergan*. Frankfurt/Bern/etc.: Peter Lang, 1992. (Reihe XXIII: Theologie. Bd. 441.)

381 p. 21 cm. Publication, with slight changes, of the dissertation listed in our issue of June 1991 (12/91/13).

Dupuis, Nicole. "La bibliothèque Bernard Lonergan, mieux adaptée aux besoins des Buckinois." *Le Bulletin*, le 23 mars 1992, p. 9.

See below, "Forthcoming ... Meetings," on the opening of the new cultural complex in Buckingham, with its Lonergan Library.

Fletcher, Frank. "To Bring 'The Common Good' into Public Discourse." *The Australasian Catholic Record* 69 (1992) 86-95.

Incorporates ideas of conversion, scale of values, etc., in discussion of common good.

Glowienka, Emerine. "Bernard Lonergan on Primary vs. Secondary Qualities." *Southwest Philosophical Studies* 14 (Spring 1992) 63-73.

We listed this article in our previous issue (13/92/11), but made the mistake of printing "Causes" instead of the correct "Qualities."

Helminiak, Daniel A. "The Spiritual Dimension of the Gay and Lesbian Experience." *DIGNITY/USA Journal* 24:2 (Spring 1992) 14-19.

A reprint of David Davidson, "The Spiritual Dimension of the Gay Experience" (*LSN* 8/87/4), published now under the author's own name. The article relies "on Lonergan's analysis of consciousness/spirit to define spirituality."

Kelleher, Margaret Mary. "Liturgy as a Source for Sacramental Theology." *Questions liturgiques: Studies in Liturgy* 72 (1991) 25-42.

Reference passim to Lonergan.

Kelleher, Margaret Mary. "The Communion Rite: A Study of Roman Catholic Liturgical Performance." *Journal of Ritual Studies* 5:2 (1991) 99-122.

Kereszty, Roch A. *Jesus Christ: Fundamentals of Christology*. New York: Alba House, 1991.

See p. 308: "In my attempt to understand human consciousness in general, I am very much indebted to the reflections of Bernard Lonergan" (re pp. 307-312).

Lamb, Matthew. "Communicative Praxis and Theology: Beyond Modern Nihilism and Dogmatism." Don S. Browning and Francis Schüssler Fiorenza (eds), *Habermas, Modernity, and Public Theology* (New York: Crossroad, 1992) 92-118.

The author first studies Habermas "showing how human questioning grounds his communicative action," then indicates how Lonergan "developed a normative notion of human questioning as basic to all communicative praxis" (p. 97).

Mahonski, Thomas J. *Insights from INSIGHT: An Introduction to Philosophy Using the Transcendental Method of Bernard Lonergan, S.J., S.T.D.* (Another subtitle: *A Philosophical Handbook of Self-Appropriation*).

196 p. (typescript and photocopy). "Compiled from various sources." Not published, but printed *ad usum privatum*.

Mason, Thérèse. Letter to the Editor. *Grail* 8 (1992) 9-11.

On criticism of Lonergan in interview of previous issue.

Monette, Peter L. "Conversion and the Constitutive Function of Grace." *Science et Esprit* 44 (1992) 79-82.

Finds Lonergan's solution to the problem of evil relevant to the Latin American experience.

O'Keefe, Mark. "Social Sin and Fundamental Option." *Irish Theological Quarterly* 58 (1992) 85-94.

Brief discussion of Lonergan on bias, in relation to social sin (see O'Keefe's book [LSN 11/90/27], *What are they saying about social sin?*).

Prokes, Mary Timothy. "Introduction." *Lonergan Review: A Multidisciplinary Journal* 1:1 (Spring 1992) 7-11.

Introduces the journal as well as this issue, which is on "Transcendence: An Interdisciplinary Issue."

Ring, Nancy C. *Doctrine within the Dialectic of Subjectivity and Objectivity: A Critical Study of the Positions of Paul Tillich and Bernard Lonergan*. With Preface by Matthew L. Lamb. San Francisco: Mellen Research University Press, 1991 (Distinguished Dissertations Series, Vol. 6).

291 p. 23 cm. The body of the dissertation (see LSN 3/82/13) is unchanged, but the author has added an Index and has rewritten the Introduction to include what was originally her Preface.

Shea, William M. "Beyond Tolerance: Pluralism and Catholic Higher Education." *Current Issues in Catholic Higher Education* 8:2 (Winter 1988) 35-42.

Also published in John Apczynski (ed.), *Theology and the University* (Lanham, MD: University Press of America, 1990) 255-72.

Streeter, Carla Mae. "The Ecclesial Person of the Third Millennium." *Spirituality Today* 44 (1992) 132-42.

Discusses authenticity in terms of levels of consciousness, conversion, community, etc.

Viladesau, Richard. *The Word in and out of Season: Homilies for the Sundays of Ordinary Time, Cycle C*. New York: Paulist Press, 1991.

114 p. 14 cm. Introduction, pp. 1-8, draws on Lonergan for discussion of freedom.

Reviews

Lonergan, Bernard. *Insight: A Study of Human Understanding* (Collected Works of Bernard Lonergan, 3). See 13/92/11.

Smith, Richard F. *ADRS* 21 (1992) 88.

Lonergan, Bernard. *Método en Teología*. See 10/89/1.

Duque, J. *Communio* [Spanish ed.] 23 (1989) 292-93.

Lonergan, Bernard. *Pour une méthode en théologie*. See 1/80/4.

Gaitán, José Damián [Signed `JDG']. *Revista de Espiritualidad* 39 (1980) 314.

- Bacik, James. *Contemporary theologians*. See 11/90/1.
- Cunningham, Lawrence S. *Commonweal* 99:2 (January 31, 1992) 43-44 (in "Religious Booknotes," pp. 41-44).
- Barden, Garrett. *After Principles*. See 12/91/25.
- Battaglia, Anthony. *Horizons* 19 (1992) 171-73.
- Twiss, Sumner B. *The Journal of Religion* 72 (1992) 461-63.
- Egan, Harvey D. *What Are They Saying about Mysticism?* See 4/83/2.
- Gratton, Carolyn. *Studies in Formative Spirituality* 5 (1984) 127-28.
- Zinn, Grover A. *Religious Studies Review* 12 (1986) 140.
- Gelpi, Donald L. *The Divine Mother: A Trinitarian Theology of the Holy Spirit*. See 7/86/19.
- O'Donnell, John. *The Heythrop Journal* 29 (1988) 399-400.
- Granfield, David. *Heightened Consciousness: the Mystical Difference*. See 12/91/25.
- Heiser, W. Charles. *Theology Digest* 39 (1992) 63.
- Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. See 10/89/2.
- Walmesley, Gerard. *The Heythrop Journal* 33 (1992) 358-59.
- Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989. See 12/91/9.
- Garcia, J.L.A. *American Catholic Philosophical Quarterly* 65 (1991) 507-11.
- Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.
- du Preez, J. *Missionalia* 20 (1992) 60-61.
- Hogan, John P., *Collingwood and Theological Hermeneutics*. See 11/90/25.
- Kelly, William J. *Horizons* 19 (1992) 161.
- Laporte, Jean-Marc. *Patience and Power: Grace for the First World*. See 9/88/26.
- Brito, E. *Revue théologique de Louvain* 23 (1992) 247-48.
- Lawrence, Fred (ed.). *Lonergan Workshop* 8. See 11/90/26.
- Crysdale, Cynthia S.W. *Studies in Religion* 21 (1992) 120.
- Marsh, James L. *Post-Cartesian Meditations: An Essay in Dialectical Phenomenology*. See 11/90/18.
- Bourgeois, Patrick L. *American Catholic Philosophical Quarterly* 65 (1991) 515-18.
- Navone, John. *Self-Giving and Sharing: The Trinity and Human Fulfillment*. See 11/90/3.
- Anon. Brief notice in *National Jesuit News* 19/1 (October 1989) 15.
- Smith, Francis R. *The God Question: A Catholic Approach*. See 10/89/27.
- Brito, E. *Revue théologique de Louvain* 23 (1992) 239-40.
- Tyrrell, Bernard J. *Christointegration: The Transforming Love of Jesus Christ*. See 11/90/3.
- Howell, Patrick J. *Horizons* 19 (1992) 164-65.

Viladesau, Richard. *The Word In and Out of Season: Homilies for the Sundays of Ordinary Time, Cycle B*. See 13/92/22.

Riegert, Eduard R. *Homiletic: A Review of Publications in Religious Communication* 16:1 (Summer 1991) 18.

Scheib, Joseph C. *Modern Liturgy* 18:9 (November 1991) 42-43.

Welch, John. *When Gods Die: An Introduction to John of the Cross*. See 13/92/2.

Heiser, W. Charles. *Theology Digest* 39 (1992) 89.

O'Donoghue, Noel D. *The Furrow* 43 (1992) 380-81.

Dissertations & Theses

Esselman, Thomas. *The Principle of Functionality in Ecclesiology*. Dissertation for the degree of Ph.D. in Theology, University of St. Michael's College, Toronto, 1990.

323 p. Photocopy of typescript. Ch. 2 (pp. 76-146) studies L. Gilkey, B. Lonergan, and J. Komonchak on foundational issues. Note: 'functionality' is here understood, not in terms of Lonergan's functional specialties, but in terms of church structures as functions. (Abstract: *Dissertation Abstracts International* 52 [1991-92] 3973-A.)

Falbo, Mark Charles. *Theory and Praxis of Conversion in the Religious Education of Non-Poor Youth: An Educational Analysis of Bernard Lonergan on Conversion and Paulo Freire on Conscientization*. Thesis for the degree of Ph.D., Boston College, 1991.

xix, 252 p. Photocopy (22 cm.) of typescript, University Microfilms. (Abstract: *Dissertation Abstracts International* 52 [1991-92] 3878-A to 3879-A.)

Joyce, Kevin Patrick. *A Study of the Higher States of Consciousness and Their Interpretation according to Teresa of Avila and Maharishi Mahesh Yogi*. Thesis for the degree of Ph.D., Catholic University of America, 1991.

336 p. Photocopy (21 cm.) of typescript, University Microfilms. "This dissertation adopts ... Lonergan's understanding of 'consciousness' as an internal experience of one's self and one's acts" (p. 2). See especially pp. 34-46 on interiority analysis, and pp. 61-63 on its use in this study. (Abstract: see *LSN* 13/92/14.)

Miller, Mark. *Attending to a Common Language: Pursuing the Christian Specificity of Moral Theology out of the Thought of Bernard Lonergan*. Thesis for the degree of Ph.D., University of Notre Dame, 1992.

339 p. Photocopy of typescript.

Abstracts of dissertations previously listed:

de Neeve, Eileen (see 11/90/22). *Dissertation Abstracts International* 53 (1992-93) 228-A to 229-A.

Wallenhorst, John (see 12/91/4). *Dissertation Abstracts International* 52 (1991-92) 3975-A.

Publications

Lonergan, Bernard. "Savings Certificates and Catholic Action." *Lonergan Studies Newsletter* 13 (1992) 28-29. With Editor's Introduction (27-28) and Editorial Notes (29-30) by F.E. Crowe.

Reprint of article first published in *The Montreal Beacon*, February 7, 1941.

Burley, Peter and Laszlo Csapo. "Money Information in Lonergan-von Neumann Systems." *Economic Systems Research* 4:2 (1992) 133-41.

Croken, Robert. Letter (with editor's title, "Lonergan Was Not Mentioned"). *University of Toronto Bulletin* 46:4 (September 21, 1992) 9.

An article in a previous issue of the *Bulletin*, on documentary publishing by the University of Toronto Press, dealt with the series on John Stuart Mill and Erasmus, but overlooked our Collected Works series.

Crowe, Frederick E. *Lonergan*. London: Geoffrey Chapman, and Collegeville, MN: The Liturgical Press, 1992.

xiv, 146 p. 22 cm. In series, *Outstanding Christian Thinkers*, edited by Brian Davies.

Dupuis, Nicole. "On inaugure le nouveau complexe communautaire et culturel." *Le Bulletin: La Revue de la Lièvre* (Buckingham, Que.) 11:45 (le 21 septembre 1992), pp. 1-3.

A good part of the article is on the Bibliothèque Bernard Lonergan.

Falcao, Nelson. "Theologies of Praxis." *Kristu Jyoti* [India] 7:2 (June 1991) 105-119.

Discusses three "praxic theologies": political, liberation, and the author's personal theology of cooperation; there is use here and there of Lonerganian ideas of self-appropriation, levels of consciousness, conversion, etc.

Groome, Thomas H. "Catechesis and Religious Education: 'Let's Stay Together'." *The Living Light* 29 (1992-93) 40-46.

Argues for partnership in complementarity of catechesis and religious education. Appeals in final section to "Defenders of the bond: Newman and Lonergan."

Hall, Douglas C. *The Trinity: An Analysis of St. Thomas Aquinas' Expositio of the De Trinitate of Boethius*. Leiden: E.J. Brill, 1992. (Studien und Texte zur Geistesgeschichte des Mittelalters, Band XXXIII.)

131 p. 25 cm. This book is of interest to *LSN* because of the discussion ("Introduction," pp. 1-15, and pp. 112-15 of the "Conclusion") of thematics in contemporary theology: transcendental Thomism, etc.

Helminiak, Daniel A. "To Be a Whole Human Being: Spiritual Growth Beyond Psychotherapy." *Human Development* 13:3 (Fall 1992) 34-39.

"... this paper uses Lonergan's distinction between consciousness/spirit and psyche to delineate areas of counselling concerns, all in a nontheist context" (author's communication).

Lamb, Matthew L. "Theology and Money: Rationality, Religion, and Economics." *American Behavioral Scientist* 35:6 (July 1992) 735-55.

A first part (pp. 736-41) bases horizons of rationality on Lonergan, a second part (741-52) discusses horizontal differences in religious and economic values.

Logan, Marty. "Buckingham's community centre opens: Library dedicated to native-born philosopher." *The Post* (West Quebec) 97:16 (September 23, 1992), p. 1.

On ceremonies of September 16, and dedication of Lonergan library; with photo, p. 3.

Matteo, Anthony M. "The Harmony of Faith and Reason: Hegel and Lonergan on the Arguments for the Existence of God." George C. Berthold (ed.), *Faith Seeking Understanding: Learning and the Catholic Tradition* (Selected Papers from Symposium Celebrating the Saint Anselm College Centennial. Manchester, N.H.: Saint Anselm College Press, 1991) 261-74.

McEvenue, Sean. "Uses and Abuses of the Bible in the Liturgy and Preaching." Wim Beuken, Sean Freyne and Anton Weiler (eds), *The Bible and Its Readers* (Concilium 1991/1) 91-99.

"The basic source of this presentation lies in the work of ... Lonergan, *Method in Theology*, especially chapters 3 and 7" (author's note, p. 99).

METHOD: Journal of Lonergan Studies 10:2 (Fall 1992). The contents are:

Hugo Meynell. "Post-Analytic Philosophy: Its Causes and Its Cure," 77-88.

Michael H. McCarthy. "The Critique of Realism," 89-125 (listed in "Contents" as "The Critique of Reason").

Joseph Flanagan. "The Jesuit University as a Counter-Culture," 127-45 (listed in "Contents" with a slight difference).

William F. Ryan. "The Incompatibility of Intuition and Constitution in Husserl's *The Idea of Phenomenology* (1907)," 147-81.

Meyer, Ben F. "The Challenges of Text and Reader to the Historical-Critical Method." Wim Beuken, Sean Freyne and Anton Weiler (eds), *The Bible and Its Readers* (Concilium 1991/1) 3-12.

The relevance to Lonergan studies is seen especially in the second part, "Critical realist hermeneutical reflections" (pp. 5-8).

Meyer, Ben F. *Christus Faber: the master builder and the house of God* (Princeton Theological Monograph Series, 29). Allison Park, PA: Pickwick Publications, 1992.

300 p. 22 cm. See pp. 1-7 (Preface) and 171-76 (Introduction to Part II) for the book's relation to Lonergan; also pp. 197-205 on chs 19-20 of *Insight*. The Names Index adds further references.

Miller, Edward Jeremy. "The Role of Moral Dispositions in the Cognitional Theories of Newman and Lonergan." *Thought* 67 (1992) 128-47.

Pérez Valera, José Eduardo. *Filosofía y Método de Bernard Lonergan*. Mexico: Editorial JUS, 1992. 419 p. 21 cm.

Quijano, Francisco. "De la intuición intelectual de esencias necesarias y de los juicios universales necesarios sobre estados de cosas necesarios: una duda" [Reseña del libro de Fritz Wenisch, *La filosofía y su método*]. *Analogía: Revista de Filosofía* [Mexico] Año 2, no. 3 (January-June 1988) 101-135.

Discusses Wenisch's book in the context of questions derived from Lonergan's *Insight*.

Robert, Pierre. "De l'analyse du sujet connaissant à la reprise des dimensions existentielle et religieuse chez Bernard Lonergan." *Science et Esprit* 44 (1992) 127-58.

Simone, Michele. "Teologia e filosofia: un rapporto da approfondire." *La Civiltà Cattolica* 1992, III, 61-65.

Review article on Saturnino Muratore (ed.), *Teologia e filosofia. Alla ricerca di un nuovo rapporto*. See 12/91/2. Special attention given, pp. 62-3, 64-5, to Muratore's own contribution.

Soucy, Yves. "Buckingham honore les siens: Inauguration officielle du nouveau Complexe communautaire et culturel." *LeDroit* (Ottawa-Hull), 18 septembre 1992, p. 6.

A good part of the article is on the Bibliothèque Bernard Lonergan.

Starkloff, Carl F. "Ecclesiology as Praxis: The Use of Models in Planning for Mission and Ministry." *Sciences pastorales* 9 (1990) 175-98.

P. 176: the article may be seen as an exercise in Lonergan's transcendental precepts.

Watson, William S. "The Engineer as Responsible Broker between the Community & Economics." H. Burkhardt and W.H. Vandenburg (eds), *Proceedings of the 1991 International Symposium on Technology and Society: Preparing for a Sustainable Society*. (Piscataway, NJ: IEEE, 1992) 188-95.

Paper developing Lonergan's ideas on technology and the individual, given at the 1991 ISTAS conference (see *LSN* 12/91/20).

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Lonergan, Bernard. *Método en Teología*. See 10/89/1.

Arbizu, José M. *Estudios trinitarios* 23 (1989) 353.

Turrado, Argimiro. *Estudio Agustiniiano* 24 (1989) 529-31. (This review appeared also in *Revista Agustiniiana* 30 [1989] 705-7.)

Lonergan, Bernard. *Pour une méthode en théologie*. See 1/80/4.

Pikaza, Xabier. *Estudios trinitarios* 17 (1983) 452.

Lonergan, Bernard. *Understanding and Being* (Collected Works of Bernard Lonergan, 5). See 11/90/25.

Riley, Philip Boo. *Studies in Religion* 21 (1992) 229-30.

Barden, Garrett. *After Principles*. See 12/91/25.

Anon. *The Christian Century* 109:26 (September 9-16, 1992) 826-27.

Braio, Frank Paul. *Lonergan's retrieval of the notion of human being: Clarifications of and reflections on the argument of Insight, Chapters I-XVIII*. See 8/87/26, 9/88/17.

Tyrrell, Bernard J. *International Philosophical Quarterly* 32 (1992) 385-86.

Granfield, David. *Heightened Consciousness: the Mystical Difference*. See 12/91/25.

Pearson, Paul M. *Cistercian Studies Quarterly* 27 (1992) [29] to [30] (in "Bulletin of Monastic Spirituality").

Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. See 10/89/2.

McKenzie, Michael. *Journal of the Evangelical Theological Society* 34 (1991) 279-81.

Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.

Cracknell, Kenneth. *International Bulletin of Missionary Research* 16 (1992) 176-77.

Lamb, Matthew L. *Solidarity with Victims: Toward a Theology of Social Transformation*. See 3/82/28.

Nelson, Randolph A. *Word & World: Theology for Christian Ministry* 3 (1983) 197-99.

McCarthy, Michael H. *The Crisis of Philosophy*. See 11/90/2.

Holmes, Arthur F. *Christian Scholar's Review* 21 (1991-92) 423-25.

- Lovett, Brendan. *Pacifica* 5 (1992) 331-34.
- McEvenue, Sean E. *Interpreting the Pentateuch* (Old Testament Studies 4). See 12/91/26.
- Heiser, W. Charles. *Theology Digest* 39 (1992) 175.
- McEvenue, Sean E., and Ben F. Meyer (eds). *Lonergan's Hermeneutics: Its Development and Application*. See 11/90/2.
- Renwart, L. *Nouvelle Revue Théologique* 114 (1992) 770-71.
- Meynell, Hugo A. *An Introduction to the Philosophy of Bernard Lonergan* (2nd ed.). See 12/91/26.
- Vertin, Michael. *Canadian Philosophical Reviews* 12 (1992) 209-10.
- Muratore, Saturnino (ed.). *Teologia e filosofia. Alla ricerca di un nuovo rapporto*. See 12/91/2.
- Simone, Michele. "Teologia e filosofia: un rapporto da approfondire." *La Civiltà Cattolica* 1992, III, 61-65. See p. 32 above.
- Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology Today*. See 11/90/27.
- Thornhill, John. *The Australasian Catholic Record* 68 (1991) 534-35.
- Orsy, Ladislav. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. See 13/92/12.
- Ombres, Robert. *New Blackfriars* 73 (1992) 407-8.
- Sala, Giovanni B. *Kant und die Frage nach Gott: Gottesbeweise und Gottesbeweiskritik in den Schriften Kants*. See 11/90/3 & 15.
- Engstler, Achim. *Archiv für Geschichte der Philosophie* 74 (1992) 111-15.
- Viladesau, Richard. *Answering for Faith: Christ and the Human Search for Salvation*. See 9/88/20.
- van Lin, Jan. *Tijdschrift voor Theologie* 28 (1988) 318.
- Webb, Eugene. *Philosophers of Consciousness: Polanyi, Lonergan, Voegelin, Ricoeur, Girard, Kierkegaard*. See 9/88/13.
- Creagan, Charles. *International Journal for Philosophy of Religion* 32 (1992) 123-24.

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- Monsour, Daniel. *The New Context in Theology in the Thought of Bernard Lonergan: A Discussion of the Underlying Significance of His Claim*. A thesis for the M.A. degree in Systematic Theology, University of St. Michael's College, Toronto, September 1992.
- Twohig-Moengangongo, Cora. *Feminist Consciousness and Bernard Lonergan's Notion of Dialectic*. A thesis for the degree of Doctor of Theology, Regis College, University of Toronto, November 1992.

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Loneragan, Bernard J.F. 'Consciousness and the Trinity.' *Philosophy & Theology* 7 (1992-93) 3-22. With 'Editor's Preface' by Robert C. Croken, p. 3.

A lecture given at the North American College, Rome, January 20, 1963. The lecture was taped, and the recording transcribed--by whom is unknown, but the transcription had the benefit of some editing by Joseph Komonchak at the time, and the permission of Lonergan for copying.

Loneragan, Bernard. 'Desaparición de la cultura clásica e inmadurez de la moderna.' In Jesús Ferro Bayona, *La estructura dinámica del conocimiento* (Barranquilla, Colombia: Universidad del Norte, 1992) 39-46.

Translation by Ferro of pp. 238-44 of Collection (Collected Works of Bernard Lonergan, 4--from 'Dimensions of Meaning').

Loneragan, Bernard. 'Un ejemplo de intelección.' In Jesús Ferro Bayona, *La estructura dinámica del conocimiento* (Barranquilla, Colombia: Universidad del Norte, 1992) 35-38.

Translation by Ferro of pp. 3-6 of *Insight: A Study of Human Understanding* (1958 edition).

Burley, Peter. 'Evolutionary von Neumann models.' *Journal of Evolutionary Economics* 2 (1992) 269-80.

The author continues his study of Schumpeter, von Neumann, Lonergan, et al. 'The present paper, first, incorporates credit money into the von Neumann framework and, second, permits additions to the input and output matrices to incorporate improvements in technology in the simplest Lonergan Schumpeter production model' (from the abstract).

Carley, Moira T. 'Bernard Lonergan and the Catholic Teacher.' Caroline F. DiGiovanni (ed.), *The Philosophy of Catholic Education* (Collected Papers from the OSSTA Symposium on the Philosophy of Catholic Education, February 28 and March 1, 1991 [Ottawa: Novalis, 1992]) 75-88.

Collier, Jane. *The culture of economism: An exploration of barriers to faith-as-praxis* (Studies in the intercultural history of Christianity, 65). Frankfurt am Main (New York, etc.): Peter Lang, 1990. With 'Preface: Can economists be converted?' by Walter J. Hollenweger, pp. ix-x.

xii, 407 p. 21 cm. A dissertation for the Ph.D. in theology, Birmingham University, 1989. While acknowledging Anthony Giddens and Arthur Rich as sources, the author states that 'I owe the greatest debt to the work of Bernard Lonergan' (p. 5); see also the introduction to ch. 2 on the need for a model of human action: 'We can find such a model in the thought of Bernard Lonergan' (p. 65), and the end of ch. 6: 'The model of action presupposed in this study has been based on Lonergan's philosophy of consciousness' (p. 337). The work is not, however, a study of Lonergan (except for ch. 6 on 'Conversion' and appendix 3 on 'Lonergan's notion of consciousness'), but a wide-ranging essay which touches base in Lonergan (somewhat eclectically) from time to time.

Downey, Michael. 'Spirituality Seminar.' *Proceedings of the Forty-Seventh Annual Convention of The Catholic Theological Society of America* 47 (1992) 148-50.

Report on a seminar in which David Granfield provided a synopsis of his Heightened Consciousness ... and two papers were delivered in view of his work, with discussions following in each session.

Dumestre, Marcel J. 'Finding Unity in Diversity in Church-related Higher Education: Four Conceptual Principles.' *Religious Education* 87 (1992) 587-605.

The author, whose doctoral dissertation was recently listed in LSN (12/91/13), pursues his interest in higher education in the U.S., basing his position to a notable extent on Lonergan's views on values, meaning, the community of learning, etc.

Ferro Bayona, Jesús. *La estructura dinámica del conocimiento*. Barranquilla, Colombia: Universidad del Norte, 1992. In the series, *Monografías*, 4; with 'Presentación' (pp. iii-iv unnumbered) by the series editor, Alfredo Marcos, and 2 appendices translating selections from Lonergan (see above, p. 1 of this issue).

46 p. 23 cm. The key themes of *Insight: A Study of Human Understanding*, with running commentary.

Häring, Bernard. 'Law and Gospel.' *The Tablet* 247 (1993, January 9) 41-42.

A review article on Ladislav Orsy, *Theology and Canon Law: New Horizons for Legislation and Interpretation* (LSN 13/92/12), with remarks also on other writings of Orsy.

Joyce, André P. *Recensements des familles de Buckingham au XIXe siècle (1825, 1861, 1871, 1881, 1891)*. Hull, Québec: Société de généalogie de l'Outaouais, 1992.

xxix, 275 p. 28 cm. Photocopy of typescript. Since this work studies census only for the town of Buckingham, not the surrounding countryside, and stops with 1891 (it being the policy of the National Archives of Canada to respect confidentiality for 92 years), neither the Lonergan nor the Wood family is included. The work does, however, include some related families (Gorman, Martin, and McGurn), and will be useful for biographers of Bernard Lonergan.

Kereszty, Roch A. *Jesus Christ: Fundamentals of Christology* (edited by J. Stephen Maddux). New York: Alba House, 1991.

xix, 439 p. 21 cm. See 'The Psychological Aspect of the Hypostatic Union,' pp. 307-12, for the author's position in relation to Lonergan on the consciousness of Christ.

Kwan, Wing-chung. 'The Transcendental Method as Implied in Lonergan's *Method in Theology* [in Chinese].' *The Philosophical Review* (National Taiwan University, Taipei) 13 (January 1990) 77-141.

Deals with the 8 functional specialties as based on the 4 transcendental operations of human cognitional structure. (For this entry we rely on the author's abstract in *The Philosopher's Index* 26 [1992], p. 110 in the spring issue [the cumulative volume will change the pagination].)

Laplante, Richard L. 'The Catholic School: A Community with a Changing Language,' Caroline F. DiGiovanni (ed.), *The Philosophy of Catholic Education* (Collected Papers from the OSSTA Symposium on the Philosophy of Catholic Education, February 28 and March 1, 1991 [Ottawa: Novalis, 1992]) 31-55.

See the page-long account (note 9, pp. 53-54) of the influence Lonergan had on the author's work.

Matteo, Anthony M. *Quest for the Absolute: The Philosophical Vision of Joseph Maréchal*. DeKalb, IL: Northern Illinois University Press, 1992.

xi, 173 p. 22cm. Of interest to LSN for its study of the origins of transcendental Thomism, as well as for references to Lonergan. The chapter titles are: 1. The Rise and Fall of the Aristotelian-Thomistic Syntheses. 2. The Plight of Pre-Kantian Philosophy. 3. Kant and the Post-Kantian Idealists. 4. Beyond Kant: The Roots of Transcendental Thomism. 5. Critique and Conclusion.

Meynell, Hugo. 'Lonergan's Search for Knowledge.' *The Literary Review of Canada* 2:2 (February 1993) 14-15.

Review article (the pages are tabloid size) on *Insight: A Study of Human Understanding* (Collected Works of Bernard Lonergan, 3). Title presumably supplied by the editor (on the front cover it is 'Bernard Lonergan's Wisdom'). There is a jolly cartoon of Lonergan by Tina Seemann.

Orsy, Ladislav. 'How to Relate Theology and Canon Law.' *Origins* 22 (1992-93; no. 32, January 21, 1993) 549-52.

Text of a lecture given December 19, 1992, at the Pontifical Oriental Institute, Rome, where Orsy was a visiting professor. Of interest to *LSN* as related to his book, *Theology and Canon Law ...* (*LSN* 13/92/12).

Slusser, Michael. 'Seminar on Christology.' *Proceedings of the Forty-Seventh Annual Convention of The Catholic Theological Society of America* 47 (1992) 138-39.

Report of a seminar centering on a section of William Loewe's project on soteriology.

Smith, Sean. 'Fr. Flanagan to head revamped Institute.' *The Boston College Chronicle* 1:7 (November 25, 1992), pp. 1, 3.

An account of the newly organized Lonergan Institute, its first director, Fr Joseph Flanagan, and its first board of directors.

Trafford, Larry. 'The Evolving Language of Catholic Schools: Its Relationship to the Catholic Community.' Caroline F. DiGiovanni (ed.), *The Philosophy of Catholic Education* (Collected Papers from the OSSTA Symposium on the Philosophy of Catholic Education, February 28 and March 1, 1991 [Ottawa: Novalis, 1992]) 58-62.

Response to paper of Richard L. Laplante at the same symposium. Suggests 'the use of Bernard Lonergan's philosophical method as one approach worth considering for Catholic education' (p. 59).

Reviews

Lonergan, Bernard. *Insight: A Study of Human Understanding* (Collected Works of Bernard Lonergan, 3). See 13/92/11.

Butterworth, Robert. *The Expository Times* 104 (1992-93) 159.

Meynell, Hugo. *The Literary Review of Canada* 2:2 (February 1993) 14-15. See p. 2, above.

Lonergan, Bernard. *Pour une méthodologie philosophique: écrits philosophiques choisis*. See 12/91/25.

Laberge, Yves. *Canadian Philosophical Reviews* 12 (1992) 272-74.

Bacik, James. *Contemporary theologians*. See 11/90/1.

Gallagher, Peter. *The Month* 25 (1992) 434-35.

Holland, Frank. *Studies: An Irish Quarterly Review* 81:323 (Autumn 1992) 364, 366-67.

Carruthers, Gregory H. *The Uniqueness of Jesus Christ in the Theocentric Model of the Christian Theology of World Religions: An Elaboration and Evaluation of the Position of John Hick*. See 11/90/25.

Loughlin, Gerard. *The Heythrop Journal* 34 (1993) 80-81.

Collier, Jane. *The culture of economism: An exploration of barriers to faith-as-praxis*. See 14/93/1.

Riordan, Patrick. *Milltown Studies* 29 (1992) 150-54.

Doran, Robert M. *Theology and the Dialectics of History*. See 11/90/10.

Quesnell, Quentin. *Horizons: The Journal of the College Theology Society* 19 (1992) 319-20.

- Dunne, Tad. *Spiritual Exercises for Today: A Contemporary Presentation of the Classic Spiritual Exercises of Ignatius Loyola, and Spiritual Mentoring: Guiding People through Spiritual Exercises to Life Decisions*. See 12/91/9.
- Koenig, Elisabeth. *Horizons: The Journal of the College Theology Society* 19 (1992) 332-33.
- Granfield, David. *Heightened Consciousness: the Mystical Difference*. See 12/91/25.
- Morgan, Oliver J. *Pastoral Psychology* 41 (1992-93) 61-63.
- Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.
- Mongoven, Anne Marie. *Religious Education* 87 (1992) 632-33.
- Lawrence, Fred (ed.). *Lonergan Workshop* 6. See 8/87/3.
- Walmsley, Gerard. *The Heythrop Journal* 34 (1993) 113-14.
- Lawrence, Fred (ed.). *Lonergan Workshop* 8. See 11/90/26.
- Brito, Emilio. *Ephemerides theologicae lovanienses* 68 (1992) 470.
- McEvenue, Sean E., and Ben F. Meyer (eds). *Lonergan's Hermeneutics: Its Development and Application*. See 11/90/2.
- B., J.A. *Estudios Eclesiásticos* 67 (1992) 249-50.
- Anon. *Journal of Biblical Literature* 111 (1992) 375. (Brief notice only.)
- Meyer, Ben F. *Critical Realism & the New Testament*. See 10/89/11.
- Epp, Eldon Jay. *Journal of Biblical Literature* 111 (1992) 172-73 (see p. 191 for name of reviewer).
- Meynell, Hugo A. *An Introduction to the Philosophy of Bernard Lonergan* (2nd ed.). See 12/91/26.
- Read, L.M. *Canadian Book Review Annual*, 17th ed., 1991, p. 92.
- Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology Today*. See 11/90/27.
- Meagher, Paddy. *Vidyajyoti: Journal of Theological Reflection* 56 (1992) 510.
- Orsy, Ladislav. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. See 13/92/12.
- Häring, Bernard. *The Tablet* 247 (1993, January 9) 41-42. (See p. 2 above.)
- McIntyre, John P. *Studia Canonica* 26 (1992) 497-99.
- Yeo, Richard. *Priests & People* 6 (1992) 443-44.
- Sala, Giovanni B. *Kant und die Frage nach Gott: Gottesbeweise und Gottesbeweiskritik in den Schriften Kants*. See 11/90/3 & 15.
- Rutte, Thomas. *Forum katholische Theologie* 8 (1992) 238-40.
- Tekippe, Terry J. *Theology: Love's Question*. See 13/92/2.
- MacCarthy, Peter T. *Homiletic & Pastoral Review*. 93:5 (February 1993) 70-71.
- Dissertations & Theses**
- Collier, Jane. *The culture of economism: An exploration of barriers to faith-as-praxis*. Thesis for Ph.D. in theology, Birmingham University, 1989. (Now published; see p. 1 above.)

Danna, Valter Roberto. *Il concetto di 'scienza' nell'elaborazione della teoria della conoscenza in Bernard Lonergan*. Doctoral dissertation in philosophy, University of Turin, 1992.

Hoyt-O'Connor, Paul E. *Lonergan's Analysis of the Cycles of Economic Life and the Dynamism of Human History*. Thesis for Ph.D. in philosophy, Boston College, successfully defended November 6, 1992.

Muhigirwa Rusembuka. *Les deux voies du développement humain selon Bernard Lonergan: leur origine dans Insight*. Thesis for the degree of Master of Theology, Regis College, Toronto, 1993.

Ogilvie, Matthew. *The human ineffable or beatific knowledge of Jesus Christ while he lived on this earth, as expounded by Bernard Lonergan in his twelfth thesis on the Incarnate Word*. Thesis for the Master's degree in Theology, Catholic Theological Union, Sydney, Australia, 1992.

Abstracts of dissertations previously listed:

Majewski, Edmund (see 12/91/20). *Dissertation Abstracts International* (C Worldwide) 53 (1992), # 53/2574c, p. 621-C.

Miller, Mark Chester (see 13/92/24). *Dissertation Abstracts International* 53 (1992-93) 1975-A.

Oko, Dariusz (see 13/92/4). *Dissertation Abstracts International* (C Worldwide) 53 (1992), # 53/2536c, p. 612-C.

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Loneragan, Bernard J.F. 'Analytic Concept of History.' *METHOD: Journal of Lonergan Studies* 11 (1993) 5-35. With Editor's Introduction by F.E. Crowe, pp. 1-4.

An unpublished paper to be dated almost certainly in 1937-38, kept by Lonergan with several other unpublished writings in a file numbered 713 and entitled 'History.'

Loneragan, Bernard. 'Three Fragments from the Lonergan Papers.' *Loneragan Studies Newsletter* 14 (1993) 8-9.

Fragment 1: 'Method in Theology,' from a letter of May 5, 1954. Fragment 2: 'Philosophic Difference and Personal Development,' synopsis of a paper that was meant for the 1958 convention of the American Catholic Philosophical Association, but was never delivered (or written, it seems). Fragment 3: 'Biblical Theology,' from a notebook in which Lonergan made entries, some in 1959, others (and perhaps this fragment) somewhat later.

Ancona, Andrés. 'La palabra que procede de la universidad.' *Magistralis: Publicación Semestral de la Universidad Iberoamericana-Golfo Centro* 1:1 (Julio-Diciembre 1991) 47-56.

In these pages 'las operaciones fundamentales de la consciencia intencional están expuestas' (communication of the author).

Bacik, James J. 'Contemporary Spirituality.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 214-30.

See 'Theological influences,' pp. 225-28: Rahner, Lonergan, et al.

Blandino, Giovanni, and A. Molinaro (eds). *The Critical Problem of Knowledge: The Solutions Proposed in the Various Ecclesiastical Faculties of Rome*. Rome: Herder (Pontifical Lateran University), 1989.

164 p. 23 cm. Translation of discussions in Aquinas: *Rivista Internazionale di Filosofia* 27 (1983-87). See in this issue of LSN: J. Szaszkiwicz, 'The Solution ...' and 'J. Szaszkiwicz's Reply ...'; G. Blandino, 'Discussion ...'

Blandino, Giovanni. 'Discussion about the Critical Problem of Knowledge.' Giovanni Blandino and A. Molinaro (eds), *The Critical Problem of Knowledge: The Solutions Proposed in the Various Ecclesiastical Faculties of Rome*, pp. 127-43.

Pp. 136-37 are on Szaszkiwicz's contribution (q.v.).

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

Pp. 527-28 are on Szaszkiwicz's contribution (q.v.).

Cacho, Xavier. 'Una reflexión histórica.' *Magistralis: Publicación Semestral de la Universidad Iberoamericana-Golfo Centro* 2:3 (Julio-Diciembre 1992) 67-71.

This section 'impregnada invisiblemente por la noción de meaning' (information kindness of Andrés Ancona).

Clark, H. Francis. 'Godward Awareness Before, Within and Beyond the Rational Arguments for the Existence of God.' *Dialogue & Alliance* 6:1 (Spring 1992) 30-41.

Draws on the positions of *Insight* for his argument.

Conn, Joann Wolski, and Walter E. Conn. 'Self.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 865-75.

See, under 'Major Contributors' to understanding of self: Teresa of Jesus, C.G. Jung, Robert Kegan, Lonergan (pp. 871-73), and Thomas Merton.

DiCicco, Nick. 'Method in Our Madness.' *Grail* 9:1 (March 1993) 83-107.

'... a Lonerganian critique of our philosophically vacuous educational culture' (from 'Editorial,' p. 6).

Dobbin, Edmund J. 'Sensus Fidelium Reconsidered.' *New Theology Review* 2:3 (August 1989) 48-64.

'This article explores both the historical origins and a contemporary reconstruction of sensus fidelium' (from the summary, p. 48) for this second part appealing to phronêsis, with Lonergan (see pp. 57-61) as a guide.

Doran, Robert M. 'Affect, Affectivity.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 12-14.

Draws on Lonergan and Ignatius Loyola to discuss feelings, values, discernment, and decision.

Doran, Robert M. 'Consciousness and Grace.' *METHOD: Journal of Lonergan Studies* 11 (1993) 51-75.

Suggests 'a transposition of some of the principal elements in the first thesis of Lonergan's *De ente supernaturali*' into 'categories derived from religiously and interiorly differentiated consciousness' (p. 51).

Dunne, Tad. 'Desire.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 265-69.

This and the following entry written 'from Lonergan's perspective' (author's note).

Dunne, Tad. 'Experience.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 365-77.

Fragomeni, Richard N. 'Conversion.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 230-35.

Concluding section, 'Conversion in Contemporary Theology' (pp. 234-35), draws on Lonergan.

Galán Vélez, Francisco V. 'La Significatividad.' *Magistralis: Publicación Semestral de la Universidad Iberoamericana-Golfo Centro* 2:3 (Julio-Diciembre 1992) 77-80.

This section 'impregnada invisiblemente por la noción de meaning' (information kindness of Andrés Ancona).

Gioia, Mario (ed.). *La Teologia Spirituale: Temi e Problemi. In Dialogo con Charles-André Bernard*. Rome: Editrice A.V.E., 1991.

293 p. 21 cm. Three items in this 'dialogo' were listed earlier in LSN; see 13/92/12 (L. Moscato Esposito, S. Muratore, C. Taddei Ferretti).

Keenan, John P. *The Meaning of Christ: A Mahayana Theology*. Maryknoll, N.Y.: Orbis Books, 1989.

312 p. 24 cm. There is recurring reference to Lonergan's cognitional theory in relation to religious experience (cf. p. 196: 'Bernard Lonergan, often appealed to as our guide'); the index is not complete on this.

Knasas, John F.X. *The Preface to Thomistic Metaphysics: A Contribution to the Neo-Thomist Debate on the Start of Metaphysics*. New York: Peter Lang, 1990.

193 p. 24 cm. For relevance to Lonergan studies see ch. 3 (pp. 47-69): 'Transcendental Method'; the author deals mainly with Maréchal, with some reference to Rahner, Donceel, and Lonergan.

Kostelac, Beth, and James L. Connor. 'Theological Reflection: Woodstock's Way of Working.' *Woodstock Report*, No. 32 (December 1992), pp. 3-7.

Beth Kostelac interviews the Director of the Woodstock Theological Center; pp. 5-7 are on the use in the Center's work of Ignatius Loyola's discernment and Lonergan's method in theology.

Lawrence, Fred. 'The Fragility of Consciousness: Lonergan and the Postmodern Concern for the Other.' *Theological Studies* 54 (1993) 55-94.

Subtitles show the thrust of the argument: 'From Premodern to Modern Philosophy' (56-60); 'Lonergan and the Postmodern' (61-62); 'Postmodern Critique of the Modern Turn to the Subject' (62-68); 'Lonergan's Postmodern Thematization of Consciousness as Experience' (68-73); 'Deconstructive/Genealogical Postmodernism's Concern for Otherness' (73-78); 'Lonergan and Contingency' (78-92); 'Conclusion' (92-94).

Marasigan, Vicente. 'Halifax Lectures: Plus and Minus.' *Landas* 6 (1992) 76-83.

Review article on *Understanding and Being* (Collected Works of Bernard Lonergan, 5).

McDermott, John M. 'Tensions in Lonergan's Theory of Conversion.' *Gregorianum* 74 (1993) 101-40.

'La notion de conversion,, centrale à la pensée de Lonergan, manifeste un développement notoire. ... Pour comprendre correctement sa pensée, il faut tenir compte des tensions continues entre objectif et subjectif, Dieu et l'homme, concept et intellection, la relation intellect-volonté, l'ordre naturel et surnaturel' (from the summary, p. 140).

McDermott, John M. 'The Methodological Shift in Twentieth Century Thomism.' *Seminarium* 31 (1991) 245--66.

Studies two theological methods used this century by Thomists: conceptualist, following Cajetan; and transcendental Thomism, especially as found in Rahner (from the summary, p. 210; on Lonergan see pp. 261-64). This whole issue of *Seminarium* (no. 2 of 1991) was subtitled 'De methodo in theologia,' with contributions from various fields.

McEvenue, Sean. 'Emploi et abus de la Bible en liturgie et dans la prédication.' *Concilium* (French ed.), No. 233 (1991) 121-31.

For publication in English, see *LSN* 13/92/32.

METHOD: Journal of Lonergan Studies 11:1 (Spring 1993), ed. Mark D. Morelli, Patrick H. Byrne, and Charles C. Hefling, Jr. For the contents see this issue of *LSN* under B. Lonergan, R. Doran, D. Nordquest and T. Tekippe.

Meyer, Ben F. 'Mises en question de la méthode historico-critique par le texte et le lecteur.' *Concilium* (French ed.), No. 233 (1991) 13-25.

For publication in English, see *LSN* 13/92/32.

Meyer, Ben F. 'The Temple: Symbol Central to Biblical Theology.' *Gregorianum* 74 (1993) 223-40.

Follows a model of biblical theology established in his previous writings: Christian, based on the critical realism of Maréchal and Lonergan, etc. (from the résumé, p. 240).

Morelli, Elizabeth A. 'The Question of Woman's Experience of God.' Alvin F. Kimel, Jr. (ed.), *Speaking the Christian God: The Holy Trinity and the Challenge of Feminism* (Grand Rapids: Eerdmans, 1992) 222-36.

Using 'experience' in its most generic sense, the author studies the history of 'the attribution of rationality exclusively to men' (224), analyzes 'woman's intuition' in the light of Lonergan's cognitional theory, and

concludes, 'If, as I have argued, the process of conscious intentionality is not gender-specific, it follows that there is no conscious access to God unique to women' (235).

Nordquest, David A. 'Cosmopolis: Bourget's and Lonergan's.' *METHOD: Journal of Lonergan Studies* 11 (1993) 37-50.

Studies similarities and differences between Lonergan's thought and Paul Bourget's book *Cosmopolis* (1908).

Oshima, Sumie. *The Wind (Blows) Where It Wills*. Tokyo: Don Bosco-sha, 1993.

248 p. 19 cm. In Japanese. With Prologue, pp. 3-7, by Prof. Yoshinori Inagaki. The book recounts Sister Oshima's experience in Zen-meditation and the Ignatian Spiritual Exercises, and tells how she was able to integrate her life with the help of Lonergan's method. She concludes that Zen illumination is not a religious experience; hence the book's subtitle: 'Beyond Zen-Experience to Religious Experience' (roughly). (Information kindness of Eduardo Pérez Valera.)

Payne, Steven. 'Attention, Attentiveness.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN: The Liturgical Press, 1993) 65-66.

Lonergan's first transcendental precept listed among the ways of being spiritually attentive.

Pérez Valera, Eduardo. 'A New Foundation for the Human Sciences.' *Philosophical Studies*, No. 19 (1993) 27-48.

In Japanese. 'The article relates self-appropriation with the critical foundation of the human sciences' (author's note).

Sala, Giovanni B. *Gewissensentscheidung: Philosophische-theologische Analyse von Gewissen und sittlichem Wissen*. Innsbruck/Vienna: Tyrolia Verlag, 1993.

136 p. 21 cm. 'Im philosophischen Teil dieser Studie hänge ich hauptsächlich von den Schriften Bernard LONERGANS ...ab' (p. 10, note 3 to ch. 1). The work begins with chapters on the activity of the human subject, the four levels of conscious intentionality, moral intentionality, etc., and turns later to the magisterium in relation to conscience.

Shute, Michael. *The Origins of Lonergan's Notion of the Dialectic of History: A Study of Lonergan's Early Writings on History*. Lanham, MD: University Press of America, 1993.

[xxviii], 206 p. Originally a doctoral dissertation (LSN 12/91/4). The Preface (xi-xii) has been expanded, the Introduction (xxii-xxviii) rewritten here and there, an Index added, etc.

Stogre, Michael. *That the World May Believe: The Development of Papal Social Thought on Aboriginal Rights*. Sherbrooke, Quebec: Editions Paulines, 1992.

280 p. 21 cm cloth (also available in paperback). Originally a doctoral dissertation at St Paul University, Ottawa. 'The methodology of this work will be an exercise in ... Lonergan's third functional specialty ...' (p. 13). It 'looks forward to ... "dialectic," the next step' (255, and see p. 247).

Szaszkiewicz, Jerzy. 'Soluzione del Problema Critico nel Pensiero di B. Lonergan.' *Aquinas: Rivista Internazionale di Filosofia* 27 (1984) 205-214. See also 'Replica di J. Szaszkiewicz a G. Blandino,' *ibid.*, 30 (1987) 158-61.

Szaszkiewicz, Jerzy. 'The Solution of the Critical Problem in the Thought of B. Lonergan.' Giovanni Blandino and A. Molinaro (eds), *The Critical Problem of Knowledge: The Solutions Proposed in the Various Ecclesiastical Faculties of Rome*, pp. 53-63. See also 'J. Szaszkiewicz's Reply to G. Blandino,' *ibid.*, 152-55.

Tekippe, Terry J. 'Towards a Systematic Understanding of the Vision in Christ.' *METHOD: Journal of Lonergan Studies* 11 (1993) 77-101.

A study written 'in the sense of [the] seventh functional specialty' (p. 77) with reference passim to Lonergan, esp. to his cognitional theory.

Udoh, Fabian E. 'Theology: An Essay on Methodology.' *The Nigerian Journal of Theology* 1:2 (October 1986) 2-17.

'Particular reference will be made to B. Lonergan's METHOD IN THEOLOGY' (p. 14, note 5); see especially the author's discussion of science, history, objectivity, truth ...

Vertin, Michael. 'Intention, Intentionality.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 542-43.

Both this entry and the next show the influence of Lonergan.

Vertin, Michael. 'Mind.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 655-58.

Willumsen, Kristopher L. 'Value.' Michael Downey (ed.), *The New Dictionary of Catholic Spirituality* (Collegeville, MN:: The Liturgical Press, 1993) 990-91.

Concludes with paragraph on Lonergan's foundational contribution.

Reviews

Lonergan, Bernard. *Método en Teología*. See 10/89/1.

Villalmonste, Alejandro. *Naturaleza y Gracia* 36 (1989) 151-52.

Lonergan, Bernard. *Understanding and Being* (Collected Works of Bernard Lonergan, 5). See 11/90/25.

Marasigan, Vicente. *Landas* 6 (1992) 76-83. See pp. 12-13 above.

Bacik, James. *Contemporary theologians*. See 11/90/1.

Anon. *The Furrow* 43 (1992) 385.

Blandino, Giovanni, and A. Molinaro (eds). *The Critical Problem of Knowledge: The Solutions Proposed in the Various Ecclesiastical Faculties of Rome*. See 14/93/11.

Bueno, Eloy [signed E.B.]. *Burgense: Collectanea scientifica* 31 (1990) 585-86.

Elders, Léon. *Divus Thomas* 94 (1991) 201-2.

Garcia Prada, José M.a. *Ciencia Tomista* 119 (1992), no. 386, p. 198.

Manzano, Isidoro. *Antoniano* 67 (1992) 456-57.

van den Nieuwenhuizen, Martien. *Tijdschrift voor Theologie* 30 (1990) 327.

Boly, Craig. *The Road to Lonergan's 'Method in Theology': The Ordering of Theological Ideas*. See 13/92/1.

Sachs, John. *Religious Studies Review* 18 (1992) 316.

Crowe, Frederick E. *Lonergan*. See 13/92/31.

Meynell, Hugo. *New Blackfriars* 74 (1993) 225-26.

Dobroczyński, Grzegorz. *Einsicht und Bekehrung: Ausgangspunkt der Fundamentaltheologie bei Bernard Lonergan*. See 13/92/21.

Fisichella, Rino. *Gregorianum* 74 (1993) 366-67.

Gallagher, John A. *Time Past, Time Future: An Historical Study of Catholic Moral Theology*. See 11/90/25.

- Breckenridge, Robert L. *Church History* 62 (1993) 158-60.
- Christie, Dolores L. *Religious Studies Review* 18 (1992) 45.
- Fabbro, Ronald P. *Toronto Journal of Theology* 9 (1993) 153-54.
- Kopfensteiner, Thomas R. *New Theology Review* 4:3 (August 1991) 112-13.
- Gioia, Mario (ed.). *La Teologia Spirituale*. See 14/93/12 (L. Moscato Esposito, S. Muratore, C. Taddei Ferretti).
- López Santidrián, Saturnino. *Burgense: Collectanea Scientifica* 33 (1992) 577-79.
- Segovia, A. *Archivo Teológico Granadino* 55 (1992) 378.
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- Phan, Peter C. *Dialogue & Alliance* 6:1 (Spring 1992) 100-103.
- Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. See 10/89/2.
- Brito, Emilio. *Revue Théologique de Louvain* 24 (1993) 95-96.
- Groome, Thomas H. *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry: The Way of Shared Praxis*. See 13/92/2.
- Heiser, W. Charles. *Theology Digest* 39 (1992) 265.
- Hess, Carol Lakey. *The Princeton Seminary Bulletin* 14:1 (February 1993) 106-7.
- Kujawa, Sheryl A. *Anglican Theological Review* 75 (1993) 155-57.
- Marthaler, Berard L. *The Living Light* 29:3 (Spring 1993) 86-87.
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- Willumsen, Kristopher L. *Theological Studies* 53 (1992) 791-92.
- Hall, Douglas C. *The Trinity: An Analysis of St. Thomas Aquinas' Expositio of the De Trinitate of Boethius*. See 13/92/31.
- Bonino, Serge-Thomas. *Revue thomiste* 92 (1992) 907-9. (In 'Bulletin ... Thomistica,' 892-914.)
- Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.
- Carlson, Jeffrey. *New Theology Review* 3:2 (May 1990) 114-15.
- Killen, Patricia O'Connell. *Buddhist-Christian Studies* 12 (1992) 287-89.
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- Sia, Santiago. *Dialogue & Alliance* 6:1 (Spring 1992) 97-98.
- Keenan, John P. *The Meaning of Christ: A Mahayana Theology*. See 14/93/12.
- Cornille, Catherine. *Louvain Studies* 18 (1993) 94-95.
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- Rule, Paul. *Pacifica* 6 (1993) 115-16.
- Thurston, Bonnie. *Buddhist-Christian Studies* 11 (1991) 318-20.

- Tonna, Ivo. *Antonianum* 67 (1992) 543-44.
- Knasas, John F.X. *The Preface to Thomistic Metaphysics: A Contribution to the Neo-Thomist Debate on the Start of Metaphysics*. See 14/93/12.
- Elders, Leo J. *Divus Thomas* 94 (1991) 180-81.
- Wilder, Alfred. *Angelicum* 69 (1992) 571-73.
- Little, Joyce A. *Toward a Thomist Methodology*. See 10/89/26.
- Elders, Leo J. *Divus Thomas* 94 (1991) 178-80.
- Matteo, Anthony M. *Quest for the Absolute: The Philosophical Vision of Joseph Maréchal*. See 14/93/2.
- Hudson, Deal W. *Theological Studies* 54 (1993) 168-69.
- McCool, Gerald A. *From Unity to Pluralism: The Internal Evolution of Thomism*. See 11/90/26.
- Kerlin, Michael J. *Religious Studies Review* 18 (1992) 340.
- Meyer, Ben F. *Christus Faber: the master builder and the house of God*. See 13/92/32.
- Horne, B.L. *Theological Book Review* 5:2 (February 1993) 26.
- Muratore, Saturnino (ed.). *Teologia e filosofia. Alla ricerca di un nuovo rapporto*. See 12/91/2.
- Evrard, P. *Nouvelle Revue Théologique* 115 (1993) 273.
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- Viladesau, Richard. *Answering for Faith: Christ and the Human Search for Salvation*. See 9/88/20.
- Hayes, Zachary. *New Theology Review* 1:2 (February 1988) 85.
- Webb, Eugene. *Philosophers of Consciousness: Polanyi, Lonergan, Voegelin, Ricoeur, Girard, Kierkegaard*. See 9/88/13.
- Walsh, David. *Philosophy and Literature* 14 (1990) 228-30.
- Welch, John. *When Gods Die: An Introduction to John of the Cross*. See 13/92/2.
- O'Donoghue, Noel D. *The Furrow* 43 (1992) 380-81.

Dissertations & Theses

- Coxe, Peter. *¿Cómo podemos acceder a Dios según el método teológico-filosófico de Bernard Lonergan?* Thesis for the licentiate in theology, Universidad Pontificia de Salamanca, 1993.

Siejak, Catherine Lynne. *Toward a religious education practice that promotes authentically lived Christian faith within a Christian faith community: A religious education interpretation of Bernard Lonergan's understanding of Christian authenticity*. Thesis for the degree of Ph.D., Boston College, 1992.

See *Dissertation Abstracts International* 53 (1992-93) 3159-A. Order Number (University Microfilms International) DA9301736.

Stogre, Michael. *Papal Social Thought on Aboriginal Rights: A Study in History*. Thesis for the degrees of Ph.D. and Th.D. at St Paul University, Ottawa, 1992. Published under the title, *That the World May Believe: The Development of Papal Social Thought on Aboriginal Rights* (see p. 14 above).

Publications

Loneragan, Bernard. *Topics in Education: The Cincinnati Lectures of 1959 on the Philosophy of Education*. (Collected Works of Bernard Lonergan, 10). Edited by Robert M. Doran and Frederick E. Crowe. Revising and augmenting the unpublished text prepared by James Quinn and John Quinn. Toronto: University of Toronto Press, 1993.

xx, 308 p. Clothbound and paperback.

Arbuckle, Gerald A. 'Understanding Refounding and the Role of Conversion.' Ch. 3 (pp. 51-79), Gerald A. Arbuckle and David L. Fleming (eds), *Religious Life: Rebirth Through Conversion* (New York: Alba House, Society of St. Paul, 1990).

See especially 'Conversion: Definition and Types,' pp. 63-66, expanding Lonergan's list considerably.

Ashley, Benedict M. 'Thomism and the Transition from the Classical World-View to Historical-Mindedness.' Deal W. Hudson and Dennis Wm. Moran (eds), *The Future of Thomism*, pp. 109-121.

Discusses the question why Thomists have difficulty with the transition from a classicist world-view to historical-mindedness; suggests the 'tendency to reduce philosophy to metaphysics, a tendency foreign to Aquinas himself' (p. 110).

Australian Lonergan Workshop, ed. William J. Danaher. Lanham, MD: University Press of America, 1993.

305 p. 24 cm. Contains papers presented at the 1985, 1987, and 1989 workshops; see in this issue of LSN: J. Bathersby, P. Beer, M. Brennan, S. Burley, T. Daly, W. Danaher, L. Drake, F. Fletcher, G. Moses, N. Ormerod, M. O'Sullivan. The 1985 papers were previously published under the title, *Loneragan and You: Riverview Reflections 1985*; they were not listed at the time in LSN, but there is a page-long report on the workshop submitted by Peter Madden (see 6/85/10-11); the same papers are republished here with slight revisions and a change in order.

Bathersby, John. 'Bernard Lonergan and Spirituality.' *Australian Lonergan Workshop* 93-99 (1985: *Loneragan and You* 111-18).

Beer, Peter. 'Can I Be Certain That I Am Justified?: Trent and Today.' *Australian Lonergan Workshop* 267-88 (1989 workshop).

Beer, Peter. 'The Holy Spirit and Lonergan's Psychological Analogy.' *Australian Lonergan Workshop* 169-98 (1987 workshop).

Beer, Peter. 'Transubstantiation oder Transsignification?": Giovanni Sala and Edward Schillebeeckx on the Eucharistic Presence.' *Australian Lonergan Workshop* 47-68 (1985: *Loneragan and You* 65-92).

Previously published (under the subtitle), *Science et Esprit* 38 (1986) 31-48.

Brennan, Mary. 'The A Priori in Human Knowledge: A Critique of Kant from the Point of View of Lonergan's Insight.' *Australian Lonergan Workshop* 289-95 (1989 workshop).

Burley, S. Peter. 'A Summary of Lonergan's Economic Diagram.' *Australian Lonergan Workshop* 3-11 (1985: *Loneragan and You* 1-10).

Burley, S. Peter. 'A Von Neumann Representation of Lonergan's Production Model.' *Australian Lonergan Workshop* 103-122 (1987 workshop).

Previously published, *Economic Systems Research* 1:3 (1989) 317-30.

- Burley, S. Peter. 'Lonergan as a Neo-Schumpeterian.' *Australian Lonergan Workshop* 249-57 (1989 workshop).
- Burrell, David B. 'Jacques Maritain and Bernard Lonergan on Divine and Human Freedom.' Deal W. Hudson and Dennis Wm. Moran (eds), *The Future of Thomism*, pp. 161-68.
- Byrne, Patrick H. 'Ressentiment and the Preferential Option for the Poor.' *Theological Studies* 54 (1993) 213-41.
- For this article 'Bernard Lonergan's writings have been especially helpful'; in particular the meaning of preferential option for the poor is worked out in the context of Lonergan's 'structure of the human good' (p. 214).
- Crowe, Frederick E. 'Rethinking Eternal Life: Philosophical Notions from Lonergan.' *Science et Esprit* 45 (1993) 25-39.
- Daly, Thomas V. 'How Lonergan Illuminates Aristotle.' *Australian Lonergan Workshop* 13-29 (1985: *Lonergan and You* 11-32).
- Daly, Thomas V. 'Learning-Levels.' *Australian Lonergan Workshop* 233-48 (1989 workshop).
- Daly, Thomas V. 'Rediscovering Philosophies through Cognitional Models.' *Australian Lonergan Workshop* 141-67 (1987 workshop).
- Danaher, William J. 'Chemistry and Insight.' *Australian Lonergan Workshop* 123-39 (1987 workshop).
- Danaher, William J. 'Insight in Science.' *Australian Lonergan Workshop* 225-31 (1989 workshop).
- Danaher, William J. 'Lonergan and the Philosophy of Science.' *Australian Lonergan Workshop* 31-46 (1985: *Lonergan and You* 33-52).
- Donahue, Eugene L. 'Bernard Lonergan's Contribution to Social Economics.' *Forum For Social Economics* 22:2 (Spring 1993) 45-60.
- 'An overview of Lonergan's macroeconomics model, with implications for social economics' (from the author).
- Drake, Lawrie. 'Bernard Lonergan, Mechanism and Evolution.' *Australian Lonergan Workshop* 259-66 (1989 workshop).
- Dunne, Tad. 'Imaginal Theologies of History.' *Lonergan Workshop* 9 (1993) 1-23.
- Subheadings: A Metaphysics of Images. Four Process-Images (Preservative, Interruptive, Progressive, Dialectical). History of the Dialectical Image. Etc.
- Dunne, Tad. 'What Trouble Is.' *Review for Religious* 52 (1993) 532-40.
- Law and coincidence, genetic and dialectical development, and other ideas from Lonergan applied to the concept of trouble.
- Fischer, Norbert. 'Zur neueren Diskussion um Kants Religionsphilosophie.' *Theologie und Glaube* 83 (1993) 170-94.
- The first part (pp. 171-79) studies Giovanni Sala, Kant und die Frage nach Gott: Gottesbeweise und Gottesbeweiskritik in den Schriften Kants.
- Fletcher, Frank. 'Mutual Self-Mediation with Christ.' *Australian Lonergan Workshop* 79-84 (1985: *Lonergan and You* 93-100).
- Fletcher, Frank. 'The Foundational Theologian as Prophet.' *Australian Lonergan Workshop* 297-305 (1989 workshop).

Graham, Terry. 'The dual aspect of hermeneutics.' *Studies in Religion* 22 (1993) 105-116.

'The aim of this paper is to depict the dual aspect of Schleiermacher's hermeneutics, and to show how two modern thinkers, H.-G. Gadamer and Bernard Lonergan, incorporate the dual aspect into their own views' (p. 105).

Hillman, Eugene. *Toward an African Christianity: Inculturation Applied*. New York: Paulist Press, 1993.

101 p. 22 cm. Writes 'against the background of missionary activity in Africa, and in the theological terms of the Catholic tradition, as reflected notably in the writings of Karl Rahner and Bernard Lonergan' (p. 2 of the 'Introduction').

Holloway, Edward. 'You have made him a little less than the angels.' *Faith* [England] 24:4 (July-August 1992) 12-18.

'The author meditates upon the meaning of man and of grace. He offers a constructive alternative to the thought of Lonergan and Rahner on the ability of the human mind to know and on the relationship of the human person to the transcendent God' (initial summary).

Hudson, Deal W. 'The Future of Thomism: An Introduction.' Deal W. Hudson and Dennis Wm. Moran (eds), *The Future of Thomism* (Notre Dame: University of Notre Dame Press, 1992) 7-21.

Introduces a volume (from the American Maritain Association) of general relevance to Lonergan studies, with some contributions of more particular interest (see, in this issue of LSN, B. Ashley, D. Burrell, G. McCool).

Hugessen, Kathleen. 'Lonergan University College: Where great thinkers are the calendar.' *Concordia University Magazine* 16:2 (June 1993) 13-16.

On the nature of the College, and its relation to Bernard Lonergan.

Johnston, Ann. 'Spirit and Mission of the "Faithful Remnant": A Study of Community in the Isaiah Scroll.' *Lonergan Workshop* 9 (1993) 25-42.

Studies, 'under the rubric of Lonergan's understanding of finality,' the common understanding the 'faithful remnant' had of theology, teleology, and messianism (p. 26).

Kelleher, Margaret Mary. 'Hermeneutics in the Study of Liturgical Performance.' *Worship* 67 (1993) 292-318.

Using results of parallel work in ethnography, the author studies the relation of observation of liturgy to self-involving participation; for her own hermeneutical principles there is reference (passim and esp. 316-17) to Lonergan.

Kelly, Tony. 'A New Ontology? A Response to a Recent Suggestion.' *Pacifica* 6 (1993) 189-209.

Suggests four points in a constructive response to the 'new ontology' of John Honner, the fourth being 'the foundational relevance of a more thorough-going "turn to the subject"' (abstract, p. 189); see #6, 'A Turn to the Subject' (pp. 201-4), and #7, 'The Structure of Self-Transcendence' (pp. 204-8).

Kennedy, Arthur L. 'Existenz and Dialectic: Reflections on Jaspers' Philosophical Foundations.' *Jahrbuch der Oesterreichischen Karl-Jaspers-Gesellschaft* 5 (1992) 84-102.

The dialectic studied by the author 'seeks to engage Jaspers' explorations with the analysis of Existenz developed in the writings of Bernard Lonergan' (p. 85).

Lenfers, Dietmar. *Search for Truth: An Exercise in Epistemology*. Second edition, revised and enlarged. Adigrat (Tigray), Ethiopia, 1993.

163 p. 21 cm. Distributed by Afrikamissionare--Weisse Väter, Ludwigsburger Strasse 21, 50739 Cologne, Germany. The book is the fruit of the author's experience teaching philosophy in seminaries since 1965. As in the first edition (*LSN* 7/86/19), he acknowledges his debt to Lonergan and Gadamer.

Lonergan Workshop, Vol. 9, ed. Fred Lawrence. Boston College, 1993.

'The article "Mission and the Spirit" [*A Third Collection*] supplied the theme for many of the articles in this volume' (p. iii, in 'Editorial Note'). For contents (mostly papers at the 1988 Lonergan Workshop) see, in this issue of *LSN*, T. Dunne, A. Johnston, W. Mathews, P. McShane, J. Pambrun, E. Pérez Valera, N. Ring, L. Roy, W. Ysaac.

Magill, Gerard. 'Interpreting Moral Doctrine: Newman on Conscience and Law.' *Horizons* 20 (1993) 7-22.

Section 4, 'Historical Moral Consciousness' (pp. 15-18), links Lonergan with Newman on this question.

Marasigan, Vicente. 'Framework for Eschaton.' *Landas* 6 (1992) 203-11.

Classical cosmology not being adequate now for inculturating eschatology, the author draws on Lonergan's emergent probability, meaning, etc., for the task.

Mathews, William. 'Lonergan's Apprenticeship 1904-46: The Education of Desire.' *Lonergan Workshop* 9 (1993) 43-87.

McCool, Gerald A. 'Is Thomas's Way of Philosophizing Still Viable Today?' Deal W. Hudson and Dennis Wm. Moran (eds), *The Future of Thomism* 51-64.

Discusses current Thomism, with reference on several points to Lonergan's position.

McShane, Philip. 'Mission and Spirit: Questions of Probability and Providence.' *Lonergan Workshop* 9 (1993) 89-97.

Sets 'Mission and the Spirit' in the context of expression and interpretation (*Insight*, ch. 17) and the enlarged context of faith (*De Deo trino* II: 65-215).

Moses, Greg. 'A Response to Lonergan and Finnis.' *Australian Lonergan Workshop* 211-21 (1987 workshop).

Muratore, Saturnino. *L'evoluzione cosmologica e il problema di Dio*. Roma: Editrice AVE, 1993.

241 p. 18 cm. The author collects studies previously published on the anthropic principle, now gaining favor over a cosmological principle that denied centrality to the earth and the human race. 'Naturalmente l'impostazione epistemologica e metafisica di Lonergan fa da sfondo e da criterio per l'intera ricerca' (from the author).

Nielsen, Kirsten Busch. 'Bernard Lonergan and Protestant Theology: The Kernel of the Issue.' *Studia Theologica* (Copenhagen) 47 (1993) 59-68.

O'Sullivan, Moira. 'The Integration of Trinitarian Theology and Spirituality.' *Australian Lonergan Workshop* 85-92 (1985: *Lonergan and You* 101-110).

Ormerod, Neil. 'Lonergan and Finnis on the Human Good.' *Australian Lonergan Workshop* 199-210 (1987 workshop).

Ormerod, Neil. 'Schillebeeckx's Philosophic Prologomenon [sic]: A Dialectic Analysis.' *Australian Lonergan Workshop* 69-78 (1985: *Lonergan and You* 53-64).

Ormerod, Neil. 'The Question of "Theory and Praxis" in Contemporary Theology.' *The Australasian Catholic Record* 69 (1992) 309-319.

Following 5 models of Matthew Lamb's *Solidarity with Victims*, studies contemporary and Australian theology.

Ormerod, Neil. *Grace & Disgrace: A Theology of Self-esteem, Society and History*. Newtown (NSW, Australia): E.J. Dwyer, 1992.

x, 212 p. 23 cm. Acknowledges debt to Lonergan, Sebastian Moore, and Karl Rahner (pp. viii, 7). Dependence on Lonergan in particular: see 'Chapter Notes' (pp. 33, 52, 62, and passim).

Pambrun, James R. 'Lonergan and Ricoeur: Emerging Complementary Philosophical Approaches for Theological Views of Science.' *Lonergan Workshop 9* (1993) 99-144.

Potter, Vincent G. 'Peirce on "Substance" and "Foundations".' *The Monist* 75 (1992) 492-503.

Believes Lonergan can supplement Peirce's discussion of foundations (see pp. 499-501).

Pérez Valera, Eduardo. 'The Structure of Christian Prayer and its Integration with the Sciences.' *Lonergan Workshop 9* (1993) 145-93.

'... this interpretation of prayer may be considered as a particular example of a general law of every development, formulated by Bernard Lonergan as the law of limitation and transcendence' (p. 145).

Ring, Nancy. 'Intentionality Analysis, the Church, and Women's Spirituality.' *Lonergan Workshop 9* (1993) 195-208.

Discusses the question on the basis of Lonergan's 'articulation of self-transcendence, whereby he demonstrated that human intentionality finds fulfillment in the actualizing of the desires to know and to love' (p. 195).

Roy, Louis. 'Grace, Mediation, and Liturgical Orientations.' *Lonergan Workshop 9* (1993) 209-224.

An analysis, 'inspired by the thought of Bernard Lonergan' and others (p. 209), of four basic ways of understanding religious mediation: 'naive realism, extrinsicism, liberalism, and critical realism' (ibid.).

Sala, Giovanni B. 'Coscienza e intenzionalità in Bernard Lonergan.' Virgilio Melchiorre (ed.), *Studi di filosofia trascendentale* (Milano: Vita e Pensiero, 1993) 49-99.

Streeter, Carla Mae, 'The Role of Theological Communication in the Act of Preaching.' Regina Siegfried and Edward Duane (eds), *In the Company of Preachers* (Collegeville: Liturgical Press, 1993) 102-112.

Part 1, 'Theological Communication' (pp. 102-7) follows Lonergan's *Method in Theology*.

Taddei Ferretti, Cloe. 'L'olivastro all'olivo.' Piersandro Vanzan (ed.), *La teologia pastorale: Natura e statuto scientifico* (Rome: Editrice AVE, 1993) 223-30.

Part 1 is a brief exposition of Lonergan's method in theology, with focus on communications; part 2 applies this to the communication of Christ's message to his own people of Israel.

Wijlens, Myriam. *Theology and Canon Law: The Theories of Klaus Mörsdorf and Eugenio Corecco*. Lanham, MD: University Press of America, 1992.

xvii, 231 p. 24 cm. The author's 'Introduction' describes the method (Lonergan's) underlying her research (pp. xvi-xvii; see also p. 187). The work was originally a doctoral dissertation (directed by Ladislav Orsy) at St Paul University, Ottawa.

Ysaac, Walter L. 'Doing Theology in the Philippine Context.' *Lonergan Workshop 9* (1993) 225-41.

An account of theology done in the way recommended to author by Lonergan: 'Do Communications and move in at once into interdisciplinary collaboration' (p. 225).

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- Lonergan, Bernard. *Insight: A Study of Human Understanding* (Collected Works of Bernard Lonergan, 3). See 13/92/11.
- Bronk, Andrzej. *Roczniki Filozoficzne* 39-40:2 (1991-1992) 147-52.
- Heiser, W. Charles. *Theology Digest* 40 (1993) 74-75.
- Lonergan, Bernard. *Methode in der Theologie*. See 13/92/1.
- Sala, Giovanni B. *Zeitschrift für katholische Theologie* 115 (1993) 336-39.
- Lonergan, Bernard. *Pour une méthodologie philosophique: écrits philosophiques choisis*. See 12/91/25.
- Leroux, Georges. *Bulletin de la philosophie* 39 (1992), p. 444, #1638. (Brief notice with list of contents.)
- Arbuckle, Gerald A., and David L. Fleming (eds). *Religious Life: Rebirth Through Conversion*. See 14/93/21.
- Davies, Julian A. *Sisters Today* 62 (1990) 462-63.
- Dollen, Charles. *The Priest* 46:9 (September 1990) 52.
- Crowe, Frederick E. *Lonergan*. See 13/92/31.
- Orsy, Ladislav. *Theological Studies* 54 (1993) 392-93.
- Dobroczyński, Grzegorz. *Einsicht und Bekehrung: Ausgangspunkt der Fundamentaltheologie bei Bernard Lonergan*. See 13/92/21.
- Kern, Walter. *Zeitschrift für katholische Theologie* 115 (1993) 69-72.
- Drilling, Peter. *Trinity and Ministry*. See 13/92/2.
- Heiser, W. Charles. *Theology Digest* 40 (1993) 61.
- Granfield, David. *Heightened Consciousness: the Mystical Difference*. See 12/91/25.
- Downey, Michael. *Horizons* 23 (1993) 170-72.
- Heiser, W. Charles. *Theological Studies* 54 (1993) 394-95.
- Groome, Thomas H. *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry: The Way of Shared Praxis*. See 13/92/2.
- O'Malley, William J. *America* 168:17 (May 15, 1993) 18-19.
- Suther, Eleanor. *Worship* 67 (1993) 373-75.
- Hillman, Eugene. *Many Paths: A Catholic Approach to Religious Pluralism*. See 11/90/2.
- Kroeger, James H. *Landas* 6 (1992) 249-50. (In survey, 'Encountering the World of Dialogue,' 242-67.)
- Keenan, John P. *The Meaning of Christ: A Mahayana Theology*. See 14/93/12.
- Kroeger, James H. *Landas* 6 (1992) 253-54. (In survey, 'Encountering the World of Dialogue,' 242-67.)
- Mansini, Guy. *What Is a Dogma? The Meaning and Truth of Dogma in Edouard Le Roy and His Scholastic Opponents*. See 9/88/2.
- Muñoz, A.S. *Archivo Teológico Granadino* 50 (1987) 498-99.
- Matteo, Anthony M. *Quest for the Absolute: The Philosophical Vision of Joseph Maréchal*. See 14/93/2.
- Blanchette, Oliva. *American Catholic Philosophical Quarterly* 67 (1993) 264-66.

- McEvenue, Sean E. *Interpreting the Pentateuch (Old Testament Studies 4)*. See 12/91/26.
- Schmitt, H.-C. *Zeitschrift für die alttestamentliche Wissenschaft* 104 (1992) 450.
- Ormerod, Neil. *Grace and Disgrace: A Theology of Self-esteem, Society and History*. See 14/93/24.
- Heiser, W. Charles. *Theology Digest* 39 (1992) 378.
- Lord, Elizabeth. *The Way* 33 (1993) 76.
- Orsy, Ladislav. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. See 13/92/12.
- Davey, Theodore. *The Month* 26:6 (June 1993) 232-33.
- Heiser, W. Charles. *Theology Digest* 40 (1993) 80.
- Sebott, R. *Theologie und Philosophie*. 68 (1993) 306-8.
- Sala, Giovanni B. *Kant und die Frage nach Gott: Gottesbeweise und Gottesbeweiskritik in den Schriften Kants*. See 11/90/3 & 15.
- Fischer, Norbert. *Theologie und Glaube* 83 (1993) 171-79 (see p. 22 above).
- Wijlens, Myriam. *Theology and Canon Law: The Theories of Klaus Mörsdorf and Eugenio Corecco*. See 14/93/25.
- Heiser, W. Charles. *Theology Digest* 40 (1993) 92-93.
- Olivares, E. *Archivo Teológico Granadino* 55 (1992) 393.
- Schoech, Nikolaus. *Antonianum* 67 (1992) 544-48.
- Sebott, R. *Theologie und Philosophie* 68 (1993) 308-9.

Dissertations & Theses

- Auger, André. *Getting beyond the impasse in theories of moral education: The contribution of a phenomenology of moral life*. Thesis for the degree of Ph.D., University of Guelph, 1991.
- Part 2 develops a phenomenology of moral life based on Lonergan's transcendental method, and part 3 an understanding of learning modeled on his functional specialties (from the abstract, *Dissertation Abstracts International* 53 [1992-93] 4246-A; order no. DANN72257 [Canada]).
- Bachand, Joseph G. *The Place of Prayer in the Full Position on the Human Subject: The Foundations of Prayer in Human Interiority*. Thesis for the degree of Th.D., University of St. Michael's College, Toronto, 1993.
- xiii, 245 p. Photocopy of typescript. '... an exploration of prayer, framed by Lonergan's work' (p. xi). See esp. ch. 2, 'Lonergan on Prayer and Interiority,' and ch. 3, 'The Psychic Complement.'
- Kieser, Doris. *The Love of God Flooding our Hearts: Paul's Apocalyptic Theology and Lonergan on Human Authenticity*. Thesis for the degree of M.A. in Theology, University of St. Michael's College, Toronto, 1992.
- Smith, George Terence. *Liberal education and the role of empirical science: A new understanding of an old problem, according to the early writings of Bernard Lonergan*. Thesis for the degree of M.A., University of Toronto, 1990.
- Taddei Ferretti, Cloe. *God of Abraham, Isaac, Jacob? God of Philosophers?* Thesis for the Baccalaureate in Theology, Pontificia Facoltà Teologica dell'Italia Meridionale, Sezione S. Luigi (Naples), 1989-90.

116 p. Photocopy of typescript. Extensive use of Lonergan, esp. on the God of the philosophers.

Taddei Ferretti, Cloe. *La Rivelazione del Nome Divino: Un Esempio di Applicazione del Metodo delle Specializzazioni Funzionali*. Thesis for the Licentiate in Biblical Theology, Pontificia Facoltà Teologica dell'Italia Meridionale, Sezione S. Luigi (Naples), 1992-93.

681 p. Photocopy of typescript. A study of Exodus 3:14-15 in 11 chapters, with one for each of the functional specialties (chs 3-10).

Wijlens, Myriam. *Theology and Canon Law: The Theories of Klaus Mörsdorf and Eugenio Corecco*. Lanham, MD: University Press of America, 1992.

See entry on published book, p. 25 above.

Yurén Camarena, Ma. Adriana Bárbara. *Conocimiento y Comunicación: Estructuras para una Ciencia*. Thesis for the degree of Maestro en Comunicación, Universidad Iberoamericana, Mexico City, 1993.

A study, based on Lonergan's philosophy, of the epistemological grounds for theories of human communication (from the author's abstract).

Publications

Loneragan, Bernard. Collection. (Collected Works of Bernard Lonergan 4.) Paperback edition. Toronto: University of Toronto Press, 1993.

Unchanged from 1988 clothbound edition (see *LSN* 9/88/17).

Loneragan, Bernard J.F. *Comprendere e Essere: Le Lezioni di Halifax su Insight* (Opere di Bernard J.F. Lonergan 5). Ed. Natalino Spaccapelo and Saturnino Muratore. Trans. Natalino Spaccapelo. Rome: Città Nuova Editrice, 1993.

405 p. 22 cm. 'Prefazione' by the editors, pp. 13-19. An 'Appendice,' pp. 307-402, indicates the differences from the Toronto edition of 1990 (mainly the omission of the evening discussions and additions to the bibliography) and gives a very extensive list of indices.

Loneragan, Bernard. Letter to Ora McManus, September 6, 1968. *America* 169:8 (September 25, 1993) 12.

Quoted at length in 'A Response,' by Richard A. McCormick (*q.v.*, *ibid.* 11-14), from original publication, *LSN* 11/90/7-8.

Albright, Raymond W. 'Lonergan, Bernard Joseph Francis.' *New 20th Century Encyclopedia of Religious Knowledge*. 2nd ed., ed. J.D. Douglas (Grand Rapids, MI: Baker Book House, 1991) 519.

Brief biographical paragraph.

Allen, Sister Prudence. 'Nietzsche's Tension About Women.' *Loneragan Review: A Multidisciplinary Journal*. Number 2 (*Nietzsche: An Interdisciplinary Approach*) 1993, 42-67.

Draws 'upon Lonergan's theory of dialectics, and Robert Doran's interpretation and development of that theory' (from p. xiv of 'Introduction' by John C. Robertson [*q.v.*]).

Beards, Andrew. 'Lonergan and Analytical Philosophy of History.' *METHOD: Journal of Lonergan Studies* 11:2 (Fall 1993) 155-98.

Biolo, Salvino. 'Coscienza e conoscenza di sé in S. Agostino.' *Interiorità e intenzionalità nel 'De civitate Dei' di Sant'Agostino* (Atti del III Seminario Internazionale del Centro di Studi Agostiniani di Perugia). Ed. Remo Piccolomini (Roma: Institutum Patristicum 'Augustinianum', 1991) 75-86.

General relevance to *LSN* in study of interiority in Augustine; particular relevance in author's debt to Lonergan on the present question (see note 2, pp. 75-76).

Byrne, Patrick H. 'Analogical Knowledge of God and the Value of Moral Endeavor.' *METHOD: Journal of Lonergan Studies* 11:2 (Fall 1993) 103-135.

The article takes its departure from the statement (p. 102, ch. 4, *Method in Theology*): 'To deliberate about deliberating is to ask whether any deliberating is worth while.'

Crowe, Frederick E. 'Rethinking Eternal Life: Theological Notions from Lonergan.' *Science et Esprit* 45 (1993) 145-59.

Sequel to article in previous issue of *SE*, 'Rethinking Eternal Life: Philosophical Notions from Lonergan.'

Doran, Robert M. 'Jung, Gnosis, and Faith Refused.' *Cross Currents* 43:3 (Fall 1993) 307-323.

Excerpted from three articles first published in *Review for Religious*, 1979 ('Jungian Psychology and Christian Spirituality') and reprinted in *Carl Jung and Christian Spirituality*, ed. Robert L. Moore, 1988.

Studies, with the help of Lonergan's intentionality analysis, the Jungian understanding of the meaning of symbols.

Dunne, Tad. 'National health care and the grammar of management.' *Medical Group Management Journal* (September/October 1993) 19-30.

Studies the 'questions' that need managing, 'relying on the empirical philosophy of ... Lonergan' (p. 30, note 1); correlates 5 sets of questions (levels of consciousness) with 5 meanings of management: behavior, planning, objectives, quality, mission.

F., M.C. 'Coscienza e realtà nel pensiero di Lonergan.' *SIR* (Servizio informazione religiosa Italian Bishops' Conference) 76 (Nov. 3, 1993) 6.

An account of the launching, October 29, of the Italian edition of the Collected Works of Bernard Lonergan (see p. 36 below).

Flannery, Kevin and Joseph Koterski. 'Paul VI Was Right.' *America* 169:8 (September 25, 1993) 7-11.

Critique of Richard A. McCormick (*q.v.* below). Deals only in passing with Lonergan's position, but included here to make the dossier complete.

Gilbert, Christopher. 'A Lonerganian Critique of the Pragmatic Method of Education.' *METHOD: Journal of Lonergan Studies* 11:2 (Fall 1993) 199-214.

Glendon, Mary Ann. 'Comparative Law as Shock Treatment.' *METHOD: Journal of Lonergan Studies* 11:2 (Fall 1993) 137-53.

The article studies comparative law as matrix of the creative insight described by Lonergan and Arthur Koestler.

Kelly, Tony. *An Expanding Theology: Faith in a world of connections*. Newtown, NSW: E.J. Dwyer, 1993.

xii, 227 p. 23 cm. A work in the spirit of Lonergan's 'collaborative creativity' (author's communication); see also the index (which, however, needs addenda on Lonergan).

Kinberger, Mary Kay. *Lonergan on Conversion: Applications for Religious Formation* (American University Studies, VII, 124). New York, etc.: Peter Lang, 1992.

143 p. 24 cm. Publication, with slight changes, of doctoral dissertation (see *LSN* 11/90/14).

Kinerk, Edward. 'Réflexion en vue d'une méthode d'étude de la spiritualité.' *Cahiers de Spiritualité Ignatienne* 17:67 (July-September 1993) 181-200.

See p. 182 note 2: 'Je citerai Lonergan brièvement au cours de cet article, mais je sens le besoin de reconnaître que l'influence de la *Méthode* fut considérable.' Translation of an article first published as 'Toward a Method for the Study of Spirituality,' *Review for Religious* 40 (1981) 3-19.

Kinsella, John. 'Bernard Lonergan, S.J.' *America* 169:6 (September 11, 1993) 13.

Poem.

Kwan, Carlo. 'The Self-Affirmation of the Knower: A Commentary on Lonergan's "Insight", ch. 11, sect. 1 to 6.' *Universitas: Monthly Review of Philosophy and Culture* 228 (No. 5, Vol. 20, May 1993) pagination not ascertained. (In Chinese; information from Prof. Frank Budenholzer.)

Kwan, Carlo. *Lonergan's Cognitional Theory: A Commentary on Insight, Part I*. Taipei, Taiwan: Universitas Press, 1993. (In Chinese.)

36 and 467 p. 21 cm. We are indebted for the following account of this book and its author to his colleague, Prof. Frank Budenholzer. Carlo Kwan is Professor of Philosophy at the Taiwan National

University, and teaches part time at Fu Jen Catholic University. Besides an introduction and concluding summary (with bibliography) his book has 10 chapters, one for each of the 10 chapters in the first part of *Insight*. The chapters, now collected in book form, had already been published one by one in *Universitas: Monthly Review of Philosophy and Culture*. Prof. Kwan plans a second volume on the second part of *Insight*; the first chapter has already been published (see immediately above).

Lefebvre, Marcel. 'La liberté du théologien au sein d'une Eglise qui ne cesse d'apprendre.' *Questions de Liberté* (Actes du 27^e Congrès de la Société canadienne de théologie ... Montréal ... 1990). Ed. Jean-Claude Petit and Jean-Claude Breton (Montreal: Fides, 1991) 309-28.

Expounds 'The Church as Learner ...' (F. Crowe, *Appropriating the Lonergan Idea* ..., 370-84: see *LSN* 10/89/9), with account of its source in Lonergan, and relates its position to the liberty of the theologian.

Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. Collegeville, MN: Liturgical Press, 1993.

xxii, 225 p. 23 cm. 'What is intellectual conversion? This book will try to answer ... by focussing on this event in Lonergan's early life. ... It brings Lonergan's early story up to the clearest expression of the meaning of intellectual conversion in his major work, *Insight* ...' (p. ix).

Lonergan Review: A Multidisciplinary Journal (Collected Essays of Lonergan University College Fellows 1983-1984). Vol. 1, No. 1 (*Transcendence: An Interdisciplinary Issue*) Spring 1992.

130 p. An 'Introduction' by Mary Timothy Prokes (q.v., *LSN* 13/92/22) introduces this issue and the journal itself.

Lonergan Review: A Multidisciplinary Journal (Collected Essays of Lonergan University College Fellows and Visiting Lecturers 1991-92). Number 2 (*Nietzsche: An Interdisciplinary Approach*) 1993.

xv, 187 p. There is an 'Introduction' by John C. Robertson (q.v.), Distinguished Visiting Scholar for 1991-92. See also Prudence Allen, p. 31 above.

Maxwell, Michael P., Jr. 'A Critique of Jerome Miller's Interpretation of Lonergan on Knowing and Being.' *METHOD: Journal of Lonergan Studies* 11:2 (Fall 1993) 229-41.

Maxwell, Michael P., Jr. 'A Dialectical Encounter Between MacIntyre and Lonergan on the Thomistic Understanding of Rationality.' *International Philosophical Quarterly* 33 (1993) 385-99.

McCormick, Richard A. '"Humanae Vitae" 25 Years Later.' *America* 169:2 (July 17, 1993) 6-12.

Deals only briefly with Lonergan's position, but included here to complete dossier for later exchanges (for which see also K. Flannery and J. Koterski, p. 32 above).

McCormick, Richard A. 'A Response.' *America* 169:8 (September 25, 1993) 11-14.

Answers criticisms made by Kevin Flannery and Joseph Koterski (see p. 32 above) of an article by McCormick (see immediately above). Reproduces most of the letter (first published in *LSN* 11/90/7-8) in which Lonergan stated his position.

McIntyre, John P. 'The Two Phases of Canon Law.' *Studia canonica* 27 (1993) 335-52.

'Given the range of ecclesiastical disciplines, where does one ... situate canon law? If Lonergan provides no immediate answer ... he does provide a method and a model.' On this basis the author suggests an answer to his question.

Melchin, Kenneth R. 'Moral Decision-Making and the Role of the Moral Question.' *METHOD: Journal of Lonergan Studies* 11:2 (Fall 1993) 215-28. (A 'Note.')

METHOD: Journal of Lonergan Studies 11:2 (Fall 1993). For the contents see this issue of *LSN* under P. Byrne, M. Glendon, A. Beards, C. Gilbert, K. Melchin, M. Maxwell, M. Morelli.

Morelli, Mark D. 'No Mean Act of Self-Transcendence.' *METHOD: Journal of Lonergan Studies* 11:2 (Fall 1993) 243-56.

Review-article on F. Crowe, *Lonergan*.

Putti, Joseph. *Theology as Hermeneutics: Paul Ricoeur's Theory of Text Interpretation and Method in Theology*. Bangalore: Kristu Jyoti Publications, 1991. Foreword: The Paradox of Theology, pp. i-v, by Thomas A. Marsh.

xii, 293 p. 25 cm. Originally a doctoral thesis, St Patrick's College, Maynooth. Of interest for Lonergan studies are chs 1 ('Theology and Method') and 3 ('Transcendental Method in Theology') of Section One, and ch. 1 ('Critique of the Dogmatic, Transcendental and Praxis Methods') of Section Three.

Remolina, Gerardo. 'El quehacer filosófico en América Latina.' *Para una filosofía desde América Latina*. Ed. Ignacio Ellacuría and Juan Carlos Scannone (Bogotá: Pontificia Universidad Javeriana, 1992) 89-98.

Contribution (by the translator of *Method--LSN* 10/89/1) to a collection of working documents, the result of several meetings of a team of Jesuit philosophers in Latin America. Lonergan's influence most clearly seen in #4 of the article (pp. 95-98) on the necessity of a method.

Robertson, John C. 'Introduction.' *Lonergan Review: A Multidisciplinary Journal* (Collected Essays of Lonergan University College Fellows and Visiting Lecturers). Number 2 (*Nietzsche: An Interdisciplinary Approach*) 1993, xi-xv.

Introduces the contributions to this volume, with an overview of Lonergan's work.

Scannone, Juan Carlos. 'Conclusión general.' *Irrupción del Pobre y Quehacer Filosófica: Hacia una Nueva Racionalidad*. Ed. Juan Carlos Scannone and Marcelo Perine (Buenos Aires: Editorial Bonum, 1993) 241-43.

Applies the steps of Lonergan's transcendental method to the articles in this volume.

Shute, Michael. 'Liberalism, Historicity, and the Biblical Tradition.' *Liberal Democracy and the Bible*. Ed. Kim Ian Parker (Lewiston, NY: Edwin Mellen Press, 1992) 155-87.

'I ground the basic position advanced in this paper on the work of ... Lonergan' (see note 14, p. 159).

Sierra Gutiérrez, Francisco. 'Educación para la Cosmopolis (Fundamentos de una Filosofía de la Educación).' *La Investigación en la Universidad Javeriana. II Congreso 1992. Memorias I* (Bogota, 1993) 77-84.

Studies education as instance of Lonergan's two ways of development, from above downward (tradition), from below upward (achievement).

Sierra Gutiérrez, Francisco. 'La Interlocución (Por una Filosofía de la Comunicación).' *La Investigación en la Universidad Javeriana. II Congreso 1992. Memorias I* (Bogota, 1993) 91-98.

Uses Lonergan's pattern of self-appropriation to study communication.

Spaccapelo, Natalino. 'La questione della "domanda su Dio".' *Theologica: Annali della Pontificia Facoltà Teologica della Sardegna* 2 (1993) 129-58.

Studies 'question' (especially in relation to the questioning subject) as natural, as scientific, as philosophical, as religious.

Tekippe, Terry J. *Lonergan and Thomas on the Will: An Essay In Interpretation*. Lanham: University Press of America, 1993.

xiv, 149 p. 22 cm. Continues discussion noted in previous issues: T. Tekippe, *LSN* 11/90/11, 12/91/10; F. Crowe, *LSN* 11/90/27.

Ysaac, Walter L. *Ang Espiritu Santo. (The Holy Spirit. Kalooban Series II, 2).* Makati, Metro-Manila: St Paul Publications, 1992. (In Tagalog).

xvi, 133 p. 21 cm. In framework of biblical encounter and pastoral sharing, uses first four functional specialties to lead to personal encounter with the Spirit, and the last four to show how this experience is shared within the Philippine cultural context. (The author.)

Ysaac, Walter L. *Ang Eukaristiya at ang Inisyasyon ng Kristiyano. (The Eucharist and the Initiation of the Christian. Kalooban Series II, 6).* Makati, Metro-Manila: St Paul Publications, 1992. (In Tagalog).

xvi, 153 p. 21 cm. Uses four modes of self-transcendence to redefine the sacraments of Christian Initiation. Sees the 'three stages of meaning as three stages of understanding Christian Initiation ...' (The author.)

Ysaac, Walter L. *Ang Pagbibiyaya ng Diyos. (God's Act of Grace. Kalooban Series II, 4).* Makati, Metro-Manila: St Paul Publications, 1992. (In Tagalog).

xviii, 117 p. 21 cm. 'An expansion of Lonergan's systematic understanding of the divine missions ... into a comprehensive treatise ... on the four absolutely supernatural created realities as ... participations' of the four Trinitarian relations. Same framework as above of biblical encounter and pastoral sharing. (The author.)

Reviews

Lonergan, Bernard. *Collection* (Collected Works of Bernard Lonergan 4). See 9/88/17.

Meagher, Paddy. *Vidyajyoti* 56:10 (October 1992) 567-68.

Lonergan, Bernard. *Methode in der Theologie*. See 13/92/1.

Hoffmann, Fritz. *Theologische Literaturzeitung* 118:6 (June 1993), cols 538-41.

Sala, Giovanni B. *Zeitschrift für katholische Theologie* 115 (1993) 336-39.

Crowe, Frederick E. *Lonergan*. See 13/92/31.

Morelli, Mark D. *METHOD: Journal of Lonergan Studies* 11 (1993) 243-56. (Review-article, 'No Mean Act ...'; see p. 33 above.)

Drilling, Peter. *Trinity and Ministry*. See 13/92/2.

Stinson, Linda L. *Dialogue & Alliance* 6:2 (Summer 1992) 136-37.

Granfield, David. *Heightened Consciousness: the Mystical Difference*. See 12/91/25.

McWilliams, Warren. *Perspectives in Religious Studies* 20 (1993) 202, 204-5.

Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. See 12/91/9.

Wilson, Jonathan R. *Perspectives in Religious Studies* 20 (1993) 210-12.

Kinberger, Mary Kay. *Lonergan on Conversion: Applications for Religious Formation*. See 14/93/32.

Anon. *Spiritual Life* 39 (1993) 189.

Matteo, Anthony M. *Quest for the Absolute: The Philosophical Vision of Joseph Maréchal*. See 14/93/2.

Heiser, W. Charles. *Theology Digest* 40 (1993) 174.

Leclerc, Marc. *International Philosophical Quarterly* 33 (1993) 484-85.

- McEvenue, Sean E. *Interpreting the Pentateuch* (Old Testament Studies 4). See 12/91/26.
- Bailey, Randall C. *The Catholic Biblical Quarterly* 55 (1993) 111-13.
- McEvenue, Sean E., and Ben F. Meyer (eds). *Lonergan's Hermeneutics: Its Development and Application*. See 11/90/2.
- Collins, John J. *Journal of Biblical Literature* 112 (1993) 361-62.
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- Miller, Jerome A. *In the Throe of Wonder: Intimations of the Sacred in a Post-Modern World*. See 13/92/12.
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- DeLand, Robert J. *Louvain Studies* 18 (1993) 262-63.
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- Putti, Joseph. *Theology as Hermeneutics: Paul Ricoeur's Theory of Text Interpretation and Method in Theology*. See 14/93/33.
- Corbett, Thomas. *The Furrow* 44 (1993) 126.

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- Beards, Andrew. *Objectivity and Historical Understanding*. Thesis for the degree of Ph.D., University of Calgary, Dept of Philosophy, 1992.
- 263 p. Photocopy of typescript. 'This work is both an introduction to the philosophy of Bernard Lonergan and an essay in the application of his approach in the areas of contemporary epistemology and philosophy of historiography' (from the author's abstract). There is an appendix, 'Transcendental Arguments,' 248-63.
 - Abstract: *Dissertation Abstracts International* 54 (1993-94) 551-A. Order no. (Canada) DANN75315.
- Giddy, J.P. *Ethics and Human Nature: A Reconsideration of Ethical Naturalism in Contemporary Thomist Writings*. Thesis for the degree of Ph.D., University of Cape Town, 1993.
- After an introductory chapter, the author studies the approaches of Peter Simpson (ch. 2), Alisdair MacIntyre (ch. 3), and Lonergan (ch. 4): 'The basis for a more adequate defence of ethical naturalism is given in Lonergan's account of the normative structure of human self-determination' (from the abstract). He further develops this argument through the work of H. Meynell and R. Johann (ch. 5).
- Putti, Joseph. *Theology as Hermeneutics: Paul Ricoeur's Theory of Text Interpretation and Method in Theology*. Thesis for doctorate in theology, St Patrick's College, Maynooth, 1991 (?).
- Only partly on Lonergan. See publication listed above, p. 33.

Abstracts of dissertations previously listed:

- Hoyt-O'Connor, Paul Eugene (see *LSN 14/93/5*). *Dissertation Abstracts International* 54 (1993-94) 203-A. Order no. DA9314169.

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Bevans, Stephen B. *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 1992).

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Reports discussion of the Seminar on the 'Theology of Communications,' with contributions from B. Bonnot, P. Drilling, R. Liddy, et al., and special reference to the functional specialty, communications.

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This article appeared earlier (see *LSN* 12/91/25); it is somewhat revised here (see, for example, the addition of a section on satire and humor).

Campbell, John Angus. 'References' (with annotations). *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 330-62.

Some sixty of the several hundred references listed in the bibliography are selected for a comment varying in length from one to fifteen or twenty lines.

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Reference passim to Lonergan; see especially, pp. 99-101, a defence of *Verbum* on intentionality against the critique of A. Kenny.

Colapietro, Vincent M. 'The Critical Appropriation Of Our Intellectual Tradition: Toward A Dialogue Between Polanyi and Lonergan.' *Tradition & Discovery: The Polanyi Society Periodical* 17:1-2 (1990-91) 29-43.

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De Marneffe, J. 'Lonergan's *Method in Theology* and Its Relevance for Theologizing in India.' *Theologizing in India* (Selection of Papers presented at the Seminar held in Poona on October 26-30, 1978), ed. M. Amaladoss, T.K. John, G. Gispert-Sauch (Bangalore: Theological Publications in India, 1981) 116-33.

Doran, Robert M. 'Foreword: Common Ground.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) ix-xvi.

- Doran, Robert M. *La teología y las dialécticas de la historia* (Colección de Estudios Filosóficos), trans. José Eduardo Pérez Valera con la colaboración de Alfonso M. Nebreda. Mexico City: Editorial Jus, Universidad Iberoamericana, 1993.
- 568 p. 23 cm. Translation of *Theology and the Dialectics of History* (see LSN 11/90/10). Unchanged, except that the author's 'Acknowledgments' are transferred to become the last pages (19-20) of his 'Introduction,' and the translator has added a 'Prologo del Traductor' (21-24).
- Dunne, Tad. 'The Cultural Milieus of the *Spiritual Exercises*.' *A New Introduction to the Spiritual Exercises of St. Ignatius*, ed. John E. Dister (Collegeville: The Liturgical Press, 1993) 11-24.
- 'Although I don't refer to Lonergan directly, his hand is evident throughout' (the author).
- Egan, Philip A. *Newman and Lonergan: The Foundations of Human Development* (A Course Book for the M.A. in Personal, Moral and Spiritual Development). Birmingham: The Maryvale Institute, 1993.
- P. 118 (plus six appendices with own pagination). Photocopy of typescript.
- Farrell, Thomas J. 'Eric Voegelin on Plato and the Sophists.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 108-36.
- Farrell, Thomas J. 'Writing, the Writer, and Lonergan: Authenticity and Intersubjectivity.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 23-47.
- Farrell, Thomas J. and Paul A. Soukup. 'Preface: Transforming the Wasteland.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) xvii-xxxvii.
- Farrell, Thomas J., and Paul A. Soukup (eds). *Communication and Lonergan: Common Ground for Forging the New Age*. Kansas City, MO: Sheed & Ward, 1993.
- xxxvii, 377 p. 23 cm. With dedication 'To Walter J. Ong, SJ: a pioneer of communication studies.' For the contents of this volume, see the following names in this issue of LSN: J. Campbell (bis), F. Crowe (bis), R. Doran, T. Farrell (bis), T. Farrell and P. Soukup, F. Lawrence (bis), H. Meynell (bis), J. Mueller, W. Rehg, F. Sierra Gutiérrez, C. Streeter (bis), G. Williams.
- Fasching, Darrell J. *The Ethical Challenge of Auschwitz and Hiroshima: Apocalypse or Utopia?* Albany: State University of New York Press, 1993.
- xvi, 366 p. 23 cm. Index (which needs completion) lists esp. pp. 42-45, 215-31, for discussion of Lonergan's ideas (and those of R. Doran).
- Finnis, John. '*Historical Consciousness*' and *Theological Foundations* (The Etienne Gilson Series 14). Toronto: Pontifical Institute of Mediaeval Studies, 1992.
- 33 p. 22cm. A lecture, March 20, 1992 (see LSN 13/92/14), challenging Lonergan's distinction of classicism and historical consciousness; asks, 'is the distinction perhaps philosophically confused and historically inaccurate?' (p. 3); pays special attention to the implications for moral doctrine.
- Fiorenza, Francis Schüssler. 'Systematic Theology: Task and Methods.' *Systematic Theology: Roman Catholic Perspectives*, ed. Francis S. Fiorenza and John P. Galvin (Dublin: Gill and Macmillan, 1992) 1-87.
- Pp. 47-51, 'Metatheory: Method in theology,' are on Lonergan. See also p. 37 on current thinking: Karl Rahner, Bernard Lonergan, et al.; p. 54 on Rahner's critique of Lonergan's method; pp. 75-76 on Lonergan's account of shift in philosophical background.

Guarino, Thomas G. *Revelation and Truth: Unity and Plurality in Contemporary Theology*. Scranton: University of Scranton Press, and London/Toronto: Associated University Press, 1993.

The subdivision, 'Pluralism and Contemporary Catholic Theology' (pp. 38-56 in chapter 1), has sections on W. Kasper (39-43), H. Urs von Balthasar (43-47), Lonergan (47-49), and K. Rahner (49-55).

Jaki, Stanley L. *Universe and Creed* (The Père Marquette Lecture in Theology 1992.) Milwaukee: Marquette University Press, 1992.

86 p. 19 cm. Pp. 27-40, 'Groundless transcendentals,' are a critique of transcendental Thomists, especially the *periti* at Vatican II (Karl Rahner et al.), with a paragraph on Lonergan (39-40).

Lawrence, Frederick G. 'The Fragility of Consciousness: Lonergan and the Postmodern Concern for the Other.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 173-211.

Originally published *Theological Studies* 54 (1993) 55-94; rewritten here and there (new set of headings; original footnote 101 now expanded to become #7, 'Lonergan and the Postmodern Sublime' [pp. 206-9]; etc.).

Lawrence, Frederick G. 'The Human Good and Christian Conversation.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 248-68.

Originally published, *Searching for Cultural Foundations*, ed. Philip McShane, 1984, pp. 86-112, 185-86 (see *LSN* 5/84/2); reprinted here with slight changes.

Marasigan, Vicente. 'Programmable Heuristic for Emergent Probability.' An 'Annex' to Alfeo G. Nudas (*q.v.* infra in this issue), *Was Rizal Happy?* 1993, pp. 267-77.

Reflections on the way Lonergan 'anticipates the applications of emergent probability to world process that includes macroeconomics and environmental science' (p. 268).

McEvenue, Sean. *Interpretation and Bible: Essays on Truth in Literature*. Collegeville: The Liturgical Press, 1994.

187 p. 23 cm. 'These essays ... written over a decade or more ... [see, for some of them, *LSN* 2/81/26, 9/88/26, 11/90/2, 13/92/32] attempt to exploit the extraordinary clarity which ... Lonergan has brought to our understanding of interpretation within the general task of theology' (p. 5).

McNorgan, David. 'The power of the "in between".' *Celebrate* 33:1 (January-February 1994) 7-9.

In regular column, 'McNorgan's Musings.' Announces intention to use the column this year to explore, with the help of Tad Dunne's *Lonergan and Spirituality* (*LSN* 6/85/26), 'the workings of intellectual, moral, religious, Christian, and psychic conversion' in relation to the liturgy (p. 7).

McNorgan, David. 'From experience to understanding.' *Celebrate* 33:2 (March-April 1994) 5-7.

The second article in the series announced above.

Meynell, Hugo A. 'On Truth, Method, and Gadamer.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 212-26.

Meynell, Hugo A. 'Philosophy After Philosophy.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 137-52.

Mooney, Hilary A. *The Liberation of Consciousness: Bernard Lonergan's Theological Foundations in Dialogue with the Theological Aesthetics of Hans Urs von Balthasar* (Frankfurter theologische Studien, 41). Frankfurt am Main: Verlag Josef Knecht, 1992.

284 p. 22 cm. Publication of doctoral dissertation (see LSN 12/91/20).

Mueller, J.J. 'The Role of Theological Symbols in Mediating Cultural Change.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 294-311.

Muratore, Saturnino. 'L'"Opera Omnia" di B. Lonergan.' *La Civiltà Cattolica* 1993, IV, 233-38.

Presents *Comprendere e Essere*, the Italian translation of *Understanding and Being*, in the general context of Lonergan's thinking.

Nudas, Alfeo G. *Was Rizal Happy?* Quezon City, Philippines: Cardinal Bea Institute, 1993.

280 p. 23 cm. An extraordinary book, very difficult to categorize; to say that for most of 163 pages it studies Lonergan, and then uses his ideas to study the life of Jose Rizal, is hopelessly inadequate but the best we can do in a sentence.

Potter, Vincent G. 'Philosophical Correlations among K. Wojtyla, C.S. Peirce, and B. Lonergan.' *The Thought of Pope John Paul II: A Collection of Essays and Studies*, ed. John M. McDermott (Rome: Editrice Pontificia Università Gregoriana, 1993) 205-212.

Prat i Pons, Ramon. *Compartir la joia de la fe: propostes per a una teologia pastoral*. Barcelona: Herder, 1985.

Ch. 3, 'Relacions entre teologia especulativa i teologia pastoral' (pp. 38-43), is largely an exposition of *Method in Theology*.

Rakoczy, Susan. 'Unity, Diversity, and Uniqueness: Foundations of Cross-Cultural Spiritual Direction.' *Common Journey, Different Paths: Spiritual Direction in Cross-Cultural Perspective*, ed. Susan Rakoczy (Maryknoll, NY: Orbis Books, 1992) 9-23.

'Using ... Lonergan's analysis of the structure of human consciousness and his assertion that the search for the ultimate ... is common to all, we established the grounding point of an understanding of the transcultural nature of religious experience' (p. 21, from the 'Conclusion').

Rehg, William. 'From Logic to Rhetoric in Science: A Formal-Pragmatic Reading of Lonergan's *Insight*.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 153-72.

Sanks, T. Howland. 'David Tracy's Theological Project: An Overview and Some Implications.' *Theological Studies* 54 (1993) 698-727.

Examines Tracy's relationship to Lonergan (pp. 698-702) before turning to Tracy's independent work, especially *Blessed Rage for Order*, *The Analogical Imagination*, and *Plurality and Ambiguity*. Concludes with 'Evaluation and Implications.'

Sierra Gutiérrez, Francisco. 'Si Existe un "Antes" y un "Despues" de la Filosofía, ¿Ahora Que?' *Universitas Philosophica* (Bogota) 19 (diciembre 1992) 93-101.

Though a philosopher today might be uncertain about his calling, he can find hope in the difficult and always fragile task of self-appropriation, individual and collective, of the operations of intentional consciousness (from the summary, p. 93). The author sets forth eight characteristics of Lonergan's method.

Sierra-Gutiérrez, Francisco. 'Communication: Mutual Self-Mediation in Context.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 269-93.

Streeter, Carla Mae. 'Glossary of Lonerganian Terminology.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 315-29.

Explanations, some a page in length, some shorter, of over twenty key terms in Lonergan's work.

Streeter, Carla Mae. 'Preaching as a Form of Theological Communication: An Instance of Lonergan's Evaluative Hermeneutics.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 48-66.

Thomas, Terence. 'Lonergan, Bernard.' *Who's Who of World Religions*, ed. John R. Hinnells (New York: Simon & Schuster, 1991) 238.

Biographical paragraph, with some cross-references to bibliography on Lonergan.

Topping, Richard R. 'Transcendental Method and Private Language.' *ARC: The Journal of the Faculty of Religious Studies, McGill University* 21 (1993) 11-26.

'... contends that Lonergan's transcendental foundation ... is incoherent according to a Wittgensteinian account. ... attention ... drawn to a more economical understanding of "theological foundations" ...' (p. 11).

Vélez-Correa, Jaime, and Juan-Gregorio Vélez. *Aprender a Filosofar: Reconociendo la Totalidad en el Universo, en las Personas, y Más Allá del Horizonte*. Bogotá: Bibliográfica Colombiana, 1978.

382 p. 24 cm. Not a study of Lonergan, but his ideas apparent throughout the work.

Williams, Geoffrey B. 'The Interiority of Communication: Literary History.' *Communication and Lonergan: Common Ground for Forging the New Age*, ed. Thomas J. Farrell and Paul A. Soukup (Kansas City, MO: Sheed & Ward, 1993) 227-47.

Reviews

Lonergan, Bernard. *Comprendere e Essere* (Opere di Bernard J.F. Lonergan 5). See 14/93/31.

Calzavara, Cristina [C.C.]. *Il Sole--24 Ore*, n. 35 (February 6, 1994), p. 30 (with thanks to Rocco Cacópardo).

F., M.C. *Sir (Servizio informazione religiosa)* 76 (November 3, 1993) 6 (with thanks to Natalino Spaccapelo; see LSN 14/93/32.)

Muratore, Saturnino. *La Civiltà Cattolica* 1993, IV, 233-38. (See above 'L'"Opera Omnia" di B. Lonergan.')

Lonergan, Bernard. *Insight: A Study of Human Understanding* (Collected Works of Bernard Lonergan 3). See 13/92/11.

Marasigan, Vicente. *Landas* 7:2 (July 1993) 245-47.

Meynell, Hugo. *Studies in Religion* 22 (1993) 397-98.

Topping, Richard R. *ARC: The Journal of the Faculty of Religious Studies, McGill University* 21 (1993) 96-98.

Crowe, Frederick E. *Lonergan*. See 13/92/31.

Polkinghorne, John. *Theology* 96 (1993) 485-86.

- Dobroczyński, Grzegorz. *Einsicht und Bekehrung: Ausgangspunkt der Fundamentaltheologie bei Bernard Lonergan*. See 13/92/21.
- Endean, Philip. *The Heythrop Journal* 35 (1994) 80-82.
- Oviedo, Lluís. *Antonianum* 68 (1993) 405-7.
- Drilling, Peter. *Trinity and Ministry*. See 13/92/2.
- Davison, James E. *Reformed Review* 47:1 (Autumn 1993) 75-76.
- Donovan, Daniel. *Toronto Journal of Theology* 9 (1993) 292-93.
- Helminiak, Daniel A. *Spiritual Development: An Interdisciplinary Study*. See 8/87/13.
- Rayburn, Carole A. *The International Journal for the Psychology of Religion* 4 (1993) 263-65.
- Kinberger, Mary Kay. *Lonergan on Conversion: Applications for Religious Formation*. See 14/93/32.
- Donahue, Eugene L. *Review for Religious* 52 (1993) 937-38.
- McEvenue, Sean E., and Ben F. Meyer (eds). *Lonergan's Hermeneutics: Its Development and Application*. See 11/90/2.
- Brito, E. *Ephemerides theologicae lovanienses* 69 (1993) 476-77.
- Lanlamet, F. *Revue biblique* 100 (1993) 127-28. (Brief notice only, in `Bulletin.')
- Teevan, Donna. *Toronto Journal of Theology* 9 (1993) 295-96.
- Mooney, Hilary A. *The Liberation of Consciousness: Bernard Lonergan's Theological Foundations in Dialogue with the Theological Aesthetics of Hans Urs von Balthasar*. See 12/91/20; 15/94/3.
- Brito, E. *Ephemerides theologicae lovanienses* 69 (1993) 475-76.
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- Neufeld, Karl H. *Theologische Revue* 89 (1993) cols 317-18.
- Orsy, Ladislav. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. See 13/92/12.
- Beal, John P. *Religious Studies Review* 19 (1993) 240.
- Endean, Philip. *The Way* 34 (1994) 71. (Brief notice in `Recent Books: Theology.')
- McAreevey, John. *The Furrow* 45 (1994) 59-60.
- Rende, Michael L. *Lonergan on Conversion: The Development of a Notion*. See 12/91/2.
- Shinn, Larry D. *Religious Studies Review* 19 (1993) 195, 198-99.
- Sala, Giovanni B. *Gewissensentscheidung: Philosophische-theologische Analyse von Gewissen und sittlichem Wissen*. See 14/93/13.
- Marafiotti, Domenico. *Rassegna di Teologia* 34 (1993) 581-82.
- Rief, Josef. *Forum katholische Theologie* 9 (1993) 309-11.
- Tekippe, Terry J. *Theology: Love's Question*. See 13/92/2.
- Casarella, Peter J. *Religious Studies Review* 19 (1993) 238.

Publications

Angers, Pierre, and Colette Bouchard. *L'auto-appropriazione*, trans. Natalino Spaccapelo (original: *L'appropriation de soi*). Bologna: Edizioni Dehoniane, 1993. 'Prefazione,' pp. 7-17, by the translator.

160 p. 22 cm. The second in a series of seven volumes, *L'attività educativa: Una teoriaUna prassi* (original: *L'Activité éducative: Une théorie, une pratique*--see LSN 7/86/27, 8/87/4, 11/90/17), that are to be translated into Italian.

Bonsor, Jack A. *Athens and Jerusalem: The Role of Philosophy in Theology*. New York: Paulist Press, 1993.

183 p. 22 cm. See pp. 69-73 on 'Bernard Lonergan and the Notion of Being' (in ch. 7, 'Being, God and Creation'); also pp. 164-66 on 'Bernard Lonergan' (in ch. 15, 'Philosophy and Theology'); and passim in ch. 15.

Carmody, Denise Lardner. 'Cognitive Conversion: A New Way of Understanding.' *The Human Experience of Conversion: Persons and Structures in Transformation*, ed. Francis A. Eigo, 1987, pp. 75-107.

In a volume that treats the various dimensions of the conversion experience, this article discharges 'an old debt' to Lonergan, but analyzes 'the problem in components different from those my master used' (p. 75).

Coelho, Ivo N. *Hermeneutics and Method: A Study of the Universal Viewpoint in Bernard Lonergan* (Excerpta ex dissertatione ad Doctoratum in Facultate Philosophiae Pontificiae Universitatis Gregorianae). Rome: Gregorian University Press, 1994.

106 p. 24 cm. Contains the introduction (pp. 1-15), ch. 10 (pp. 18-43), and the concluding pages, along with appendices A and B, the bibliography, and the table of contents of the dissertation (on which see #3.1 of this issue).

Colborn, Francis R. 'Grace and Pastoral Practice.' *Chicago Studies* 33:1 (April 1994) 67-79.

Examines John Milbank's *Theology and Social Theory: Beyond Secular Reason* (69-73), and suggests Lonergan's thought as an alternative (73-79).

Dourley, John P. 'To the Editors.' *Cross Currents* 43:4 (Winter 1993-94) 569-71.

Re Robert M. Doran, 'Jung, Gnosis, and Faith Refused,' *ibid.* 307-323.

Eigo, Francis A. (ed.) *The Human Experience of Conversion: Persons and Structures in Transformation* (Proceedings of the Theology Institute of Villanova University 19). Villanova: Villanova University Press, 1987.

205 p. 23 cm. For contributions relevant to Lonergan studies, see D. Carmody, D. Gelpi, B. Tyrrell, in this issue of LSN.

Fitzpatrick, Joseph. 'Reading as Understanding.' *METHOD: Journal of Lonergan Studies* 12:1 (Spring 1994) 37-61.

Subheadings are 'Frank Smith on Reading' (*Understanding Reading*, 2nd ed., NY, 1978), 'Lonergan on Cognition' (pp. 46-58, relating 12 points in Smith to Lonergan's thought), and 'Criticism of Smith.'

Frohlich, Mary. *The Intersubjectivity of the Mystic: A Study of Teresa of Avila's Interior Castle* (American Academy of Religion: Academy Series 83). Atlanta, GA: Scholars Press, 1993.

xvii, 415 p. 24 cm. Her doctoral dissertation (see LSN 12/91/29), retitled, with the addition of a preface and three appendices, minor changes in the text, and some new classifications of the chapters and subdivisions.

Gelpi, Donald L. 'Religious Conversion: A New Way of Being.' *The Human Experience of Conversion: Persons and Structures in Transformation*, ed. Francis A. Eigo, 1987, pp. 175-202.

Endorses 'Lonergan's overall approach to conversion,' though with reservations on his epistemology and theological method (p. 175).

Giesler, Michael. 'La teologia y el evangelio de Cristo segun E.L. Mascall.' *Scripta theologica* 12 (1980:2) 519-36.

Review-article on Mascall's *Theology and the Gospel of Christ*, with reference passim to Mascall and Lonergan.

Gillespie, V. Bailey. *The Dynamics of Religious Conversion*. Birmingham, AL: Religious Education Press, 1991.

261 p. 23 cm. Cover adds subtitle: *Identity and Transformation*. Besides a few pages on Lonergan (Index of Names: 57-59, 61, 96, 124, 222), there are references passim to Walter Conn, Stephen Happel, and others influenced by Lonergan on conversion.

Happel, Stephen. 'The Sacraments, Interiority, and Spiritual Direction.' *A Promise of Presence: Studies in Honor of David N. Power, O.M.I.*, ed. Michael Downey and Richard Fragomeni (Washington, D.C.: Pastoral Press, 1992) 139-61.

Studying the relationship of sacraments and spiritual direction, the author finds help in Lonergan's inner and outer word.

Haight, John (Catholic News Service). 'Thinking grows out of thanking.' *Western Catholic Reporter* (Edmonton), March 21 (1994) 14).

Reflections based on Heidegger and Lonergan.

Lamb, Matthew L. 'Inculturation and Western culture: The dialogical experience between gospel and culture.' *Communio* 21 (1994) 124-44.

Brings Lonergan's ideas (normative structures of the mind; the social, cultural, religious; complementary, genetic, dialectical differences; the transcultural and the particular culture; and so on) to bear on a major contemporary problem.

Lonergan and Cosmopolis, edited by Timothy P. Fallon at The Lonergan Center, Santa Clara University. Papers and discussions at the 12th Eleanor Guiffre Memorial Lonergan Conference, Santa Clara University, March 18-20, 1994.

126 p. Photocopy of typescript; ring-binder. Papers were given by Thomas McPartland ('Lonergan's Cosmopolis'), David Oyler ('Business in Cosmopolis'), Glenn Hughes ('Lonergan's Notion of Cosmopolis and the Artistic Critique of Practicalism'), Tonia Riviello ('Poetry in Cosmopolis'), Francisco Sierra Gutiérrez ('Education in Cosmopolis'), and Mark Morelli ('Cosmopolis, A Review'). It is not stated whether the papers were submitted in writing or transcribed from the tape recording.

Marasigan, Vicente. 'Atheism and Transcendent Knowledge.' *Landas* 8 (1994) 72-78.

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Sala, Giovanni B. *Kant über die menschliche Vernunft: Die Kritik der reinen Vernunft und die Erkennbarkeit Gottes durch die praktische Vernunft* (Schriftenreihe der Gustav-Siewerth-Akademie 11). Weilheim-Bierbrunn: Gustav-Siewerth-Akademie, 1993.

130 p. 21 cm. Three lectures on the *Critique of Pure Reason*; the first a study of the origin, structure, and content of the work, the other two on Kant's 'sensualistischer Intuitionismus'--presenting it as found in Kant, and then offering an alternative 'unter Zuhilfenahme der Schriften von Bernard Lonergan' (p. 9).

Spaccapelo, Natalino. 'Bernard Lonergan: Nota biografica' (pp. 5-8) and 'Presentazione: Bernard Lonergan e il suo "orizzonte"' (pp. 9-57), in Hugo A. Meynell, *Bernard Lonergan*.

This very extensive and extremely detailed 'Presentazione,' with footnote references ranging through the whole 'Corpus Lonerganiano' and much of the secondary literature as well, has the twofold objective of delineating Lonergan's approach to a methodical theology and of making a synthesis of his main Christian doctrines. It is in effect a booklet in itself.

Spaccapelo, Natalino. 'Prefazione,' pp. 7-17 in Pierre Angers and Colette Bouchard, *L'auto-appropriazione*, trans. N. Spaccapelo.

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- Examines the doctrine of the human good expressed in the Lorenzetti frescoes, finds its roots in Thomas Aquinas, and then turns (pp. 257-58) 'da Lorenzetti a Lonergan.'
- Pérez Valera, J.E. 'A Theological Method That Disregards the Truth of Faith: Christological Reflections.' *Fukuin Senkyoo [Announcing the Gospel]*, June 1994, pp. 26-36. (In Japanese.)
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- Pérez Valera, José Eduardo. *Una nueva lectura del Quijote*. Mexico City: Universidad Iberoamericana, 1994.
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- xviii, 178 p. 24 cm. From the 'Author's Foreword': 'The present collection contains several essays that I have written over the last two decades on Kant, specifically addressing the topic of human knowledge ... all relate to the theme that I examined ... in my dissertation at the University of Bonn ... 'The A Priori in Human Knowledge.' Even then [in the late 1960s], *Insight* by Bernard Lonergan, my teacher at the Gregorian University in Rome, had provided me with the Ariadne's thread that led me through the maze of Kant's *Critique of Pure Reason*.'

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The presenter, Donald L. Gelpi, dealt at some length with forms of conversion, seeking 'to move beyond the laconic treatment of conversion in Bernard Lonergan.'

Crowe, Frederick E. *Bernard J.F. Lonergan: Progresso e tappe del suo pensiero*. Edited by Natalino Spaccapelo and Saturnino Muratore. Translated by Gabriele Bonetti, with revisions by L. Armando and N. Spaccapelo.

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Nielsen, Kirsten Busch. 'Som hånd i handske? Man kan da prove! Bernard Lonergan og evangelisk fundamentalteologi.' *TEOL-information* [Newsletter of the Faculty of Theology, University of Copenhagen] 6 (September 1992) 34-38.

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On the Milan conference of January 28, 1995.

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This issue is devoted mainly to the statutes of the IPSU (an 8-page insert); but the first interdisciplinary study of the Institute, led by Natalino Spaccapelo in June, drew largely on Lonergan's interdisciplinary thought; hence the issue included two short anonymous articles on Lonergan ('Incontro con Lonergan: Prima Giornata di studio sulle tematiche interdisciplinari,' p. 1, announcing the meeting; and 'Opere di B. Lonergan: un "Organon" per una nuova epoca della storia,' p. 3, a brief account of Lonergan's work) along with an extract from the Italian translation of Hugo Meynell's book, *Bernard Lonergan* ('Una vita

dedicato allo studio metodico e all'insegnamento,' p. 2), and a bibliography of writings by and about Lonergan (p. 3). See also G. Rapini, N. Spaccapelo, and A. Tenda, p. 2 above.

Reviews

Lonergan, Bernard. *Comprendere e Essere* (Opere di Bernard J.F. Lonergan 5). See 14/93/31.

Miccoli, Paolo. *Euntes Docete* 47 (1994) 259-60.

Sartori, Luigi. *Studia Patavina* 41 (1994) 667-68 (no. 3, 171-72).

Vansteenkiste, C. *Angelicum* 71 (1994) 620-22.

Vibrac, Dominique. *Doctor Communis* 48 (1995) 95-96.

Lonergan, Bernard. *Topics in Education* (Collected Works of Bernard Lonergan 10). See 14/93/21.

Delaney, Hubert. *Milltown Studies*, No. 34 (Autumn 1994) 157-59.

Bevans, Stephen B. *Models of Contextual Theology*. See 15/94/1.

Maluleke, Tinyiko Sam. *Missionalia* 22 (1994) 177-78.

Boly, Craig. *The Road to Lonergan's 'Method in Theology': The Ordering of Theological Ideas*. See 13/92/1.

Beer, John. *Theological Book Review* 6:3 (June 1994) 34.

Farrell, Thomas J., and Paul A. Soukup (eds). *Communication and Lonergan: Common Ground for Forging the New Age*. See 15/94/2.

Heiser, W. Charles. *Theology Digest* 41 (1994) 260.

Gelpi, Donald L. *Committed Worship: A Sacramental Theology for Converting Christians*. 2 vols. See 15/94/21.

Duffy, Regis A. *Theological Studies* 55 (1994) 673-74. (In 'Sacramental Theology: A Review of Literature ... 1. The Post-Rahnerian Formulation,' pp. 665-75.)

Granfield, David. *The Inner Experience of Law: A Jurisprudence of Subjectivity*. See 10/89/10.

Belliotti, Raymond A. *International Studies in Philosophy* 24 (1992) 101-2.

Orsy, Ladislav. *The Jurist* 50 (1994) 98-101. ('Appendix' to his article, 'Models of Approaches to Canon Law and Their Impact on Interpretation,' pp. 83-97.)

Guarino, Thomas G. *Revelation and Truth: Unity and Plurality in Contemporary Theology*. See 15/94/2.

Brito, E. *Ephemerides theologicae lovanienses* 70 (1994) 497-98.

Kaminski, Phyllis H. *Horizons* 21 (1994) 357-58.

Tetlow, Joseph A. *The Journal of Religion* 75 (1995) 137-38.

Helminiak, Daniel A. *The Same Jesus: A Contemporary Christology*. See 7/86/10.

Meagher, Paddy. *Vidyajyoti* 58 (1994) 512-15. (In the Review Article, 'Some Glimpses of Christology,' pp. 512-29.)

Hillman, Eugene. *Toward an African Christianity: Inculturation Applied*. See 14/93/22.

Yambasu, Sahr J. *Theological Book Review* 6:3 (June 1994) 56-57.

Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. See 14/93/33.

Heiser, W. Charles. *Theology Digest* 41 (1994) 274.

- Matteo, Anthony M. *Quest for the Absolute: The Philosophical Vision of Joseph Maréchal*. See 14/93/2.
- Willumsen, Kristopher L. *The Journal of Religion* 75 (1995) 134-35.
- McEvenue, Sean E. *Interpreting the Pentateuch* (Old Testament Studies 4). See 12/91/26.
- Coote, Robert B. *Hebrew Studies* 34 (1993) 164-65.
- Orsy, Ladislav. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. See 13/92/12.
- Colagiovanni, Emilio. *Monitor Ecclesiasticus* 119 (1994) 438.
- D'Agostino, Francesco. *Apollinaris* 67 (1994) 460-61.
- Rulla, Luigi M. (co-author). *Anthropology of the Christian Vocation. ... II. Existential Confirmation*. See 9/88/20 & 10/89/27.
- Goller, H. *Theologie und Philosophie* 69 (1994) 633-34. (Vol. 1 had been reviewed, *ibid.* 63 [1988] 617-20.)
- Shute, Michael. *The Origins of Lonergan's Notion of the Dialectic of History: A Study of Lonergan's Early Writings on History*. See 14/93/14.
- Melchin, Kenneth R. *Canadian Philosophical Reviews* 14 (1994) 365-67.
- Tekippe, Terry J. *Lonergan and Thomas on the Will: An Essay In Interpretation*. See 14/93/34.
- Barry, Robert J. *Canadian Philosophical Reviews* 14 (1994) 369-70.

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- Clark, Robert Michael. *Towards a theology of peace: Contributions to an understanding of nonviolence from the thought of Bernard Lonergan*. Thesis for the degree of Ph.D., Boston College, 1994.
291 p. Abstract: *Dissertation Abstracts International* 55 (1994-95) 2011-A. Order No. DA9432292.
- Codron, Patricia Annette. *The quest for self-integration in the thought of Bernard Lonergan and John Macmurray*. Thesis for the degree of Ph.D., Graduate Theological Union, 1994.
248 p. Abstract: *Dissertation Abstracts International* 55 (1994-95) 1291-A. Order No. DA9426244.
- Doorley, Mark J. *The Role of Feelings in the Ethical Intentionality Analysis of Bernard Lonergan*. Thesis for the degree of Ph.D., Department of Philosophy, Boston College, 1994.
183 p.
- Hamill, Paul. *The Place of Doctrine in Religion & Theology: A Critique of George Lindbeck's Thesis Using the Work of Bernard Lonergan and Edward Schillebeeckx*. Thesis for the degree of Th.M., Regis College, Toronto, 1993.
- Paleczny, Barbara. *Socio-economic ethics as transformative theology: Homeworking in the Toronto garment industry*. Thesis for the degree of Ph.D. in Theology, University of St. Michael's College, Toronto, 1994.
210 p. with several pages of art work, and an extensive bibliography (unnumbered pages). 'In this study, I focus on theology's intellectual ministry in church and society by identifying and analysing socio-economic reality as a source of theology' (p. 12). The thesis is related to Lonergan studies in its reliance on his thought and Robert Doran's for 'specific moral-philosophical and social-theoretical options ... [and for] understanding of dialectics of society, of meaning and values central to ethics, and of necessary conversions if we are in fact to implement and know justice, truth and concrete good' (p. 10).

Steenburg, David. *Nature and history in the knowledge of value: A study in Bernard Lonergan's account of value*. Thesis for the degree of Ph.D. in the Department of Religious Studies, McMaster University, 1994 (Source: *Studies in Religion* 23 [1994] 524).

Stollenwerk, Daniel J. *Creating and Healing in the Thought of Bernard J.F. Lonergan*. Thesis for the degree of Doctor, Universidad Pontificia de Salamanca, Facultad de Teología, 1995.

485 p. The thesis was successfully defended February 16, 1995.

Abstract of thesis previously listed:

DiPietro, Paul Joseph. *The supernatural solution to the problem of evil: Bernard Lonergan's understanding of grace in 'Insight' and later writings* (see LSN 15/94/17). *Dissertation Abstracts International* 55 (1994-95) 2011-A.

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Lonergan, Bernard and Robert Doran. *Libertad, Sociedad e Historia*. (Antología de textos de Bernard Lonergan y Robert Doran sobre Etica Social y Politica, preparada por Armando J. Bravo.) Mexico City: Universidad Iberoamericana, Departamento de Ciencias Religiosas, 1995.

412 p. 22 cm. Selections of Lonergan from *Insight, A Second Collection, De bono et malo* (unpublished draft of supplement to *De Verbo incarnato*), *A Third Collection, Topics in Education*; and the texts of 'Pantôn Anakephalaiôsis' and 'Analytic Concept of History' (trans. by A. Bravo). Selections of Doran from *La Teología y las Dialécticas de la Historia* (trans. by E. Pérez Valera).

Angers, Pierre. *La genèse d'une recherche sur l'art d'apprendre*. Avec la collaboration de Colette Baribeau. (Vol. 8 in the series, *L'activité éducative, une théorie, une pratique*.) Montreal: Les Editions Bellarmin, 1995.

140 p. 23 cm. 'La théorie de la connaissance qui sert ici d'assise à l'art d'apprendre est celle de Bernard Lonergan' ('Préface,' by Colette Baribeau, p. 5).

Braio, Frank. 'Towards the Re-Horizoning of Subjects: Re-Structuring Classical-Modern Educational Perspectives.' *Method: Journal of Lonergan Studies* 13:1 (Spring 1995) 99-109.

Review-article on *Topics in Education*.

Doran, Robert. *Libertad, Sociedad e Historia*: see above, Lonergan, Bernard and Robert Doran.

Dulles, Avery. *The Assurance of Things Hoped For: A Theology of Christian Faith*. New York: Oxford University Press, 1994.

xii, 299 p. The section on Transcendental Theology, pp. 151-55, examines the views of Karl Rahner and Lonergan.

Fitzpatrick, Joseph. '"Town Criers of Inwardness" or Reflections on Rorty.' *Method: Journal of Lonergan Studies* 13:1 (Spring 1995) 1-33.

Hoyt-O'Connor, Paul E. 'Lonergan and Bellah: Social Science as Public Philosophy.' *Proceedings of The American Catholic Philosophical Association* 68 (1994: *Reason in History*) 259-70.

Johnston, William. *Mystical Theology: The Science of Love*. London: HarperCollins, 1995.

374 p. 24 cm. Cloth. See the index for references to Lonergan ('His work could be of great value in the formation of a renewed mystical theology,' p. 9). Chapter 14 is entitled 'Being-in-Love'; subtitles in chapter 7 include 'Lonergan, Science and God' and 'Transcendental Method'; Johnston's rewriting of the 'Be' precepts is 'Be lovingly attentive / Be lovingly intelligent / Be lovingly reasonable / Be lovingly responsible' (p. 310). But there is criticism too: 'Unfortunately [Lonergan] failed to see that the scientist, no less than the theologian, may be motivated by love for truth. In this way he widens the gap between religion and science' (p. 118, note 18, and see the text, p. 111).

Kroeger, James H. 'Mission, Conversion and the Paschal Mystery.' *East Asian Pastoral Review* 30:1 (1993) 31-49.

The section 'Naming Conversion' (pp. 38-41) deals mainly with Lonergan. Unfortunately, the list of references is missing.

Lamb, Matthew L. 'Kommunikative Praxis, die Offenheit der Geschichte und die Dialektik von Gemeinschaft und Herrschaft.' Edmund Arens, ed., *Anerkennung der Anderen* (Freiburg: Herder, 1995) 167-92.

Multiple links with Lonergan's ideas on space-time, emergent probability, history, the problem of evil, etc.

Mansini, Guy. 'Understanding St. Thomas on Christ's Immediate Knowledge of God.' *The Thomist* 59 (1995) 91-124.

The first part (pp. 92-101) is on the position of Thomas; the second part (pp. 101-24), entitled 'A Contemporary Path to St. Thomas's Position,' is to some extent a running dialogue with Lonergan, for the most part favorable to his Christology.

Martini, Carlo Maria. *Pregliera e conversione intellettuale: Quattordici meditazioni per presbiteri*. Casale Monferrato: Edizioni Piemme, 1992.

206 p. 21 cm. Transcribed from tape recordings, and not revised by the author, these 'meditations' lack footnotes, but the Lonergan influence is easily discernible. Part 2 of the book deals with the way to intellectual conversion; the concluding talk ('Importanza della conversione intellettuale') distinguishes religious, moral, intellectual, and mystical conversion, represented respectively by Augustine, Ignatius Loyola, John Henry Newman, and Teresa of Avila (pp. 191-200).

Maxwell, Michael P., Jr. 'Deconstruction or Genuineness: A Response to Jerome Miller.' *Method: Journal of Lonergan Studies* 13:1 (Spring 1995) 83-87.

Reply to Miller's article in the Spring 1994 issue of the same journal.

McBrien, Richard P. *Catholicism*. Completely Revised and Updated (HarperSanFrancisco, 1994).

References passim to Lonergan, but more specifically pp. 148-50 (in ch. 4, 'Understandings of Human Existence'), 214-15 (in ch. 6, 'Belief and Unbelief'), pp. 1192-96 ('The Philosophical Focus of Catholicism: Christian Realism,' in ch. 32, 'Catholicism: A Synthesis').

McShane, Philip. 'General Method.' *Method: Journal of Lonergan Studies* 13:1 (Spring 1995) 35-52.

Method: Journal of Lonergan Studies 13:1 (Spring 1995). For contents see, in this issue of *LSN*, F. Braio, J. Fitzpatrick, M. Maxwell, P. McShane, J. Miller, G. Sala.

Meynell, Hugo A. *Is Christianity True?* London: Geoffrey Chapman, and Washington: Catholic University of America Press, 1994.

149 p. 22 cm. Reference passim to Lonergan; on the author's debt for a particular section and chapter, see p. 96, note 62, and p. 109, note 3.

Miller, Edward Jeremy. 'Newman on Conscience and Lonergan on Conversion: The Shadow of Plato.' *Critical Essays on John Henry Newman*, ed. Ed Block, Jr. (University of Victoria, B.C., 1992) 105-119.

Miller, Jerome. '"All Love is Self-Surrender."' *Method: Journal of Lonergan Studies* 13:1 (Spring 1995) 53-81.

Morrissey, Michael P. *Consciousness and Transcendence: The Theology of Eric Voegelin*. Notre Dame, IN: University of Notre Dame Press, 1994.

Pp. xiii, 354. 24 cm. Originally a doctoral dissertation (*LSN* 10/89/14), the work has been rewritten under a new title, with a reordering of the contents; 'Lonergan's Foundational Theology' is now ch. 5, pp. 171-225. Table 4, pp. 223-25, compares key terms in Lonergan and Voegelin. See pp. 15-16 of the 'Introduction' on the relation of these two thinkers to this volume; also ch. 6, passim.

Navone, John. 'Carlo Martini and the Gospel Matrix for Christian Formation in the Light of Lonergan's Conversion Theology.' *Esperienza e Spiritualità* (Miscellanea in onore del R.P. Charles André Bernard, S.J.), ed. Herbert Alphonso (Rome: Editrice Pomel, 1995) 29-43.

Discusses Martini's correlation of the four Gospels with four stages of Christian formation (Mark with catechumens, Matthew with learners, Luke with those enlightened, John with those who have reached maturity), and the way Lonergan's conversion theology can help at every stage.

Ormerod, Neil. 'Towards a Systematic Theology of Ministry: A Catholic Perspective.' *Pacifica* 8 (1995) 74-96.

'The author ... uses Lonergan's notion of ... systematics, and general and special categories initiated by Lonergan and further refined by Robert Doran' (from the 'Abstract,' p. 74).

Owens, Joe. 'Conversion and Our Ministries.' *Promotio Justitiae* [documents from the Jesuit Curia, Rome], No. 59 (March 1995) 3-7.

Relates Lonergan's three conversions to three kinds of ministry: educational, social, pastoral.

Pérez Valera, J. Eduardo. 'B. Lonergan's Transcendental Precepts and Thomas Aquinas.' (In Japanese.) *Philosophical Studies* (Sophia University, Tokyo), No. 21 (1995) 71-103.

Pottmeyer, Hermann Josef. 'Das Subjekt der Theologie,' Michael Kessler et al. (eds), *Fides quaerens intellectum: Beiträge zur Fundamentaltheologie* (Max Seckler zum 65. Geburtstag. Tübingen: Francke, 1992) 545-56.

The four parts of the article are: 'Die "Wende zum Subjekt",' 'Das Subjekt der Theologie nach Max Seckler,' 'Das Subjekt der Theologie nach Bernard Lonergan,' and 'Seckler und Lonergan im Vergleich.'

Roy, Louis. 'Moral Development and Faith: A Few Suggestions from Bernard Lonergan.' *Delta Epsilon Sigma Journal* 40 (1995) 44-47.

A lecture in January 1995 at Saint Anselm College, presented under the sponsorship of Tau Chapter of Delta Epsilon Sigma.

Sala, Giovanni B. 'Kant and Lonergan on Insight into the Sensible.' *Method: Journal of Lonergan Studies* 13:1 (Spring 1995) 89-97.

Letter in reply to a question from the editors of the *Collected Works*.

Sala, Giovanni B. 'La Rivelazione: la parola di Dio nella storia della salvezzaI.' *Rassegna di Teologia* 35 (1994) 283-302; 'La Rivelazione nella vita della Chiesa; la storicità della dottrina cristianaII.' *Ibid.* 421-44.

Relevant to Lonergan studies in regard to natural knowledge of God, the transcendental structure of human knowing, and the historicity of Christian doctrine.

Semoto, Masayuki. 'My First Step toward Practicing Environmental Ethics.' (In Japanese.) *Sophia: A Quarterly Journal* (Tokyo) 44: 1 (Spring 1995) 50-62.

The last section, pp. 57-62, 'uses Lonergan to explain the kind of education needed for the solution to the environment problem' (information from Eduardo Pérez Valera)

Sloboda, Myron. 'Intuition, Involvement, Interrogations: The Meaning of Self-Making.' *Proceedings of The American Catholic Philosophical Association* 68 (1994: *Reason in History*) 215-27.

Studies three models of self-making: intuition (Kant), involvement (Sartre), and interrogation (Lonergan).

Stebbins, J. Michael. *The Divine Initiative: Grace, World-Order, and Human Freedom in the Early Writings of Bernard Lonergan*. Toronto: University of Toronto Press, 1995.

xxii, 399 p. 24 cm. Originally a doctoral dissertation at Boston College (LSN 12/91/13), the work has been rewritten here and there, especially in chs 7 and 8, and the material originally in ch. 9 has been relocated.

Streeter, Carla Mae. 'The Lonergan Connection with Newman's *Grammar*.' *Personality and Belief: Interdisciplinary Essays on John Henry Newman*, ed. Gerard Magill (Lanham, MD: University Press of America, 1994) 173-83.

Wijlens, Myriam. 'The Church Knowing and Acting: The Relationship between Theology and Canon Law.' *Louvain Studies* 20 (1995) 21-40.

An article 'inspired by the insights and theories of Ladislav Orsy. Orsy himself relies on ... Lonergan' (p. 22).

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Lonergan, Bernard. *Topics in Education* (Collected Works of Bernard Lonergan 10). See 14/93/21.

Braio, Frank. *Method: Journal of Lonergan Studies* 13:1 (Spring 1995) 99-109. (A review-article; see # I.1 above.)

Australian Lonergan Workshop, 1993. See 14/93/21.

Sullivan, Bill, and John Heng. *Canadian Philosophical Reviews* 14 (1994) 384-86.

Farrell, Thomas J., and Paul A. Soukup (eds). *Communication and Lonergan: Common Ground for Forging the New Age*. See 15/94/2.

Bonnot, Bernard R. *America* 172:16 (May 5, 1995) 25-26. (Reviewed with three other books on communications.)

Frohlich, Mary. *The Intersubjectivity of the Mystic: A Study of Teresa of Avila's Interior Castle*. See 15/94/11.

Heiser, W. Charles. *Theology Digest* 41 (1995) 360.

Hillman, Eugene. *Toward an African Christianity: Inculturation Applied*. See 14/93/22.

Guenther, Mathias. *Studies in Religion* 24 (1995) 122-23.

Gyanfosu, Samuel. *Journal of Religion in Africa* 25:1 (February 1995) 105-7.

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Conn, Walter E. *Theological Studies* 56 (1995) 170-72.

McEvenue, Sean E. *Interpretation and Bible: Essays on Truth in Literature*. See 15/94/3.

Heiser, W. Charles. *Theology Digest* 41 (1994) 371.

Meyer, Ben F. *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*. See 16/95/2.

Senior, Donald. *The Bible Today* 33 (1995) 184.

Meynell, Hugo A. *Bernard Lonergan* (I Teologi del Ventesimo Secolo, 4). See 15/94/13.

Ferraro, Giuseppe. *Gregorianum* 76 (1995) 408-9.

Meynell, Hugo A. *Is Christianity True?* See 16/95/12.

Byrne, Peter. *The Expository Times* 106 (1994-95) 190.

Carroll, Denis. *The Furrow* 46 (1995) 126-27.

Charlton, William. *New Blackfriars* 76 (1995) 98-100.

Griffiths, Paul J. *First Things*, No. 53 (May 1995) 64-66.

- Navone, John. *Seeking God in Story*. See 15/94/31.
- McDonagh, John. *The Irish Theological Quarterly* 60 (1994) 310-12.
- Orsy, Ladislav. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. See 13/92/12.
- Olivares, E. *Archivo Teologico Granadino* 55 (1992) 392.
- Sala, Giovanni B. *Loneragan and Kant*. See 15/94/22.
- Dool, John. *Compass: A Jesuit Journal*. 13:1 (March/April 1995) 52-53.
- Stebbins, J. Michael. *The Divine Initiative: Grace, World-Order, and Human Freedom in the Early Writings of Bernard Lonergan*. See 16/95/xx.
- Ayoub, Nina C. *The Chronicle of Higher Education* 41:34 (May 5, 1995) A-22. (Brief notice in 'New Scholarly Books,' A-20 to A-22.)

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- Byun, Anselm Hee Sun. *The Reality of God is the Subject-Matter of Theology: A Study of Bernard Lonergan's Position*. Thesis for the degree of Ph.D., Boston College Graduate School of Arts and Sciences, 1995.
- 251 p. Photocopy of typescript.
- Corso, Michael J. *Christian Religious Education for Conversion: A Lonerganian Perspective*. Thesis for the degree of Ph.D., Boston College Graduate School of Arts and Sciences, 1994.
- 544 p. Photocopy of typescript (21 cm), University Microfilms.
- Helminiak, Daniel A. *Men and Women in Midlife Transition and the Crisis of Meaning and Purpose in Life, a Matter of Spirituality*. Thesis for the degree of Ph.D. in Educational Psychology, The University of Texas at Austin, 1994.
- Successfully uses a non-theist theory of spirituality, built on Lonergan's analysis of consciousness and notion of authenticity, to assess midlife crisis in 599 subjects. Measures authenticity by combining Rokeach's Dogmatism Scale and Ryff's autonomy subscale.
- Nichols, Jeffrey. *The Relationship of Symbols and Bias in the Philosophy of Bernard Lonergan: An Exploration and Expansion*. Thesis for the degree of Ph.D., University of Toronto, 1994.
- 328 p. Photocopy of typescript. 'My thesis is meant to contribute to the study of Lonergan in a positive way. ... I believe my arguments will help clarify certain issues in the philosophy of Lonergan and will extend Lonergan's philosophy in directions he himself did not extend it' (p. 61).

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Lonergan, Bernard J.F. *Die Einsicht: Eine Untersuchung über den menschlichen Verstand*. Erster Band, übersetzt und herausgegeben von Philippe H. Fluri und Giovanni B. Sala (Studententexte Philosophie, 5). Cuxhaven, Dartford: Traude Junghans Verlag, 1995.

xxiii, 444 p. 21 cm. Translation of chs 1-13 of the 2nd revised ed., New York, 1958. With 'Vorwort zur deutschen Ausgabe' by Sala, pp. xi-xxiii, and an added note by Fluri, p. xxiii. (See also pp. 28-29 below.)

Lonergan, Bernard J.F. 'Mozliwosc Etyki.' *Roczniki Filozoficzne* (Annals of Philosophy). 42:2 (1994) 55-68. Trans. Andrzej Bronk.

Excerpt (ch. 18, The Possibility of Ethics, 1958: 595-607) from a translation of *Insight* into Polish on which Prof. Bronk is currently working.

Beards, Andrew. 'Anti-Realism and Critical Realism: Dummett and Lonergan.' *The Downside Review* 113 (1995) 119-55.

Beards, Andrew. 'Self-refutation and Self-knowledge.' *Gregorianum* 76 (1995) 555-73.

Examines 'the contributions made by J.L. Mackie, Jaakko Hintikka and Bernard Lonergan to an understanding of what is involved in some forms of self-refuting argument.'

Carmody, John. *How to Handle Trouble: A Guide to Peace of Mind*. New York: Ivy Books, 1993.

181 p. 18 cm. Offering to the suffering 'the help of a fellow sufferer' (p. 1), the book could be taken as an exercise in Lonergan's self-appropriation (see pp. 17-18 and ch. 1), with more stress than Lonergan gives to feelings and sharing, and with the addition of a chapter on prayer.

Crowe, Frederick E. 'Rethinking the Trinity: Taking Seriously the "Homoousios".' *Science et Esprit* 47 (1995) 13-31.

Part II, 'The "Homoousios" Accepted and Carried Forward' (pp. 16-21) owes a good deal to Lonergan.

de Torre, Joseph M. 'Transcendental Thomism and the Encyclical *Veritatis Splendor*.' *Fellowship of Catholic Scholars Newsletter* 18:2 (April 1995) 21-24.

Lonergan is listed among the transcendental Thomists considered.

Dunne, Tad. 'The Enneagram.' *Review for Religious* 54 (1995) 519-30.

Gives qualified approval to Naranjo's work on enneagrams, but would carry it further with help of Lonergan's transcendental precepts, self-transcendence, and love.

Feingold, Barnet. 'President's Column.' *NOVA-Psi Newsletter* (Special NOVA-Psi Symposium Issue: 'Spirituality in Recovery: A New Approach') 13:1 (February 1995) 1-4.

The origin of this symposium was a seminar led by Daniel Helminiak on 'Spirituality as a Psychological Concern.' 'In this presentation ... I discovered the first account of human spirit that I had ever found credible' (p. 2).

Feingold, Barnet. 'Towards a Science of Spirituality: Six Arguments for an Authenticity-Oriented Approach to Therapy and Research.' *NOVA-Psi Newsletter* (Special Nova-Psi Symposium Issue: 'Spirituality in Recovery: A New Approach') 13:1 (February 1995) 12-21.

Argues in support of the view of spirituality presented by Daniel Helminiak at this symposium (q.v. below, 'A Humanist Model ...').

Helminiak, Daniel A. 'A Humanist Model of Spirituality: Basis for Holistic Psychotherapy.' *NOVA-Psi Newsletter* (Special Nova-Psi Symposium Issue: 'Spirituality in Recovery: A New Approach') 13:1 (February 1995) 5-11.

Takes the tripartite model of organism, psyche, and spirit, developed by Lonergan and Doran, as basis for scientific research in spirituality.

Helminiak, Daniel A. 'Non-Religious Lesbians and Gays Facing AIDS: A Fully Psychological Approach to Spirituality.' *Pastoral Psychology* 43:5 (1994-95) 301-18.

'Uses Lonergan's analysis of consciousness/spirit and Doran's elaboration of psyche to project a non-theist treatment of spirituality compatible with the Judeo-Christian tradition' (author's note).

Knasas, John F.X. 'Intellectual Dynamism in Transcendental Thomism: A Metaphysical Assessment.' *American Catholic Philosophical Quarterly* 69 (1995) 15-28.

Examines 'the positions of Maréchal, Rahner, and Lonergan around the topic of abstraction' (p. 17); limits his assessment to one point: that 'the interpretation given intellectual dynamism in Transcendental Thomism fails to secure a basis for classical realist metaphysics' (p. 23).

Krasnikov, A.N. 'B. Lonergan's Religious Antropology' [sic]. (In Russian.) *Vestnik Moskovskogo Universiteta Filosofii*, 1986: no. 1, pp. 70-77.

English of the title: as given in the 'Contents.' French of title: 'Critique de l'anthropologie religieuse de B. Lonergan' (information, kindness of Laszlo Polgar and Mark Lewis, Institutum Historicum Societatis Iesu, Rome, who also alerted us to the existence of this article). Transliteration of journal title as in the Robarts Library, University of Toronto.

Kroeger, James H. 'Mission, Conversion and the Paschal Mystery.' *Mission* 2 (1995) 33-52. Also appearing as 'Naming the Conversion we Seek,' *Vidyajyoti: Journal of Theological Reflection* 59 (1995) 107-25.

The section 'Naming Conversion' (pp. 39-41, 114-16 resp.) deals mainly with Lonergan. The article was first published as 'Mission, Conversion and the Paschal Mystery,' *East Asian Pastoral Review* 30 (1993) 31-49, where, however, the list of references is missing.

Lamb, Matthew L. 'Lonergan, Bernard J.F.' *The HarperCollins Encyclopedia of Catholicism*, ed. Richard P. McBrien (SanFrancisco: HarperCollins, 1995) 792-94.

Leduc, Laurent. 'Theology and Ecology: A Lonerganian Approach.' *Religious Studies and Theology* 13-14:1 (April 1995) 68-77.

Marsh, James L. 'Post-Modernism: A Lonerganian Retrieval and Critique.' *International Philosophical Quarterly* 35 (1995) 159-73.

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The article documents in detail the view 'that at a highly formative point in his unfolding intellectual journey, just when his interests in methodology were beginning to erupt, Lonergan had a significant encounter with the thought of Mill' (p. 39).

McCabe, Michael A. 'The Contribution of Bernard Lonergan and Karl Rahner to Contemporary Theology.' *African Christian Studies* 10:4 (December 1994) 3-13.

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O'Keefe, Mark. 'The Heart of Christian Life: Conversion.' *The Living Light* 31:4 (1994-95: Summer 1995) 3-15.

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'I have planned this essay in three parts ... i. Self-transcendence, as a universal empirical fact. ... ii. The psychological insights into this question. ... iii. The philosophical bases of self-transcendence, which will lean heavily on Bernard Lonergan, Karl Rahner, Paul Tillich (with some reservations) and others' (p. 83).

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Breathnach, Sinead. *Communication and method: studies in the philosophy of Bernard Lonergan*. Thesis for the degree of Ph.D., Trinity College, Dublin, 1990. Abstract: *Index to Theses ... Accepted for Higher Degrees by the Universities of Great Britain and Ireland ...* 42 (1993), p. 1416, no. 42-8040.

The thesis 'seeks to identify in Lonergan's works the categories and models which would illuminate ... communication. Secondly, it examines the communicative aspect of functional specialization ...' (from the abstract).

Dalton, Anne Marie. *Thomas Berry's Religious Ecology in the Light of Bernard Lonergan's Theory of Emergent Probability*. Thesis for the degree of Ph.D., Department of Religion and Religious Education, The Catholic University of America, 1994.

415 p. Photocopy of typescript. Chs 1-3 trace the genetic development of Berry's thought (ch. 1: Vico; chs 2-3: world religions, Teilhard de Chardin, and contemporary science). Ch. 4 'presents Berry's critique of Western tradition and his proposal of a new story to meet the ecological crisis,' and ch. 5 'uses appropriate heuristic categories from ... Lonergan's theory of emergent probability to situate Berry's proposal methodologically' (from the abstract). The 'Introduction' (pp. 1-7) explains the roles of Berry and Lonergan in the thesis.

Hunt, Anne. *The Trinity and the Paschal Mystery: An Appraisal of a Recent Development in Catholic Theology*. Thesis for the degree of D. Theol., Melbourne College of Divinity, 1995.

To assess the gains made by 'Durrwell, Lafont, von Balthasar, and Sebastian Moore, the writer developed a methodological context in which to conduct her appraisal. Here she applied various aspects of Lonergan's intentionality analysis, above all that of the differentiations of consciousness ... Bob Doran's notion of psychic conversion was also employed to good effect' (information, kindness of Tony Kelly, the director).

Leduc, Laurent. *Intellectual Conversion and the Gaia Hypothesis*. Thesis for the degree of Ph.D., University of St. Michael's College, Toronto, 1993.

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Rixon, Gordon. *Bernard Lonergan's Notion of Vertical Finality in his Early Writings*. Thesis for the degree of Ph.D. in Systematic Theology, awarded conjointly by Boston College and Andover Newton Theological School, 1995.

Kanaris, Jim. *Lonergan's Notion of the Subject: The Relation of Experience and Understanding in Intellectually and Religiously Differentiated Consciousness*. Thesis for the degree of M.A. in the philosophy of religion, McGill University, 1995.

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'... my M.A. thesis [is] on the impact of Lonergan's writing in the study of mysticism. I endeavoured to show how Lonergan's cognitional structure provides the epistemological armature for explaining mystical experience' (the author).

Shigekazu, Yanagimachi. *From Descartes to Lonergan: Philosophy as the Science of Consciousness*. (In Japanese.) Thesis for master's degree, Department of French Literature, Sophia University, Tokyo, 1995.

78 p. Photocopy of manuscript. `Nous avons essayé dans ce mémoire de maîtrise d'identifier la philosophie de Descartes à la recherche de la conscience personnelle par l'analyse introspective. Et nous avons conclu qu'on peut considérer la philosophie de Lonergan comme développement de la philosophie de Descartes. L'utilité de la philosophie de Lonergan est aussi soulignée dans la conclusion' (the author).

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Loneragan, Bernard J.F. *Die Einsicht: Eine Untersuchung über den menschlichen Verstand*. Zweiter Band, übersetzt und herausgegeben von Philippe H. Fluri und Giovanni B. Sala (Studientexte Philosophie, Band 6). Cuxhaven, Dartford: Traude Junghans Verlag, 1995.

xiii, 445-898 p. 21 cm. Translation of the 2nd revised ed., New York, 1958, chs 14 to end (pagination continuous with that of vol. 1, on which see LSN 16/95/21). This second volume gives the full table of contents for the two volumes. It has an extensive index, pp. 837-98, with references, not to the pages of the German, but to those of the English edition of 1958 (these appear on the margins, as in vol. 1).

Loneragan, Bernard. *Collection* (Collected Works of Bernard Lonergan, 4). Toronto: University of Toronto Press, 1995. Reprint.

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Bazdresch Parada, Juan, and Patricia Villegas. *Introducción al problema del hombre: Guía del curso*. Mexico City: Universidad Iberoamericana (Centro de Integración Universitaria), 1994.

67 p. 22 cm. The methodology of the work is inspired by *Method in Theology* (p. 12, n. 1 especially in the use passim of the levels of consciousness. See also the 'Presentación,' by Luis González-Cosío, p. 7).

Byrne, Patrick H. 'Consciousness: Levels, Sublations, and the Subject as Subject.' *Method: Journal of Lonergan Studies* 13:2 (Fall 1995) 131-50.

Crysdale, Cynthia S.W. 'Revisióning Natural Law: From the Classicist Paradigm to Emergent Probability.' *Theological Studies* 56 (1995) 464-84.

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Dinh Duc Dao, Joseph. *Preghiera rinnovata per una nuova era missionaria in Asia* (Inculturation: Testi di lavoro su Fede e Culture, 15). Rome: Gregorian University Press, 1994.

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Doran, Robert M. 'Revisiting "Consciousness and Grace."' *Method: Journal of Lonergan Studies* 13:2 (Fall 1995) 151-59.

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Gutiérrez, Mario, and Germán Neira. 'La comunicación inculturada como función de la teología.' *Teología y Vida* 36 (1995) 243-61.

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'The Philosophy of History.' Chapter 3, pp. 54-79.

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'Philosophical Positions with Regard to Knowing.' Chapter 10, pp. 214-43.

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Brena, G.L. *Forme di verità:: Introduzione all'epistemologia*. Cinisello Balsamo (MI): Edizioni San Paolo, 1995.

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Doran, Robert M. 'Response to Helminiak's "A Scientific Spirituality: The Interface of Psychology and Theology" [q.v. below].' *The International Journal for the Psychology of Religion* 6 (1996) 21-25.

Fleming, David L., ed. *Ignatian Exercises: Contemporary Annotations*. (The Best of the Review4.) St. Louis: Review for Religious, 1996.

viii, 358 p. 23 cm. A selection of articles published in the *Review for Religious* from the mid-1980s to the mid-1990s. Several of the articles chosen had been listed in *LSN*: three by Tad Dunne (see 7/86/27; 8/87/4), two by Geoffrey Williams (10/89/3), one each by Fred Crowe (15/94/21), David Fleming (10/89/17), and John Navone (8/87/5). Other articles included in the volume (for example, those by John

English, John Wickham, Brian O'Leary) are also of interest to our readers, but somehow escaped the notice of *LSN* at the time of their original publication.

Hardie, Glenn. See below: Letters.

Helminiak, Daniel A. 'A Scientific Spirituality: The Interface of Psychology and Theology.' *The International Journal for the Psychology of Religion* 6 (1996) 1-19.

Continues to apply Lonergan's analysis of human consciousness or spirit to the area of scientific spirituality. See this issue of *LSN* for comments of R. Doran and F. Richardson.

Helminiak, Daniel A. 'Response to Doran and Richardson on "A Scientific Spirituality."' *The International Journal for the Psychology of Religion* 6 (1996) 33-38.

Hinze, Bradford E. 'Postliberal Theology and Roman Catholic Theology.' *Religious Studies Review* 21 (1995) 299-304.

Review article on four books (J. Buckley, J. DiNoia, H. Frei, J. Thiel); though the books do not deal with Lonergan, the review refers passim to his ideas.

Kililis, George. 'Beyond Representationalism: Ontological Alternatives in Heidegger and Lonergan.' *Conference: A Journal of Philosophy and Theory* 5:2 (Winter 1994-95) 29-42.

As listed in *The Philosopher's Index* 29:3 (Fall 1995), p. 154.

Letters (Glenn Hardie, John L. Rebman, Garwood G. Russell) under editorial heading, 'Much of Christian expression is a denial of open-mindedness.' *The Weekend Sun Saturday Review* (Vancouver), November 25, 1995, p. D16.

Responses to article of Douglas Todd, *ibid.*, November 10, 1995 (see *LSN* 16/95/33).

Liddy, Richard M. 'Formation: Developing Habits of the Mind and Heart.' *Seminary Journal* [NCEA, Washington] 1:3 (Winter 1995) 20-30.

'In this article I intend to use some of Lonergan's categories as a way of thinking about formation and the seminary system' (p. 20). The author relies a good deal on 'Questionnaire on Philosophy,' the paper Lonergan prepared for a symposium on philosophical studies in the Jesuit system of formation.

Marasigan, Vicente. 'Atheism and Transcendent Knowledge.' *Landas* 8 (1994) 72-78.

Proposes Lonergan's thought as a response to the mandate given the Jesuits by Paul VI to confront atheism.

Marasigan, Vicente. 'Dialogue of Religions.' *Landas* 8 (1994) 292-98.

Review article discussing Richard M. Liddy, *Transforming Light ...*, and Ruben L.F. Habito, *Healing Breath ...*

Marasigan, Vicente. 'Love through Anarchy.' *Landas* 8 (1994) 135-38.

Review article; though the books reviewed (Jacques Ellul, *Anarchy and Christianity*; Michael O'Carroll, *Medjugorje ...*) are not listed in *LSN*, this article is included here because of its use of 'intentionality analysis' throughout.

McCool, Gerald A. *The Neo-Thomists*. (Marquette Studies in Philosophy, 3.) Milwaukee: Marquette University Press, 1994.

166 p. 22 cm. Though the book has only a few references to Lonergan (see esp. the paragraph on Rahner and Lonergan, p.160), it provides useful background for Lonergan studies.

McReynolds, Sally Ann. 'Toward an Understanding of Prejudice: Contributions from Paul Ricoeur's Theory of Narrative.' *Ethnicity, Nationality and Religious Experience*, ed. Peter C. Phan (The Annual Publication of the College Theology Society, 1991), Vol. 37, pp. 103-27.

A study, as the title says, of Ricoeur, but the author draws on Lonergan's ideas (conversion, intentionality analysis, bias, cosmopolis ...) throughout.

Moloney, Raymond. *The Eucharist*. (Problems in Theology.) London: Chapman, and Collegeville, MN: Liturgical Press, 1995.

xi, 274 p. 22 cm. 'A particular philosophical influence on the author has been the work of Bernard Lonergan. ... Those ... interested in ... *Method in Theology* could view this book as an instance in which the principles of his method have been applied' (p. ix).

Neira Fernández, Germán. *Edificar la Iglesia Hoy: Teología práctica (pastoral)*. (Colección Teología Hoy No. 21). Bogotá: Pontificia Universidad Javeriano, 1994.

162 p. 24 cm. Part 3, 'La teología práctica como función teológica' (pp. 109-61), paraphrases the relevant sections of *Method in Theology*.

Rebman, John L. See above: Letters.

Richardson, Frank C. 'Spirituality and Human Science: Helminiak's Proposal [q.v. above].' *The International Journal for the Psychology of Religion* 6 (1996) 27-31.

Russell, Garwood G. See above: Letters.

Thiel, John E. 'Schleiermacher as "Catholic": A Charge in the Rhetoric of Modern Theology.' *The Heythrop Journal* 37 (1996) 61-82.

The section, 'Lindbeck on Schleiermacher and the Catholic Foundationalists' (pp. 72-76), relates to Lonergan studies via discussion of Lindbeck's criticism of Rahner, Lonergan, and Tracy.

Thottungal, George. 'Self-Transcendence and Spirituality. Part 3: Self-Transcendence in Philosophical Anthropology.' *Vidyajyoti* 59 (1995) 595-610.

Part 1 of the series (pp. 79-90), and Part 2 (pp. 189-200, 241-50) appeared without subtitles in earlier issues of the same year. The two instalments of Part 3 (pp. 449-60 and the one listed here) have the subtitle 'Self-Transcendence in Philosophical Anthropology.' This fifth and last instalment starts with a section (pp. 595-600) on Lonergan, introducing him as 'a bridge between the psychologists and philosophers we have been considering so far [V. Frankl et al.] and the writers of pure devout literature who are to follow [Ignatius Loyola, Teresa of Avila, Thomas Merton].'

Todd, Douglas. Reprint, under different editorial titles and with various changes, of his article in *The Weekend Sun Saturday Review* (Vancouver), November 10, 1995 (see LSN 16/95/33). *Ottawa Citizen*, November 26, 1995, p. B5; *The Spectator* (Hamilton), December 2, 1995, p. A5; and *The Toronto Star*, February 24, 1996, p. K15..

Twohig-Moengangongo, Cora. 'Feminist Consciousness and Lonergan's Intentionality Analysis.' *Toronto Journal of Theology* 11 (1995) 179-200.

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Lonergan, Bernard. *Insight: A Study of Human Understanding* (Collected Works of Bernard Lonergan 3). See 13/92/11.

Corbett, Thomas. *Irish Theological Quarterly* 61 (1995) 168.

Lonergan, Bernard. *Topics in Education* (Collected Works of Bernard Lonergan 10). See 14/93/21.

Sullivan, John. *The Heythrop Journal* 37 (1996) 104-5.

- Blandino, Giovanni, and A. Molinaro (eds). *The Critical Problem of Knowledge: The Solutions Proposed in the Various Ecclesiastical Faculties of Rome*. See 14/93/11.
- Richter, Vladimir. *Zeitschrift für katholische Theologie* 117 (1995) 481-82.
- Crowe, Frederick E. *Bernard J.F. Lonergan: Progresso e tappe del suo pensiero*. See 16/95/1.
- Lobato, Abelardo. *Angelicum* 72 (1995) 620-22.
- Crysdale, Cynthia S.W., ed. *Lonergan and Feminism*. See 15/94/29.
- Heiser, W. Charles. *Theology Digest* 42 (1995) 277.
- Frohlich, Mary. *The Intersubjectivity of the Mystic: A Study of Teresa of Avila's Interior Castle*. See 15/94/11.
- King-Lenzmeier, Anne H. *Christian Spirituality Bulletin* 3:2 (Fall 1995) 33-34.
- McGinn, Bernard. *The Journal of Religion* 75 (1995) 566-67.
- Johnston, William. *Mystical Theology: The Science of Love*. See 16/95/11.
- Freeman, Laurence. *The Tablet* (London) 249 (December 23/30, 1995) 1672-73.
- O'Donoghue, N.D. *The Furrow* 46 (1995) 738.
- Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. See 14/93/33.
- Marasigan, Vicente. *Landas* 8 (1994) 292-98. (In the review article, 'Dialogue of Religions' [q.v., p. 2 above].)
- McCool, Gerald A. *The Neo-Thomists*. See 17/96/2.
- Dougherty, Jude P. *Theological Studies* 56 (1995) 816-17.
- Koterski, Joseph W. *Homiletic & Pastoral Review* 96:4 (January 1996) 72-73.
- Nash-Marshall, Siobhan. *Crisis* 13:9 (October 1995) 40.
- McEvenue, Sean E. *Interpretation and Bible: Essays on Truth in Literature*. See 15/94/3.
- Hensell, Eugene. *The Catholic Biblical Quarterly* 57 (1995) 626-27.
- Meynell, Hugo A. *Is Christianity True?* See 16/95/12.
- Kennedy, Michael C. *Search: A Church of Ireland Journal* 18:1 (Spring 1995) 74.
- Miller, Jerome A. *In the Throe of Wonder: Intimations of the Sacred in a Post-Modern World*. See 13/92/12.
- Feeney, Joseph J. *The Heythrop Journal* 37 (1996) 83-84.
- Morrissey, Michael P. *Consciousness and Transcendence: The Theology of Eric Voegelin*. See 16/95/12.
- Hughes, Glenn. *First Things*, No. 57 (November 1995) 64-65.
- Schall, James V. *Theological Studies* 56 (1995) 821-22.
- Webb, Eugene. *The Journal of Religion* 75 (1995) 584-86.
- Muratore, Saturnino, ed. *Teologia e filosofia. Alla ricerca di un nuovo rapporto*. See 12/91/2.
- Pozo, G. del. *Revista Española de Teología* 55 (1995) 406-8.
- Nudas, Alfeo G. *Was Rizal Happy?* See 15/94/3.
- Marasigan, Vicente. *Landas* 8 (1994) 140-41.

Sala, Giovanni B. *Lonergan and Kant*. See 15/94/22.

Heiser, W. Charles. *Theology Digest* 42 (1995) 289.

Ysaac, Walter L. *Ang Pagbibiyaya ng Diyos. (God's Act of Grace.)* See 14/93/34.

Miras, Joseph. *Diwa: Studies in Philosophy and Theology* 20:2 (November 1995) 117-22.

Dissertations & Theses

Cassidy, Joseph P. *Extending Bernard Lonergan's Ethics: Parallels between the Structures of Cognition and Evaluation*. Thesis for the degree of Ph.D., University of Ottawa and St Paul University, 1995.

Vélez, Olga Consuelo. *Sentido académico y pertinencia de la formación teológica del universitario: Un aporte metodológico desde Bernard Lonergan*. Thesis for the degree of M.A. in Theology, Pontificia Universidad Javeriana, Bogotá, 1995. (As reported by Francisco Sierra Gutiérrez.)

Abstracts of theses previously listed:

Coelho, Ivo Nicholas. *The development of the notion of the universal viewpoint in Bernard Lonergan: From 'Insight' to 'Method in Theology'* (see LSN 15/94/17). *Dissertation Abstracts International* (C: Europe) 56 (1995) 825-C.

Dalton, Anne Marie. *Thomas Berry's religious ecology in the light of Bernard Lonergan's theory of emergent probability* (see LSN 16/95/25). *Dissertation Abstracts International* 56 (1995-96) 1822-A.

Dool, John Joseph. *Revelation and meaning: The contributions to Bernard Lonergan to a theology of revelation* (see LSN 15/94/34). *Dissertation Abstracts International* 56 (1995-96) 2289-A to 2290-A.

Leduc, Laurent Jean. *Intellectual conversion and the Gaia hypothesis: A paradigm for science and theology in dialogue* (see LSN 16/95/25). *Dissertation Abstracts International* 56 (1995-96) 2293-A.

Paleczny, Barbara A. *Socioeconomic ethics as transformative theology: Home-working in the Toronto garment industry* (see LSN 16/95/5). *Dissertation Abstracts International* 56 (1995-96) 2294-A.

Teevan, Donna M. *Bernard Lonergan's transcendental method as a hermeneutical approach to theology* (see LSN 15/94/34). *Dissertation Abstracts International* 56 (1995-96) 2295-A.

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Lonergan, Bernard. *Method in Theology*. Toronto: University of Toronto Press Reprint 1996.

This is the third University of Toronto Press photostatic reprint of the 1973 second edition, unchanged from the 1990 reprint (on which see *LSN* 11/90/17).

Anderson, Bruce. *'Discovery' in Legal Decision-Making*. (Law and Philosophy Library 24.) Dordrecht: Kluwer Academic Publishers, 1996.

180 p. 'This book deals with a central problem throughout the legal profession "What is the nature of discovery in legal decision-making?" ... The work of ... Lonergan ... is brought to bear on the problem' (from the publisher's blurb).

Conroy, Paul M. 'Doing Theology in Scotland Today.' *Irish Theological Quarterly* 61 (1995) 171-81.

Frequent references to Lonergan suggest the inclusion of this article in our newsletter; see p. 177: 'Lonergan, I believe, has presented us with both the problem and the solution' (the constructive use of dialogue and dialectic).

Creamer, David G. *Guides for the Journey: John Macmurray, Bernard Lonergan, James Fowler*. Lanham, MD: University Press of America, 1996.

222 p. 22 cm. '... an introduction to the lives and thought of three significant thinkers ... shows how their work is helpful in interpreting our lives and the world in which we live ... the first book to actually compare the thought of the three' (publisher's blurb).

Crowe, Frederick E. 'Christian Thinker: Fr. Bernard Lonergan, SJ.' *Company: A magazine of the American Jesuits* 13:3 (Spring 1996) 10-11.

Part of an issue devoted especially to the Jesuits of Mexico and Canada, neighbors to south and north of the American Jesuits.

Crysdale, Cynthia. 'Reason, Faith, and Authentic Religion.' *The Struggle Over the Past: Fundamentalism in the Modern World*, ed. William M. Shea. (The Annual Publication of the College Theology Society 35 [1989]). Lanham: University Press of America, 1993, pp. 157-80.

For the problem 'of adding critical thought to religious experience' the author's 'analysis relies on the work of ... Lonergan.' She also draws out implications, based on Lonergan (moral conversion) and R. Doran (psychic conversion), 'for moral and emotional life' (pp. 158-59).

Daly, Thomas V. 'Consciousness and the human spirit: A personal view.' *Journal of Clinical Neuroscience* 3:2 (April 1996) 114-17.

'Keywords' for this article are listed as 'Consciousness, Inquiry, Insight, Decision, Spirit, Emergence, Lonergan.'

Galán, Francisco V. 'La Estructura del Conocimiento Humano según Lonergan y la Analogía Trinitaria de Beck.' Erwin Schadel and Uwe Voigt (eds), *SeinErkennenHandeln. Interkulturelle, ontologische und ethische Perspektiven* (Festschrift für Heinrich Beck zum 65. Geburtstag.) Frankfurt: Peter Lang, 1994) 255-66.

Heinrich Beck is a professor of philosophy at Bamberg who sees all reality, including history and cultures, as an analogy for the Trinity. Galán's article centers on Lonergan's work on the *verbum*.

Galán, Francisco V. 'La Estructura del Conocimiento Humano según Lonergan y la Analogía Trinitaria de Beck.' *Revista de Filosofía* (Universidad Iberoamericana, Mexico City) 81 (1994) 255-65 (incomplete).

Reprint with minor changes of Galán's contribution to Erwin Schadel and Uwe Voigt (eds), *SeinErkennenHandeln ...* (see previous entry).

Granfield, David. *La experiencia interna del Derecho: Una jurisprudencia de la subjetividad*. Mexico City: Universidad Iberoamericana, 1996.

307 p. 23 cm. Translation by Armando J. Bravo Gallardo, with the collaboration of Victor M. Pérez Valera and Miguel Romero Pérez, of *The Inner Experience of Law ...* (see LSN 10/89/10).

Hefling, Charles C., Jr. 'Newman on Apprehension, Notional and Real.' *METHOD: Journal of Lonergan Studies* 14:1 (Spring 1996) 55-84.

J. Leon Hooper, ed. *Bridging the Sacred and the Secular: Selected Writings of John Courtney Murray, S.J.* Washington, D.C.: Georgetown University Press, 1994.

xvii, 373 p. 23 cm. Hooper provides very helpful notes on the relationship between Murray and Lonergan; consult the index (adding 167, and see 328, n. 6); for ix and xii read xi and xiv.

Kidder, Paul. 'What Could Metaphysics Be? The Lonergan-Coreth Debate.' *American Catholic Philosophical Quarterly* 66 (1995) 557-72.

Komonchak, Joseph A. 'Conversion and Objectivity.' *METHOD: Journal of Lonergan Studies* 14:1 (Spring 1996) 99-105.

Komonchak, Joseph A. *Foundations in Ecclesiology*. (Supplementary Issue of the *Lonergan Workshop Journal*. Vol. 11, ed. Fred Lawrence) Boston College, 1995.

xi, 189 p. 23 cm. The four essays in Part 1 were previously published: History and Social Theory in Ecclesiology (*Lonergan Workshop* 2), Lonergan and the Tasks of Ecclesiology (*Creativity and Method: Essays in Honor of Bernard Lonergan, S.J.*, 1981), Ecclesiology and Social Theory: A Methodological Essay (*The Thomist* 45), and Lonergan and the Church (*Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*, 1988). The four in Part 2 (The Social Mediation of the Self, Authenticity in History, The Church and the Mediation of the Christian Self, The Church and Redemptive Community) are an elaboration of ideas first presented in 1975 as the St Michael's Lectures at Gonzaga University, Spokane.

Mathews, William. 'Kant's Ambiguous Insights: A Note on Kant and Lonergan.' *METHOD: Journal of Lonergan Studies* 14:1 (Spring 1996) 85-98.

McDade, John. 'Jesus: peasant Messiah or master-builder?' *The Month* 28 (1995) 439-45.

'... looks at some of the issues raised by ... Crossan's recent picture of Jesus ... and contrasts them with Ben Meyer's alternative account ...' (from editorial summary). 'Meyer `seems to me to offer the most credible and rich account of Jesus available to us through Biblical scholarship' (author, p. 443).

METHOD: Journal of Lonergan Studies 14:1 (Spring 1996). For contents see, in this issue of LSN: C. Hefling, J. Komonchak, W. Mathews, D. Oyler, B. Tyrrell, and reviews of C. Crysdale and M. Stebbins.

Oyler, David. 'The Operational Situation.' *METHOD: Journal of Lonergan Studies* 14:1 (Spring 1996) 37-54.

Pérez Valera, Eduardo. 'Philosophy as the Science of Interiority.' *Philosophical Studies* (Sophia University, Tokyo), No. 22 (1996) 1-32. (In Japanese.)

Tyrrell, Bernard J. 'Affectional Conversion: A Distinct Conversion or Potential Differentiation in the Spheres of Sensitive Psychic and/or Affective Conversion?' *METHOD: Journal of Lonergan Studies* 14:1 (Spring 1996) 1-35.

Westerholm, Stephen. 'Benjamin Franklin Meyer (1927-95).' *Studies in Religion* 24 (1995) 491-93.

Ben `will also be remembered for his expositions of the hermeneutics of Bernard Lonergan and for championing the fruitfulness of its application to biblical studies' (491); there is a Select Bibliography of Ben's books, written or edited, and of his articles.

Reviews

- Crysdale, Cynthia S.W., ed. *Lonergan and Feminism*. See 15/94/29.
- Williams, Kathleen. *METHOD: Journal of Lonergan Studies* 14:1 (Spring 1996) 107-12.
- Frohlich, Mary. *The Intersubjectivity of the Mystic: A Study of Teresa of Avila's Interior Castle*. See 15/94/11.
- Evans, Donald. *Studies in Religion* 24 (1995) 378-79.
- Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. See 14/93/33.
- Shute, Michael. *Studies in Religion* 24 (1995) 389-90.
- McEvenue, Sean E. *Interpretation and Bible: Essays on Truth in Literature*. See 15/94/3.
- Langlamet, F. *Revue Biblique* 102 (1995) 441. (Brief notice in `Bulletin.')
- Meyer, Ben F. *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*. See 16/95/2.
- Dillon, Richard J. *Theological Studies* 57 (1996) 143-45.
- Moloney, Raymond. *The Eucharist*. See 17/96/2.
- Brown, Daniel A. *Modern Liturgy* 22:9 (November 1995) 38.
- Fahey, Patrick. *Milltown Studies*, No. 36 (Autumn 1995) 134-37.
- Harrington, Donal. *Studies* 84 (1995) 321-24.
- Irvine, Christopher. *The Expository Times* 106 (1994-95) 315-16.
- Irwin, Kevin W. *Worship* 69 (1995) 569-71.
- Martos, Joseph. *The Living Light* 32:2 (Winter 1995) 86-87.
- Power, David N. *The Furrow* 46 (1995) 395-96.
- Yarnold, Edward. *The Tablet* (London) 249 (1995) 1584-85.
- Ormerod, Neil. *Grace and Disgrace: A Theology of Self-esteem, Society and History*. See 14/93/24.
- Joseph, P.A. *Vidyajyoti* 60 (1996) 64-65.
- Stebbins, J. Michael. *The Divine Initiative: Grace, World-Order, and Human Freedom in the Early Writings of Bernard Lonergan*. See 16/95/13.
- Vertin, Michael. *METHOD: Journal of Lonergan Studies* 14:1 (Spring 1996) 112-16.

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- Allen, Sr. Prudence. 'Metaphysics of Form, Matter, and Gender.' *Loneragan Workshop* 12 (1996) 1-25.
- Bonnot, Bernard R. 'Media Literacy and Lonergan's Levels of Consciousness.' *Educommunication News* (Unda, Brussels), No. 34 (March 1996) 2-5.
- Brennan, Patrick M. See Coons, John E., infra.
- Clark, R. Michael. 'Byway of the Cross: The Early Lonergan and Political Order.' *Loneragan Workshop* 12 (1996) 27-44.
- Coons, John E., and Patrick M. Brennan. 'The Idea of a Descriptive Equality: Lonergan Explains Jefferson.' *Loneragan Workshop* 12 (1996) 45-76.
- Crowe, Frederick E. 'La Vocazione di Lonergan Quale Pensatore Cristiano.' *Rassegna di Teologia* 37 (1996) 313-31.
- Translation by Saturnino Muratore of the lecture given at the Lonergan conference in Milan January 28, 1995.
- Dobroczyński, Grzegorz. 'Mysl Bernarda Lonergana a teologia fundamentalna.' *Bobolanum* 5 (1994) 183-200.
- Source: *Archivum Historicum Societatis Iesu* 69 (1995) 402, # 1308. Resume (in German): The significance for fundamental theology of the thought of Bernard Lonergan.
- Fletcher, Frank. 'Towards a Dialogue with Traditional Aboriginal Religion.' *Pacifica* 9 (1996) 164-74.
- After setting forth two obstacles to such dialogue ('The Making of Meaning,' and 'Expressing Religious Experience'), the author faces the issues raised 'by engaging in the enterprise, initiated by ... Lonergan' and continued by Robert Doran.
- George, William P. 'Looking for a Global Ethic? Try International Law.' *The Journal of Religion* 76 (1996) 359-82.
- The influence of Lonergan appears passim; see, for example, the section on interiority (377-79).
- Hammond, David M. 'Hayden White: Meaning and Truth in History.' *Philosophy & Theology* 8:4 (Summer 1994) 291-307.
- See p. 292: 'What follows is a critical analysis, based on ... Lonergan,' of White's position.
- Helminiak, Daniel A. *The Human Core of Spirituality: Mind as Psyche and Spirit*. Albany, NY: State University of New York Press, 1996.
- 324 p. 'I wish Huxley, Tillich, Maslow, May and Rogers were alive to champion this extension of their work. A welcome merger of Lonergan and humanistic psychology ...' (in the publisher's blurb).
- Hooper, Leon. 'John Courtney Murray on Legitimate and Needed Social Plurality.' *Loneragan Workshop* 12 (1996) 77-93.
- Jeerakassery, Sebastian. 'Lonerganian Approach to Knowing and Being.' *Anviksiki* (Students' Journal of Philosophy, Jesuit Philosophate, Madras, India), 1996, pp. 22-26.
- Kidder, Paulette. 'Plurality, Love, Marriage: Debating Justice in the Family.' *Loneragan Workshop* 12 (1996) 95-109.
- Kienzler, Klaus. 'Lonergan, Bernard.' *Biographisch-Bibliographisches Kirchenlexikon* 2-7 (1990-1994): vol. 2 (1990) 213-17. (Source: *Archivum Historicum Societatis Iesu* 69 [1995] 359-60.)

- Knasas, John F.X. (ed.). *Thomistic Papers VI* (Houston: The Center for Thomistic Studies, 1994). x, 282 p. 22 cm. Studies of Gerald McCool, *From Unity to Pluralism: The Internal Evolution of Thomism*. See Knasas' own contribution, *infra*.
- Knasas, John F.X. 'Transcendental Thomism and *De veritate* I, 9.' *Thomistic Papers VI*, ed. John F.X. Knasas (Houston: The Center for Thomistic Studies, 1994) 229-50.
- Liddy, Richard. 'Can Lonergan Replace Aquinas?' *Commonweal* 123:12 (June 14, 1996) 22-25.
- On Philip Gleason, *Contending with Modernity: Catholic Higher Education in Twentieth Century America*.
- Lonergan Workshop*, Vol. 12. *In Tune with the Divine Ground: Cultural and Social Conditions for Political Order*, ed. Fred Lawrence. Boston College, 1996. vii, 247 p. Dedicated to the late Ben F. Meyer (see pp. 2-3). The theme of the papers is that of the 22nd annual workshop. See, in this issue of *LSN*, P. Allen, R. Clark, J. Coons and P. Brennan, L. Hooper, Paulette Kidder, M. McCarthy, S. Moore, M. Morelli, M. Morrissey, B. Purcell.
- McCarthy, Michael. 'Liberty, History, and the Common Good: An Exercise in Critical Retrieval.' *Lonergan Workshop* 12 (1996) 111-45.
- McDermott, John M. 'The Sacramental Vision of Lonergan's Grace and Freedom.' *Sapientia* 50 (1995-96) 115-48. (Source of our information: abstract in *The Philosopher's Index* 30:1 [Spring 1996] 178.)
- Melchin, Kenneth R. 'Pluralism, Conflict, and the Structure of the Public Good.' *The Promise of Critical Theology: Essays in Honour of Charles Davis*, ed. Marc P. Lalonde (Waterloo, ON: Wilfrid Laurier University, 1995) 75-92.
- '... a dialogue with Charles Davis. ... I draw upon contributions from the field of conflict studies and utilize insights from Lonergan and George Herbert Mead ...' (from the opening paragraph).
- Moloney, Raymond. 'Patristic Approaches to Christ's Knowledge: Part I.' *Milltown Studies* 37 (Spring 1996) 65-81.
- The article takes 'as one of its main guides the florilegium of texts in ... Lonergan's *De Verbo incarnato*.'
- Moore, Sebastian. 'Critical and Symbolic Realism: Lonergan and Coleridge.' *Lonergan Workshop* 12 (1996) 147-78.
- Morelli, Mark D. 'Affinities of Lonergan and Voegelin.' *Lonergan Workshop* 12 (1996) 179-98.
- Morrissey, Michael P. 'Voegelin, Religious Experience and Immortality.' *Lonergan Workshop* 12 (1996) 199-226.
- Muck, Otto. 'Lonergan's "Insight" Deutsch: Bemerkungen zu einer Neuerscheinung.' *Zeitschrift für katholische Theologie* 118 (1996) 59-64.
- Purcell, Brendan. 'Universal Viewpoint and Universal Humanity: Attunement or Discord in the Philosophies of Voegelin and Lonergan?' *Lonergan Workshop* 12 (1996) 227-49.
- Remolina, Gerardo. 'La "Idea" de Universidad y el Profesor-Maestro Universitario.' *Orientaciones Universitarias* 13 (1995) 37-47.
- Reflection on this theme brings to the author's mind his contact with two great university 'maestros': Karl Jaspers and Bernard Lonergan (p. 37); his chief source, however, is Jaspers.

Sierra Gutiérrez, Francisco. 'Cosmópolis: Una Incognita.' *El Trabajo Filosófico de Hoy en el Continente: Memorias del XIII Congreso Interamericano de Filosofía*, ed. Carlos-B. Gutiérrez (Uniandes, Bogotá, 4-9 Julio, 1994; Bogotá: Editorial ABC, 1995) 881-90.

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Loneragan, Bernard. *Die Einsicht: Eine Untersuchung über den menschlichen Verstand*. See 16/95/21 & 31.

Muck, Otto. *Zeitschrift für katholische Theologie* 118 (1996) 59-64 (see p. 18 above).

Loneragan, Bernard. *Philosophical and Theological Papers 1958-1964*. (Collected Works of Bernard Lonergan 6.) See 17/96/01.

Ayoub, Nina C. (compiler). *The Chronicle of Higher Education* 42:28 (March 22, 1996) A13. (Brief notice in 'New Scholarly Books.')

Loneragan, Bernard. 'Philosophy and the Religious Phenomenon' (*METHOD: Journal of Lonergan Studies* 1994). See 15/94/29.

Gaetz, Ivan K. *Religious and Theological Abstracts* 39 (1996) # 347.

Crysdale, Cynthia S.W., ed. *Lonergan and Feminism*. See 15/94/29.

Kanaris, Jim. *ARC* 23 (1995) 158-60.

Streeter, Carla Mae. *Horizons* 23 (1996) 175-76.

Davis, Charles. *What Is Living, What Is Dead in Christianity Today? Breaking the Liberal-Conservative Deadlock*. See 8/87/27.

Hamilton, William. *American Journal of Theology & Philosophy* 17 (1996) 213-21. (Review Essay.)

Dunne, Tad. *Spiritual Exercises for Today: A Contemporary Presentation of the Classic Spiritual Exercises of Ignatius Loyola*. See 12/91/9.

McCarty, Shaun. *New Theology Review* 6:3 (1993) 106-8.

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Helminiak, Daniel A. *Spiritual Development: An Interdisciplinary Study*. See 8/87/13.

Rayburn, Carole A. *The International Journal for the Psychology of Religion* 3:4 (1993) 263-65.

Hillman, Eugene. *Toward an African Christianity: Inculturation Applied*. See 14/93/22.

May, John D'Arcy. *Mid-Stream* 34 (1995) 119-20.

Hooper, J. Leon, ed. *Bridging the Sacred and the Secular: Selected Writings of John Courtney Murray, S.J.* See 17/96/10.

Atkinson, David. *Theological Book Review* 8:1 (October 1995) 41-42.

Johnston, William. *Mystical Theology: The Science of Love*. See 16/95/11.

Lonsdale, David. *The Way* 36 (1996) 161. (In 'Recent Books,' various reviewers, 159-71.)

Navone, John. *Gregorianum* 77 (1996) 375-76.

Kelly, Tony. *An Expanding Theology: Faith in a world of connections*. See 14/93/32.

Daly, Gabriel. *The Tablet* 248 (January 15, 1994) 50.

- Knasas, John F.X. (ed.) *Thomistic Papers VI*. See 15/94/30.
- Baldner, Steven. *The Canadian Catholic Review* 13:5 (May 1995) 26.
- Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. See 14/93/33.
- Mathews, William. *Milltown Studies* 37 (Spring 1996) 126-29
- Pottier, B. [B.P.] *Nouvelle Revue Théologique* 118 (1996) 444-45.
- McCool, Gerald A. *From Unity to Pluralism: The Internal Evolution of Thomism*. See 11/90/26.
- Knasas, John F.X. (ed.) *Thomistic Papers VI*; the volume is devoted to McCool's book (see p. 17 above).
- McEvenue, Sean E. *Interpretation and Bible: Essays on Truth in Literature*. See 15/94/3.
- Kanaris, Jim. *ARC* 23 (1995) 169-72.
- Neufeld, Dietmar. *Studies in Religion* 25 (1996) 131.
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- Bernas, Casimir. *The Catholic Biblical Quarterly* 58 (1996) 165-66.
- Orsy, Ladislav. *Theology and Canon Law: New Horizons for Legislation and Interpretation*. See 13/92/12.
- Cunningham, Richard G. *New Theology Review* 7:3 (1994) 103-4.
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- Heiser, W. Charles. *Theology Digest* 42 (1995) 183.
- Sala, Giovanni B. *Lonergan and Kant*. See 15/94/22.
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- Shute, Michael. *The Origins of Lonergan's Notion of the Dialectic of History: A Study of Lonergan's Early Writings on History*. See 14/93/14.
- Liddy, Richard M. *Studies in Religion* 25 (1996) 131-32.
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- Heiser, W. Charles. *Theology Digest* 43 (1996) 90.
- McCool, Gerald A. *International Philosophical Quarterly* 36 (1996) 234-36.

Dissertations & Theses

- Castro Ferrer, Jorge Miguel. *Despertar y conocer: Un camino de libertad en Dios y autenticidad teológica en Anthony de Mello y Bernard Lonergan*. Doctoral thesis, Universidad Javeriana (Bogotá), 1993. Director: Rodolfo Eduardo de Roux.
- Duffy, James G. *The Ethics of Lonergan's Existential Intellectualism*. Thesis for the degree of Ph.D., Fordham University, 1996. Mentor: Joseph Koterski.
- Grigg, Lance Miles. *Bernard Lonergan's Philosophy for Education*. Thesis for the degree of Ph.D., University of Calgary, 1995. Adviser: Tad Guzie.
- Abstract: *Dissertation Abstracts International* 57 (1996-97) 147-A.

Ogilvie, Matthew. *The Functional Specialty, 'Systematics,' in Bernard Lonergan's Method in Theology.* Doctoral thesis, University of Sydney, 1996. Adviser: Eric Sharpe.

Ormerod, Neil. *The Meaning and Function of Revelation in Bernard Lonergan's 'Method in Theology.'* Doctoral thesis, Melbourne College of Divinity, 1996. Adviser: Tony Kelly.

Tamura, Ryoko C. *Why 'Interiority Analysis' and 'Method'?* A Study of Bernard J.F. Lonergan's *Methodological Reflections on Christology Today.* Thesis for the degree of Ph.D., Boston College, 1995. Adviser: Fred Lawrence.

Abstract: *Dissertation Abstracts International* 57 (1996-97) 289-A.

Abstracts of theses previously listed

Byun, Anselm Hee Sun. *The reality of God is the subject-matter of theology: A study of Bernard Lonergan's position* (see LSN 16/95/15). *Dissertation Abstracts International* 56 (1995-96) 4008-A.

Nichols, Jeffrey Brent. *The relationship of symbols and bias in the philosophy of Bernard Lonergan: An exploration and expansion* (see LSN 16/95/15). *Dissertation Abstracts International* 56 (1995-96) 4808-A.

Rixon, Gordon Ambrose. *Bernard Lonergan's notion of vertical finality in his early writings* (see LSN 16/95/25). *Dissertation Abstracts International* 57 (1996-97) 288-A.

Publications

Loneragan, Bernard J.F. 'The Notion of Structure.' *METHOD: Journal of Lonergan Studies* 14 (1996) 117-31.

A translation, by Michael Shields, of the 1964 lecture at Gallarate, 'De notione structurae.'

Loneragan, Bernard. *A Second Collection: Papers by Bernard J.F. Lonergan, S.J.* Toronto: University of Toronto Press, 1996.

Photostatic reprint, without change in the text, of the 1974 edition (ed. William F.J. Ryan and Bernard J. Tyrrell), but with a 'Note on This Reprint (1996),' p. xii, and a list of errata in the first edition, pp. 301-2.

Danna, Valter R. 'Natura e valore della conoscenza umana: La proposta gnoseologica di B. Lonergan.' *Archivio teologico torinese* 21 (1995) 37-59. (Source: *Zeitschriften Inhaltsdienst Theologie* 22:9 [1996] 321.)

Doorley, Mark J. *The Place of the Heart in Lonergan's Ethics: The Role of Feelings in the Ethical Intentionality Analysis of Bernard Lonergan.* Lanham, MD: University Press of America, 1996.

xix, 133 p. 22 cm. Publication in book form, with the addition of a Preface and an Epilogue and minor changes, of his doctoral dissertation (*The Role of Feelings in the Ethical Intentionality Analysis of Bernard Lonergan* see LSN 16/95/04).

Egan, Philip A. 'Lonergan on Newman's Conversion.' *The Heythrop Journal* 37 (1996) 437-55.

Giddy, Patrick. 'The African University and the Social Sciences: The Contribution of Lonergan's Epistemological Theory.' *METHOD: Journal of Lonergan Studies* 14 (1996) 133-53.

Grieco, Eileen. 'Concupiscence and Benevolence in the Thomistic Epistemology of Maritain, Lonergan, and Rahner.' *METHOD: Journal of Lonergan Studies* 14 (1996) 155-82.

Hudson, Deal W. 'Neo-Thomism.' *The Cambridge Dictionary of Philosophy*, ed. Robert Audi (Cambridge University Press, 1995) 527.

A brief overview of the varieties of modern Thomism, including those Thomists 'willing to engage modern thought ... using the principles of Aquinas' (Lonergan et al.).

Kanaris, Jim. 'Engaged Agency and the Notion of the Subject.' *METHOD: Journal of Lonergan Studies* 14 (1996) 183-200.

Klein, Dennis D. 'Toxic Shame and the Lonerganian Concept of Conversion.' *Virtue, Order, Mind: Ancient, Modern and Post-Modern Perspectives*, ed. Peter Vincent Amato (Oneonta, NY: The Philosophy Department of the State University of New York at Oneonta, 1994) 89-103.

The paper has four parts: toxic shame ('the ... conviction ... that one is a mistake ... a failure,' p. 90), Lonergan on the drive to self-transcendence (four key "E-words" ... Energy ... Eros ... Exigence ... Ecstasy,' p. 92), Walter Conn on the general theme of conversion, and shame's subversion of conversion.

Liddy, Richard M. 'The Passionateness of Being: A Meditation.' *There Are No Simple Answers: A Tribute to Archbishop Peter Leo Gerety, D.D.*, ed. Cassian J. Yuhaus, (New York and Mahwah, NJ: Paulist Press. 1996) 30-37.

This article, which receives special mention by the late Joseph Cardinal Bernardin in his 'Preface' (pp. 1-4), examines the notion of being as a call to go beyond experience, as a call to the love saints and scholars show.

Little, John. 'Insight, Strategic Thinking and Control.' *The Practising Manager* 17:1 (October 1996) 19-29.

An exposition of Lonergan's four-level Structure of Control, directed at senior executives, making comparisons with many current books on management.

Marasigan, Vicente. 'Asian Theology of Harmony?' *Landas* 9 (1995) 139-42.

'Theologians ... may discern in these insights of Lonergan [on artistic objectification] a basis for optimism about an Asian theology of harmony' (p. 142).

Marasigan, Vicente. 'Educating for Salvation History.' *Landas* 9 (1995) 155-58.

Review article on *Topics in Education*.

Marasigan, Vicente. 'Lonergan's New Political Economy.' *Landas* 10 (1996) 165-73.

METHOD: Journal of Lonergan Studies 14:2 (Fall 1996). For contents see, in this issue of *LSN*, articles by B. Lonergan, P. Giddy, E. Grieco, J. Kanaris, H. Meynell, and in # 1, 2, review (of R. Liddy) by B. Braman.

Meynell, Hugo. 'Literary Theory: What is to be Done?' *METHOD: Journal of Lonergan Studies* 14 (1996) 201-16.

Muratore, Saturnino. 'Incontro: Filosofia dell'Essere.' Insert of 4 pages in *Informazioni* (IPSU, Perugia), no. 7 (August 26, 1996).

List of theses in course given at the theological faculty of southern Italy in Naples, communicated by interview to delegates from Perugia preparing for an August institute. The program for the institute in Perugia is given in the same issue, p. 7-8.

Potter, Vincent G. *On Understanding Understanding: A Philosophy of Knowledge*. 2nd ed. New York: Fordham University Press, 1994.

179 p. 23 cm. Ch. 6 (pp. 90-100), on Judgment, 'is heavily dependent upon ... *Insight*' (p. 99 n. 1), and a section (pp. 110-13) of ch. 7, on Abstraction and the *A Priori*, is devoted to Lonergan; reference to him elsewhere passim. (The late Fr Potter had for several years been interested in relating Charles Peirce and Lonergan; see *LSN* 9/88/26, 14/93/24, 15/94/3, 15/94/13.)

Purcell, Brendan M. *The Drama of Humanity: Towards a Philosophy of Humanity in History*. Frankfurt, New York, etc.: Peter Lang, 1996.

x, 295 p. 21 cm. A book hard to categorize, but see the author on his 'attempt to articulate the constants of universal humanity in history' (p. 251), and the publisher on the back cover: 'the theoretical understanding of humanity is developed in terms of our intrinsic inwardness' with the help of Lonergan and Voegelin.

Roy, Louis. See below, Terry J. Tekippe, 'Lonergan and ...'

Stewart, W. A. *Introduction to Lonergan's Insight: An Invitation to Philosophize*. (Studies in the History of Philosophy 41.) Lewiston, NY: The Edwin Mellen Press, 1996.

xiv, 306 p. 24 cm. Foreword by William Lonc (the editor), pp. vii-ix, and Introduction by Philip McShane, pp. xi-xiv. This book is the fruit of many years of teaching philosophy at Saint Mary's University, Halifax, a career so successful that when the University officials instituted an annual award for excellence in teaching, they named it after Fr Stewart.

Tekippe, Terry J. *Scientific and Primordial Knowing*. Lanham, MD: University Press of America, 1996.

xxvii, 515 p. 22 cm. After 9 chapters on thinkers from Plato to Whitehead, comes ch. 10, pp. 393-450, on Lonergan; see also the references in the index.

Tekippe, Terry J. *What Is Lonergan Up to in Insight? A Primer*. Collegeville, MN: The Liturgical Press, 1996.

164 p. 23 cm. 'With lots of examples, stories and dialogues, this book achieves what it purports to do, that is, to introduce readers to *Insight* in a simple, unpretentious, and yet "insightful" way' (Louis Roy, in the back cover blurb).

Tekippe, Terry J., and Louis Roy. 'Lonergan and the Fourth Level of Intentionality.' *American Catholic Philosophical Quarterly* 70 (1996) 225-42.

Tenda, Stefano. 'Per una Antropologia Meta-fisica: Un Corso Che Apre sul Futuro dell'Instituto.' *Informazioni* (IPSU, Perugia), no. 7 (August 26, 1996).

Presents the course to be given that week at Perugia by Saturnino Muratore, indicating its context and its content.

Wawrykow, Joseph P. *God's Grace and Human Action: 'Merit' in the Theology of Thomas Aquinas*. Notre Dame / London: University of Notre Dame Press, 1995.

Noticed in this book: remarks on Lonergan's critique of Henri Bouillard (*Conversion et grâce ...*) pp. 40-42 (and see p. 168), and a longish discussion of Lonergan himself (*Grace and Freedom*) pp. 42-55; there is no index to trace other scattered references.

Windsor, Gerard. *Heaven Where the Bachelors Sit*. Brisbane: University of Queensland Press, 1996.

The autobiography of a former Jesuit scholastic. The chapter, 'I Applied My Heart to Wisdom: Ecclesiastes 7.25' (pp. 110-20) is on inquiry, Newman, Lonergan, and the appropriation of one's *intellectus agens* (with a humorous account of discussions with his teacher, Thomas Daly).

Reviews

Lonergan, Bernard. *Topics in Education* (Collected Works of Bernard Lonergan 10). See 14/93/21.

Marasigan, Vicente. *Landas* 9 (1995) 155-58. (Review article, 'Educating for Salvation History.' See p. 28 above.)

Brena, Gian Luigi. *Forme di Verità: Introduzione all'Epistemologia*. See 17/96/01.

Simone, M. *La Civiltà Cattolica* 1996 III, 536-38.

Crowe, Frederick E. *Bernard J.F. Lonergan: Progresso e Tappe del Suo Pensiero*. See 16/95/1.

Vibrac, Dominique. *Doctor Communis* 48 (1995) 312-13.

Farrell, Thomas J., and Paul A. Soukup (eds). *Communication and Lonergan: Common Ground for Forging the New Age*. See 15/94/2.

Marasigan, Vicente. *Landas* 9 (1995) 160-62.

Frohlich, Mary. *The Intersubjectivity of the Mystic: A Study of Teresa of Avila's Interior Castle*. See 15/94/11.

McIntosh, Mark A. *Religious Studies Review* 22 (1996) 47.

Gelpi, Donald L. *The Turn to Experience in Contemporary Theology*. See 15/94/21.

Lederle, Henry I. *Calvin Theological Journal* 30 (1995) 562-63.

Schner, George P. *Theological Studies* 57 (1996) 570-71.

Hooper, J. Leon, ed. *Bridging the Sacred and the Secular: Selected Writings of John Courtney Murray, S.J.* See 17/96/10.

Komonchak, Joseph A. *First Things* 65 (August-September 1996) 48-52.

Johnston, William. *Mystical Theology: The Science of Love*. See 16/95/11.

- Coff, Pascaline. *Review for Religious* 55 (1996) 551-52.
- Lefebure, Leo D. *The Christian Century* 113:29 (October 16, 1996) 964-73. (In a review-article, 'Divergence, convergence: Buddhist-Christian encounters,' on two books.
- Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. See 14/93/33.
- Braman, Brian J. *METHOD: Journal of Lonergan Studies* 14 (1996) 217-22.
- McCool, Gerald A. *The Neo-Thomists*. See 17/96/02.
- Hinze, Bradford E. *Religious Studies Review* 22 (1996) 224.
- Meyer, Ben F. *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*. See 16/95/2.
- Dickens, W.T. *Religious Studies Review* 22 (1996) 166.
- Morrissey, Michael P. *Consciousness and Transcendence: The Theology of Eric Voegelin*. See 16/95/12.
- Franz, Michael. *Religious Studies Review* 22 (1996) 50.
- Sala, Giovanni B. *Lonergan and Kant: Five Essays on Human Knowledge*. See 15/94/22.
- Marasigan, Vicente. *Landas* 9 (1995) 296-97.
- Shute, Michael. *The Origins of Lonergan's Notion of the Dialectic of History: A Study of Lonergan's Early Writings on History*. See 14/93/14.
- Lopston, Peter. *Dialogue: Canadian Philosophical Review* 35 (1996) 633-36.
- Stebbins, J. Michael. *The Divine Initiative: Grace, World-Order, and Human Freedom in the Early Writings of Bernard Lonergan*. See 16/95/13.
- Burrell, David B. *The Thomist* 60 (1996) 484-88.
- Tyrrell, Bernard J. *Theological Studies* 57 (1996) 542-43.

Dissertations & Theses

Arsenault, Kevin. *A Social Psychological Study of Impediments to Dynamic Moral Awareness*. Thesis for the degree of Ph.D., McGill University, 1995. Adviser: Gregory Baum. Abstract: *Dissertation Abstracts International* 57 (1996-97) 720-A.

'Following the understanding of knowledge developed by Michael Polanyi and ... Lonergan, ethics is presented not as a science of abstract norms and principles, but as a transformative science of reflection on moral activity' (from the abstract).

Martin, Jeannette L. *Mysticism and Cognitive Theory: A Presentation and Critique of the Work of Joseph Maréchal*. A thesis for the degree of Ph.D., Marquette University, 1986. Director: Matthew Lamb.

iii, 275 p. Photocopy of typescript (22 cm), University Microfilms. Ch. 4 is on 'Bernard Lonergan's Horizon Analysis as a Critical Corrective to Joseph Maréchal's Metaphysics.'

Webster, Colleen Keene. *A Passion for Complacency: The Role of 'Complacentia Boni' in the Ecclesial Good of Order*. Thesis for the degree of Ph.D., Boston College, 1991. Director: Matthew Lamb.

x, 229 p. Photocopy of typescript (21 cm), University Microfilms. Chs 2 and 3 are largely on Lonergan, using his intentionality analysis and structure of the human good to carry forward F. Crowe's study of 'complacentia boni.'

Braman, Brian J. *The Primordial Nature of God, and a Notion of God: A Comparative Study between Alfred North Whitehead and Bernard Lonergan, S.J.* A thesis for the degree of M.Ph., Gonzaga University, 1984.

127 p. Photocopy of typescript (22 cm.), University Microfilms.

Daly, Therese. *Applying the 'Spiritual Exercises' of St Ignatius Loyola to Religious Education in the Secondary School: Mary Ward's Ignatian Way.* Thesis for the degree of M.A., La Trobe University, Australia, 1996. Adviser: Professor Brian Crittenden.

A new and tried approach to religious education, with a key chapter on interiority in Lonergan and in Ignatius.

Fullalove, Robin. *Analysis of the Act of Faith.* Thesis for the degree of M.A., University of Calgary, 1995. Adviser: Hugo Meynell. Abstract: *Masters Abstracts International* 34 (1996) 989.

160 p. Photocopy of typescript, University Microfilms. The thesis 'is supported by aspects of the thought of Saint Thomas Aquinas, John Henry Newman and ... Lonergan' (from the abstract).

Publications

Loneragan, Bernard. *L'insight: Etude de la compréhension humaine*, trans. Pierrot Lambert. Montreal: Editions Bellarmin, 1996.

x, 796 p. 23 cm. With a 'Note du traducteur,' pp. vii-ix, and a 'Note biographique,' p. x. The translator (already known for his collaboration in translations of Lonergan) explains his decision to use the word 'insight': 'Etant donnée la richesse de ce terme et la place central qu'il occupe dans l'oeuvre de Lonergan, j'ai jugé préférable de ne pas lui donner d'équivalent. Ce terme est d'ailleurs utilisé en français en un sens qui, à certain égards, s'apparente à la notion lonerganienne' (p. x). (See also *LSN* 17/96/35.)

Loneragan, Bernard. *The Lonergan Reader*, ed. Mark D. Morelli and Elizabeth A. Morelli. Toronto/Buffalo/London: University of Toronto Press, 1997.

624 p. 23 cm. 'The *Loneragan Reader* includes an abridgment of Lonergan's massive foundational work, *Insight*, and extensive selections from his last major work, *Method in Theology*. In addition, the collection contains the complete texts of several articles that expanded and transformed his original positions, as well as a broad range of shorter selections' (from the publisher's frontispiece). The editors (Loneragan scholars both) have made their own very helpful additions: a twenty-six-page 'Introduction,' extensive prefatory notes to the selections included, and useful references to 'Related selections.'

Loneragan, Bernard. Excerpt from an early draft of the *verbum* articles. *Loneragan Studies Newsletter* 17 (1996) 35-36.

Doré, Joseph. 'L'évolution des manuels catholiques de théologie fondamentale de 1965 à 1995.' *Gregorianum* 77 (1996) 617-36.

Pp. 625-26 discuss some elements in *Method in Theology*.

Driscoll, Jeremy. 'Deepening the theological dimensions of liturgical studies.' *Communio: International Catholic Review* 23 (1996) 508-23.

Though there is reference to Lonergan only in the opening pages, the whole article applies the principle that 'the results of biblical studies, indeed of any specialization within theology, must be coordinated in a dynamic process with the other specializations' (p. 509, with reference to *Method*, esp. pp. 125-45).

Dromey, Francis. 'A Community-Society Analogy for the Trinity Based on Lonergan.' *Milltown Studies* 38 (Autumn 1996) 11-18.

'A revised version of an address to the Dublin Lonergan Centre on March 10th, 1995.'

Fluri, Philipp H. 'A New Paradigm for the Philosophy of History? B.J.F. Lonergan and Emergent Probability.' *Prima Philosophia* 8:2 (1995) 187-202.

Examines Lonergan's cognitional theory in application to history, introduces various philosophies of history (Hegel, Marx, Ranke and Dilthey ...), and concludes by contrasting them with Lonergan's.

Grace, R. Jeffrey. 'The Transcendental Method of Bernard Lonergan.' *Internet* January 9, 1997. See note at WWW! p. 3 below. <http://home.sprynet.com/sprynet/rjeffrey/lonergan.htm>

Printout of 6 pages. Sets forth Lonergan's transcendental method, then considers criticisms, answering them in the light of 'Metaphysics as Horizon,' and with some dependence on Hugo Meynell.

Marasigan, Vicente. Review articles or reviews on: Lyall Watson, *Beyond Supernature ...*; Harvey Cox, *Fire from Heaven ...*; Jane Jacobs, *Systems of Survival ...*; David Tracy, *On Naming the Present ...* *Landas* 10 (1996) 124-28, 129-32, 133-34, 136-37 respectively.

Though the books reviewed do not deal with Lonergan, the reviewer makes continual reference to his work. A review of J. Michael Stebbins in the same series is listed in section I, 2 (p. 3 below).

Moloney, Raymond. 'Patristic Approaches to Christ's Knowledge: Part II.' *Milltown Studies* 38 (Autumn 1996) 34-47.

A 'kind of commentary on Lonergan's treatment of the patristic evidence on the question' (see *LSN* 17/96/18).

Morelli, Mark D., and Elizabeth A. Morelli. See Lonergan, Bernard, *The Lonergan Reader*, p. 1 above.

Nielsen, Kirsten Busch. *Teologi og omvendelse: Introduktion til Bernard Lonergan* (Copenhagen: Akademisk Forlag, 1996).

174 p. 22 cm. An introduction to Lonergan by a lecturer at the Institute of Theology, University of Copenhagen; she had done her doctoral thesis (see *LSN* 15/94/34) on the topic 'Theology and Truth: A Protestant Interpretation of B. Lonergan's Theological Method.'

O'Donnell, John. 'Transcendental Approaches to the Doctrine of God.' *Gregorianum* 77 (1996) 659-76.

Examines Lonergan, Joseph Donceel, David Tracy, and Karl Rahner on this question.

O'Gara, Margaret and Michael Vertin. 'The Holy Spirit's Assistance to the Magisterium in Teaching: Theological and Philosophical Issues.' *Proceedings of the Fifty-first Annual Convention of The Catholic Theological Society of America* (San Diego, 1996), ed. Judith A. Dwyer, pp. 125-42.

With three particular doctrinal problems to focus discussion, the speakers present a classical cognitivist view (doctrine authoritatively taught to the church), a noncognitivist view (doctrine authentically constructed by the church), epistemically objective knowledge as result of nonsubjective knowing, epistemically objective knowledge as result of authentically subjective knowing, historical cognitivist view (doctrine authentically discovered by the church).

Ormerod, Neil. 'Quarrels with the Method of Correlation.' *Theological Studies* 57 (1996) 707-19.

A critique, based on Robert Doran and Lonergan, of the method of correlation, with an application to Roger Haight's *Dynamics of Theology*.

Robidoux, Dunstan. 'Lonergan Institute for the "Good under Construction".' *The Newsletter of St Anselm's Abbey* (Winter 1996) 31-35.

History of a project that began in 1993 with the formation in Washington, D.C., 'of a reading group that would discuss ... *Insight* ...' It evolved into an Institute for the construction of the human good.

Shano, Philip. 'La volonté particulière de Dieu: Exploration dans la pensée de G.W.F. Hegel, Bernard Lonergan et Ignace de Loyola,' trans. Ernest Richer. *Cahiers de Spiritualité Ignatienne: Suppléments* 43 (October 1996).

The whole issue (127 p.) is devoted to the French translation of this study, originally a dissertation for the Th.M. and S.T.L. degrees, Regis College, Toronto, 1989 (see *LSN* 10/89/29).

Reviews

Lonergan, Bernard J.F. *Die Einsicht: Eine Untersuchung über den menschlichen Verstand*. See 16/95/21 & 31.

Anon. *Prima Philosophia* 8:2 (1995) 202. (Brief notice.)

Lonergan, Bernard. *Philosophical and Theological Papers 1958-1964* (CWL 6). See 17/96/01.

Dool, John. *The Canadian Catholic Review* 22:2 (February 1997) 22.

- Marasigan, Vicente. *Internet*, October 31, 1996. See note at WWW! p. 3 below. (2-page printout under title 'Self-correcting spiral.')
- Monette, Peter. *Internet*, September 12, 1996. See note at WWW! p. 3 below. (2-page printout.)
- Renwart, Léon. *Nouvelle Revue Théologique* 118 (1996) 905-6. (Part of a 'Chronique ...,' pp. 890-907.)
- Sauer, James B. *Canadian Philosophical Reviews* 16 (1996) 189-92. (Also on *Internet*, September 25, 1996. See note at WWW! p. 3 below.)
- Gelpi, Donald L. *Committed Worship: A Sacramental Theology for Converting Christians*. 2 vols. See 15/94/21.
- Simmons, O. Errol. *Missiology* 24 (1996) 543-44.
- Johnston, William. *Mystical Theology: The Science of Love*. See 16/95/11.
- Green, Thomas H. *Landas* 10 (1996) 258-66. (Review article under the title, 'Mystical Theology Redivivus?')
- Knasas, John F.X. (ed.) *Thomistic Papers VI*. See 15/94/30, 17/96/17.
- Fox, Rory. *The Heythrop Journal* 38 (1997) 112-13.
- Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. See 14/93/33.
- Sala, Giovanni B. *Theologische Literaturzeitung* 121 (1996) cols 1181-83.
- McCool, Gerald A. *The Neo-Thomists*. See 17/96/02.
- Elders, Leo J. *The Review of Metaphysics* 50 (1996-97) 415-16.
- Reichberg, Gregory M. *International Philosophical Quarterly* 36 (1996) 475-86. (A review article under the title, 'The Thomists--Metaphysical Contrarians.')
- Moloney, Raymond. *The Eucharist*. See 17/96/02.
- FitzPatrick, P.J. *The Heythrop Journal* 38 (1977) 94-96.
- Purcell, Brendan M. *The Drama of Humanity: Towards a Philosophy of Humanity in History*. See 17/96/28.
- Schall, James V. *Homiletic & Pastoral Review* 97:5 (February 1997) 72-74.
- Stebbins, J. Michael. *The Divine Initiative: Grace, World-Order, and Human Freedom in the Early Writings of Bernard Lonergan*. See 16/95/13.
- Marasigan, Vicente. *Landas* 10 (1996) 135-36.
- Mathews, William. *Milltown Studies* 38 (Autumn 1996) 143-46.
- Pastor, Félix-Alejandro. *Gregorianum* 77 (1996) 779-80.
- Tekippe, Terry J. *What Is Lonergan Up to in Insight? A Primer*. See 17/96/28.
- Jamieson, Christine. *Internet*, November 6, 1996. See note at WWW! this page below. (3-page printout in 2 parts: 'Abstract,' and 'Critical Review.')
- Sauer, James B. *Internet*, November 15, 1996. philjim@stmarytx.edu See note at WWW! this page below. (3-page printout.)
- Wawrykow, Joseph P. *God's Grace and Human Action: 'Merit' in the Theology of Thomas Aquinas*. See 17/96/29.
- Anon. *New Blackfriars* 78 (1997) 48-49. (In 'Book Notes: Aquinas Studies,' 46-52.)

WWW! Note to Internet users: several entries in I.1 and I.2 above came to us from Internet (via Robert Croken, Director of LRI). All these items are carried on the Lonergan Web Site (Ottawa) at: www.lonergan.on.ca

Dissertations & Theses

Braman, Brian J. *The Drama of Human Existence: Bernard Lonergan's Notion of Authenticity*. Thesis for the degree of Ph.D., Boston College, May 1996. Advisers: Frederick Lawrence, Patrick Byrne. (Source: *The Review of Metaphysics* 50: 225.)

Naickampambil, Thomas. *Through Self-discovery to Self-transcendence: A Study of Cognitive Self-appropriation in Bernard Lonergan*. Thesis for the doctorate in philosophy, Gregorian University, 1997. Director: Salvino Biolo.

Whelan, Gerard K. *The Development of Lonergan's Notion of the Dialectic of History: A Study of Lonergan's Writings 1938-53*. Thesis for the degree of Ph.D, Regis College, Toronto School of Theology, 1997. Director: Michael Vertin.

339 p. Photocopy of typescript. In regard to Lonergan's student writings preserved in File 713, 'Michael Shute goes so far as to suggest that the later works of Lonergan need to be reinterpreted in the light of those early manuscripts. This dissertation attempts just such a reinterpretation' (p. 5). 'I test a hypothesis: "In the years 1938-53, Lonergan continued to hold the dialectic of history as a concern of central importance." The result I obtain from this test is a qualified verification of my hypothesis' (p. 6).

Bisson, Peter Charles. *Towards a Notion of Intellectual Conversion: Lonergan's Notion of Being and Levinas' Idea of the Infinite*. Thesis for the degree of Th.M., Regis College, Toronto School of Theology, 1995. Supervisor: Robert M. Doran.

95 p. Photocopy of typescript. 'The writer's main interest in this essay is to show that Bernard Lonergan in *Insight*, especially in chapters 11-13, and Emmanuel Levinas in *Totalité et Infini* mean substantially the same things about the subject as a knower when they explain and develop the notion of being and the idea of the infinite, respectively. I would like to use these two notions to develop a notion of intellectual conversion ...' (p. 1).

Butler, Paul F. *Created and Uncreated Grace: Some Issues Raised by Bernard Lonergan and Karl Rahner*. Thesis for the degrees of Th.M. and S.T.L., Regis College, Toronto School of Theology, 1996. Directed by Robert M. Doran.

91 p. (with unpaginated bibliography). Photocopy of typescript. The thesis also studies the work of Robert Doran and Michael Vertin on consciousness: 'They provide summaries of Lonergan's and Rahner's positions on the relationship between created and uncreated grace and move that discussion from scholastic terminology into terms of interior consciousness' (p. 8).

Abstracts of theses previously listed:

Duffy, James G. *The Ethics of Lonergan's Existential Intellectualism* (see LSN 17/96/20).. *Dissertation Abstracts International* 57 (1996-97) 1650-A.

Kanaris, Jim. *Lonergan's Notion of the Subject: The Relation of Experience and Understanding in Intellectually and Religiously Differentiated Consciousness* (see LSN 16/95/25). *Masters Abstracts International* 34 (1996) 1778.

Publications

Loneragan, Bernard. 'Moral Theology and the Human Sciences.' *METHOD: Journal of Lonergan Studies* 15 (1997) 5-18. With an Appendix: 'Loneragan's covering letter to Cardinal Seper,' pp. 19-20.

Loneragan, Bernard. *Verbum: Word and Idea in Aquinas*. (Collected Works of Bernard Lonergan 2.) 2nd ed., edited by Frederick E. Crowe and Robert M. Doran. Toronto: University of Toronto Press, 1997.

xxiv, 320 p. 24 cm. Cloth and paper. Besides the usual Editors' Preface, Editorial Notes, Works of Lonergan Referred to, Index of Concepts and Names, and Lexicon of Latin and Greek Words and Phrases, there is a Bibliography of the Works of St Thomas Aquinas, and an Index of the Loci in Aristotle and Aquinas that Lonergan refers to. An added feature is an Appendix: twenty-four pages of an early draft of the original *verbum* articles.

Beards, Andrew. *Objectivity and Historical Understanding*. Aldershot, Hants & Brookfield, VT, 1997. (Avebury series in philosophy.)

viii, 173 p. 23 cm. 'This book is both an Introduction to the philosophy of Bernard Lonergan and an essay in the application of his approach in the areas of contemporary epistemology and philosophy of historiography' (Preface, p. vii).

Bedolla, Miguel. 'Process Medical Ethics: A Contribution Towards An Adequate Lonerganian Position on Medical Ethics.' *METHOD: Journal of Lonergan Studies* 15 (1997) 21-28.

Bindeman, Steven. 'A Dialogue on Spiritual Matters.' *Dialogue* 1:3-4 (December 1996) 15-16.

The article regards Daniel Helminiak's part in a panel at the American Psychological Association meeting in Toronto, August 1996, but also takes into account Helminiak's book *The Human Core of Spirituality: Mind as Psyche and Spirit*.

Burley, Peter. 'Lonergan, Economics, and Moral Theology.' *METHOD: Journal of Lonergan Studies* 15 (1997) 51-55.

Byrne, Patrick H. *Analysis and Science in Aristotle*. Albany, NY: State University of New York Press, 1997. (SUNY Series in Ancient Greek Philosophy.)

xxi, 303 p. 23 cm. The author's full acknowledgment of 'my deep indebtedness to the late Bernard Lonergan, S.J., not only for his writings, but also for my personal encounter with him as a teacher and in conversation' will justify listing this book among Lonergan studies; also consult the Index for several references to Lonergan in the notes.

Crowe, Frederick E. 'Lonergan's "Moral Theology and the Human Sciences": Editor's Introduction.' *METHOD: Journal of Lonergan Studies* 15 (1997) 1-3.

Danna, Valter R. 'Natura e valore della conoscenza umana: La proposta gnoseologica de B. Lonergan.' *'Adiutor Gaudii Vestri'* (Miscellanea in onore del Card. Giovanni Saldarini, Archivescovo di Torino in occasione del suo LXX compleanno. Turin: Editrice Elle Di Ci, Leumann, 1995) 37-59.

This seems to be another publication of the article previously listed in *LSN* 17/96/27.

DeNeeve, Eileen. 'Suspicion and Recovery: Ethical Approaches to Economics.' *METHOD: Journal of Lonergan Studies* 15 (1997) 29-49.

Doran, Robert M. 'Lonergan and Balthasar: Methodological Considerations.' *Theological Studies* 58 (1997) 61-84.

The relation of these theologians to one another is not dialectical, but one of 'mutual complementarity' (p. 62). 'Lonergan provides ... the principal key to ... theology's general categories ... But Balthasar is brilliant on the special categories' (p. 67).

Ewens, Thomas. 'Lonergan and Gagnepain: The Human Sciences in Question.' *METHOD: Journal of Lonergan Studies* 15 (1997) 57-90.

Fletcher, Frank. 'Finding the Framework to Prepare for Dialogue with Aborigines.' *Pacifica* 10 (1997) 25-38.

This essay, which has Lonergan and Doran in the background, will interest those working in crosscultural areas.

Gallagher, Michael Paul. 'Faith becoming culture: theological perspectives.' *New Blackfriars* 78 (1997) 111-20.

Discusses Kieran Flanagan's *The Enchantment of Sociology*, concluding with two pages on 'Lonergan on theology and culture.'

George, William P. 'International Regimes, Religious Ethics, and Emergent Probability.' *The Annual of the Society of Christian Ethics* 1996, 145-70.

Presents the hypothesis that Lonergan's emergent probability 'can aptly join religious ethics to "regime analysis" ... [in] the study of international relations. Regimes ... are reconstrued as the "schemes of recurrence" central to emergent probability ...' (from the abstract in *The Philosopher's Index* 31:1, 1997p. 176 in the Spring issue).

Gutiérrez Jaramillo, Mario, and Germán Neira F. 'La comunicación inculturada como función de la teología.' *Theologica Xaveriana* 46, No. 117 (1996) 35-61.

Source: *Theologie im Kontext* 18:1 (January 1997) p. 74, # 801, which comments 'Ausgehend vom methodologischen Ansatz von B. Lonergan erörtert der Beitrag die kommunikative Funktion der Theologie und ihre Bedeutung für die Inkulturation heute.' (Seems to be a reprint of an article with the same title published a year earlier in *Teologia y Vida* [see LSN 16/95/31].)

Helminiak, Daniel A. 'Hearing What is Meant in the Dialogue: A Response to Steven Bindeman.' *Dialogues* 2:1 (March 1997) 8-10.

See Bindeman above, p. 9; Helminiak's response draws on Lonergan as his book *The Human Core of Spirituality* ... had done. (Note that the plural *Dialogues* is not a misprint: between Bindeman's article and Helminiak's the journal changed its title slightly.)

Lambert, Pierrot. 'Bernard J.E. [sic] Lonergan, S.J. 1904-1984.' *Asticou*, Nos 48-49 (December 1996) 3-11.

A biographical sketch by the translator of *Insight*. ('Asticou' is the original Algonquin name for what is now the city of Hull, Quebec; the journal is published by the historical society of the Ottawas.)

Marasigan, Vicente. 'Lonergan and von Balthasar' (Review article on *Philosophical and Theological Papers 1958-1964* and Angelo Scola, *Hans Urs von Balthasar: A Theological Style*). *Landas* 11 (1997) 99-101.

Marasigan, Vicente. 'Patterns in One Religious Experience.' *Landas* 11 (1997) 91-98.

Considers the question: 'how can Lonergan's method help me understand and judge Balthasar's spiritual direction of the mystic von Speyr ...?'

Meissner, W.W. 'A Psychoanalytic Commentary on Lonergan's "Moral Theology and the Human Sciences."' *METHOD: Journal of Lonergan Studies* 15 (1997) 91-110.

METHOD: Journal of Lonergan Studies 15:1 (Spring 1997). Symposium: Lonergan's 'Moral Theology and the Human Sciences.' For contents see, in this issue of *LSN*, contributions by B. Lonergan, M. Bedolla, P. Burley, F. Crowe, E. DeNeeve, T. Ewens, W. Meissner.

Moloney, Raymond. 'Lonergan and Eucharistic Theology.' *The Irish Theological Quarterly* 62 (1996-97) 17-28.

Subheadings are: The Meaning of 'Real'; The Meaning of 'Presence'; The Nature of Symbolism; The Concept of Substance; An Analogy from Sublation.

Morelli, Mark D., and Elizabeth A. Morelli. 'Introduction.' *The Lonergan Reader* (ed. Mark D. Morelli and Elizabeth A. Morelli) 3-28. See *LSN* 18/97/01.

This introduction deserves its own separate entry in the *Newsletter*. It includes a biographical sketch, an assessment of Lonergan's place in culture, and the rationale of the selections chosen for the *Reader*.

Neira F., Germán. See Gutiérrez Jaramillo, Mario.

Osculati, R. 'Bernard Lonergan e la teologia come intelligenza.' *Laós* 3 (1996) 65-75.

The author teaches in the University of Catania (N. Spaccapelo).

Pérez Valera, J. Eduardo. '"Scienza Nuova" of Bernard Lonergan.' *Philosophical Studies* (Tokyo), No. 23 (1997) 1-35. (In Japanese.)

Deals with chapter 7 of *Insight* (author).

Plevnik, Joze. 'Lonerganova spoznavna teorija in hermenevtika v zgodovini literarnih oblik.' *Bogoslovni Vestnik* 57:1-2 (1997) 95-109.

'B. Lonergan's Cognitive Theory and Hermeneutics in Form Criticism.' Lonergan removes conflicts in the philosophies underlying hermeneutical theories, discloses an immanent intentionality, removes the chasm between subject and object (Bultmann), and shows inadequacy in assumptions of form criticism (from the English summary, p. 109--the article will appear also in English).

Sala, Giovanni B. 'Die ökumenische Einheit im christlichen Glaubenein "differenzierter Konsens"?' *Forum Katholische Theologie* 13 (1997) 1-17.

Sections 5 (pluralism) and 6 (creeds and language) are of special interest for Lonergan studies.

Schepers, Maurice. 'St Thomas and the Project of Enculturation: Christianity in East Africa in the Twenty-First Century.' *African Christian Studies* 12:3 (September 1996) 42-47.

The author traces, in the work of St Thomas, especially the *Summa theologiae*, Lonergan's distinction between gospel message and culture.

Scully, J. Eileen. 'Reflections on the Anglican Ethos: The Dialogic Middle Way.' *The Challenge of Tradition: Discerning the Future of Anglicanism*, ed. John Simons (Toronto: Anglican Book Centre, 1997) 148-59.

Takes up as a personal challenge Lonergan's 'perhaps not numerous center,' that would avoid the 'solid right' and the 'scattered left' (*Collection*, last paragraph), and uses it to critique a proposed 'Essentials of Anglicanism.'

Streeter, Carla Mae. 'What Is Spirituality?' Appendix A to *Spirituality and Leadership: On Holy Ground. A Facilitator's Guide* (Saint Louis and Washington: The Catholic Health Association of the United States, 1996) 139-45.

A brief summary of the paper was published in *Health Progress* (May-June 1996), pp. 17, 22. Familiar themes appear (though in commonsense language): questioning, levels of consciousness, the conversions ...

Tekippe, Terry J. *Primary Bibliography of Lonergan Sources*. 5th ed. New Orleans: Notre Dame Seminary, 1996.

An update of the earlier editions (1982, 1983, 1988, and 1990).

Tekippe, Terry J. *Secondary Bibliography of Lonergan Sources*. New Orleans: Notre Dame Seminary, 1996.

An update of the 1988 edition.

Anon. 'Lonergan, Bernard Joseph Francis 1904-85 [sic].' *Chambers Biographical Dictionary*. Fifth ed. (Edinburgh: Chambers, 1996 reprint) 911.

Anon. Abstract of *A Second Collection*, 1996 reprint. *The Philosopher's Index* 31:1 (Spring 1996) 236. (Editor's note: except for Lonergan's own works and dissertations, abstracts [and blurbs] will not ordinarily be listed in *LSN*.)

Reviews

Lonergan, Bernard. *L'insight: Etude de la compréhension humaine*, trans. Pierrot Lambert. See 18/97/01.

Anon. *Cerf Informations*, no. 39 (March-April 1997) 48. (Publisher's blurb.)

Lonergan, Bernard. *Philosophical and Theological Papers 1958-1964*. (Collected Works of Bernard Lonergan 6.) See 17/96/01.

Marasigan, Vicente. *Landas* 11 (1997) 99-101. (In review article on 2 books.)

Lonergan, Bernard. *A Second Collection: Papers by Bernard J.F. Lonergan, S.J.* Reprint. See 17/96/27.

Anon. *The Philosopher's Index* 31:1 (Spring 1997) 236. (Brief overview; note that the cumulative edition of the *Index* will have a different pagination.)

Stollenwerk, Daniel J. *Creating and Healing in the Thought of Bernard J.F. Lonergan*. Extract from the thesis of this title, Universidad Pontificia de Salamanca, Facultad de Teología, 1995. See *LSN* 16/95/05.

Prat i Pons, Ramon. *Revista Catalana de Teologia* 21 (1996) 270-71.

Dissertations & Theses

Ekka, Valentine. *Cultural Pluralism and the Possibility of Convergence in the Thought of Bernard J.F. Lonergan: Transcultural Heuristic Categories for Intercultural Communication*, thesis for the degree of Ph.D., Boston College, 1997. Director: Fred Lawrence.

Fitterer, Robert John. *The Notion of Common Sense in Bernard Lonergan's Insight: A Study of Human Understanding*. Thesis for the M.Div. degree, Regent College, University of British Columbia, 1996. Director: Ivan Gaetz.

161 p. The contents, as indicated by the abstract: background history, Lonergan's notion of common sense, the notion of the thing, and relevance of this common sense to Christian understanding.

Coxe, Peter R. H. 'How can we gain access to God through Bernard Lonergan's Philosophical-Theological Method?' English translation (by the author) of his licentiate thesis (Pontifical University of Salamanca--see *LSN* 14/93/17).

On diskette and available at the Lonergan Research Institute, Toronto. (The *Newsletter* records this information here, lacking a subheading that fits the item exactly.)

Abstracts of theses previously listed:

Cassidy, Joseph P. *Extending Bernard Lonergan's Ethics: Parallels between the Structures of Cognition and Evaluation* (see LSN 17/96/05). *Dissertation Abstracts International* 57 (1996-97) 3546-A.

Publications

Loneragan, Bernard. 'La filosofía y el fenómeno religioso.' *Universitas Philosophica* 27 (December 1996) 131-58.

Translation by Francisco Sierra-Gutiérrez, with assistance from Rodolfo E. De Roux, of 'Philosophy and the Religious Phenomenon,' *Method: Journal of Lonergan Studies* 12 (1994) 125-46.

Bauckham, R.J. 'Loneragan, Bernard ... (1904-84).' *New Dictionary of Theology*. Chinese edition, ed. Arnold M.K. Yeung (Taipei, Taiwan: Campus Evangelical Fellowship, 1997) 696-97.

From English edition, ed. Sinclair B. Ferguson and David F. Wright, 1988 (see *LSN* 11/90/09).

Beards, Andrew. 'Davidson and Lonergan on Scepticism and Truth.' *Journal of the British Society for Phenomenology* 26:3 (October 1995) 300-25.

Beards, Andrew. 'Moral Conversion and Problems in Proportionalism.' *Gregorianum* 78 (1997) 329-57.

Examines elements in the ethical thought of Lonergan; finds a continuity in the transcendental precepts and values of *Method* with the earlier position of *Insight*; applies this to proportionalism (from the résumé).

Bowker, John. See Anon, 'Loneragan, Bernard.'

Brennan, Patrick M. See Coons, John E., and Patrick M. Brennan, 'Nature and Human Equality.'

Burrell, David B. 'Human Freedom as Response,' 'Medieval Jewish, Islamic, and Christian Perspectives on Love and Will,' and 'The Structure and Rhythms of Love in Today's World.' *Loneragan Workshop* 13 (1997) 1-6, 7-11, 13-16 respectively.

A lecture at the Workshop delivered 'from notes that have been transformed into the three papers published here' (p. iii in the 'Editorial Note' by Fred Lawrence).

Connor, James L. 'Business Aspects of Health Care and Woodstock Methodology.' (Report of a Business Ethics Seminar held at the Woodstock Theological Center over the past two years.) 8 pages from the Center's Web site, dated March 18, 1996.
<<http://guweb.georgetown.edu/woodstock/jc-hc.htm>>

Follows the 4 steps of transcendental method.

Coons, John E., and Patrick M. Brennan. 'Nature and Human Equality.' *The American Journal of Jurisprudence* 40 (1995) 287-334.

In dealing with four theories of natural law, the authors locate Lonergan in the series (pp. 295-97), and examine his position in itself (pp. 319-32). They introduce the term 'obtension' a word that suggests 'simultaneously the subjectivity of the act and the objectivity of the good to which the act is directed as its ideal' (p. 291).

Crowe, Frederick E. 'Complacency and Concern in the Risen Life.' *Loneragan Workshop* 13 (1997) 17-32.

Crowe, Frederick E. 'Law and Insight.' *The Jurist* 56:1 (1996) 25-40. (Special Issue for Ladislav Orsy, S.J., at the age of 75: Theology and Canon Law.)

Treats an area of common interest to Orsy and Lonergan studies.

Danna, Valter R. 'Il metodo teologico nel pensiero di Bernard Lonergan.' *Theologica & Historica* (Cagliari) 5 (1996) 63-81.

- Danna, Valter R. 'Un approccio originale a San Tommaso: Bernard J. Lonergan.' *Archivio Teologico Torinese* 2 (1996) 7-37.
- DiGiovanni, Caroline M. 'The Philosophy of Catholic Education.' *Grail: An Ecumenical Journal* 13:2 (June 1997) 35-46.
Pp. 41-46, guided by a paper of Moira Carley ('Bernard Lonergan and the Catholic Teacher'), turn to Lonergan for this philosophy.
- Doorley, Mark J. 'Resting in Reality: Reflections on Crowe's "Complacency and Concern".' *Lonergan Workshop* 13 (1997) 33-55.
- Doran, Robert M. '"Complacency and Concern" and a Basic Thesis on Grace.' *Lonergan Workshop* 13 (1997) 57-78.
- Flanagan, Joseph. *Quest for Self-Knowledge: An Essay in Lonergan's Philosophy*. Toronto: University of Toronto Press, 1997.
xii, 292 p. 23 cm. 'My main purpose ... is to summarize the ... chapters of *Insight* as they are related to ... self-knowledge. ... with two exceptions ... a brief history of mathematics and science ... certain major developments' between *Insight* and *Method* (p. 11).
- Gelpi, Donald L. 'Creating the Human: Theological Foundations for a Christian Humanistic Education.' *Horizons* 24 (1997) 50-72.
'This article explores the contribution which a strictly normative theology of conversion might make' in this matter (from the abstract). Part two deals with affective, intellectual, moral (personal and public) conversions. Part three adds Christian conversion.
- Helminiak, Daniel A. 'Killing for God's Sake: The Spiritual Crisis in Religion and Society.' *Pastoral Psychology* 45 (1997) 365-74.
To deal with the violence that religion often supports, this article proposes 'to tease apart religion and spirituality and to explicate spirituality as a human ... thing,' drawing on Lonergan for 'the self-aware and self-transcending dimension of the human mind' (from the abstract).
- Helminiak, Daniel A. 'Protesting the Sentence of Academic Euthanasia: A Response to Joseph Bracken's Review of *The Human Core of Spirituality*.' *Dialogues* June 1997, 8-10.
- Laporte, Jean-Marc. 'The Motion of Operative and Cooperative Grace: Retrievals and Explorations.' *Lonergan Workshop* 13 (1997) 79-94.
- Lawrence, Frederick G. 'La fragilidad de la conciencia: Lonergan y la preocupación postmoderna por lo otro.' *Theologica xaveriana* 45 (1995) 223-75.
Presumably a translation of 'The Fragility of Consciousness ...' (see *LSN* 14/93/12 & 15/95/02)--This entry is copied from *Archivum Historicum Societatis Iesu* 45 (1996), no. 1475, p. 362, with the caution that that very valuable source has regularly a large number of typos--even more than *LSN*!
- Lewis, Robert P. 'Limits, the Illimitable, and the Disciplined Imagination: George Eliot's *Middlemarch*.' *Lonergan Workshop* 13 (1997) 95-114.
Lonergan Workshop, Vol. 13. *The Structure and Rhythms of Love: In Honor of Frederick Crowe, SJ*, ed. Fred Lawrence. Boston College, 1997.
vii, 219 p. 23 cm. Includes papers given at the 1996 Lonergan Workshop, the 23rd in the series begun in 1974. See, in this issue of *LSN*, D. Burrell, F. Crowe, M. Doorley, R. Doran, J.-M. Laporte, R. Lewis, M. McCarthy, H. Meynell, S. Moore, E. Morelli, M. Vertin.
- Marasigan, Vicente. 'Balthasar's "Infinite Becoming".' *Landas* 11 (1997) 218-20.

In this short review-article on Balthasar's *Presence and Thought: An Essay on the Religious Philosophy of Gregory of Nyssa*, Fr Marasigan continues to explore Lonergan's relationship to that great thinker.

McCarthy, Michael. 'Early Christianity and the Public Realm: Troeltsch's Distinctions of Gospel, Kingdom, and World.' *Lonergan Workshop* 13 (1997) 115-25.

McGrath, P.J. 'Knowledge, Understanding and Reality: Some Questions Concerning the Philosophy of Bernard Lonergan.' Ch. 4 (pp. 57-72) in his *Believing in God: Reason and Religious Belief* (Dublin: Millington Books, 1995); see also pp. 11, 89.

A reprint of his contribution to Patrick Corcoran, ed., *Looking at Lonergan's Method* (Dublin, 1975).

McShane, Philip. *Economics for Everyone: Das Jus Kapital*. Edmonton: Commonwealth Publications, 1996.

160 p. 21 cm. 'The view of economic realities towards which I point my reader is ... derivative. I am ... trying to make available the achievement of ... Lonergan' (p. 11); but, in a review listed in this issue of *LSN*, Bruce Anderson calls it 'a significant book in its own right' (p. 2), and sees it as 'the textbook for a new half-year course in Economics' (p. 1).

Melchin, Kenneth R. 'Economies, Ethics, and the Structure of Social Living.' *Humanomics* 10:3 (1994) 21-57.

The question studied in this essay is 'how ethical values are related to social and economic structures.' Tools for an answer 'have been drawn from ethical theory, most notably from ... Lonergan.' Applications are seen in 'a consumer purchase transaction, an ancient trade scheme of Karl Polanyi, and a recent set of insights into the economy of cities advanced by Jane Jacobs' (p. 49).

Meynell, Hugo A. 'Enlightenment: Old and New.' *Lonergan Workshop* 13 (1997) 127-39.

Miller, Whitney G. *Psychomysticism: Toward a Method of Contemplative Counseling*. Donaldson, IN: Graduate Theological Foundation Ancilla Domini, 1997. (Dissertation Monograph Series.)

xii, 119 p. Originally a thesis for the degree of Ph.D., Graduate Theological Foundation, 1996. this work 'is an attempt ... to bring [the] cousins of Lonergan method and mystic madness to share at the same table of convergent themes for the contemplative counselor' (p. iii). Titles for chs 1-5 are: The Art of Awareness and Sensitivity: Being Attentive. The Art of Authentic Inquiry: Being Intelligent. The Art of Wisdom's Way of Knowing: Being Reasonable. The Art of Flexible Simultaneity: Being Responsible. The Art of Allurement: Being in Love.

Moore, Sebastian. 'The Doxology of Joy.' *Lonergan Workshop* 13 (1997) 141-59.

Morelli, Elizabeth Murray. 'Reflections on the Appropriation of Moral Consciousness.' *Lonergan Workshop* 13 (1997) 161-88.

Muratore, Saturnino. 'La "via ad Deum" nella teologia contemporanea.' *La Civiltà Cattolica*, 1997, I, 558-69.

This overview of the history of theology can be viewed as a general contribution to the ongoing search for 'the primary and fundamental meaning of the name, God' (*Method in Theology*, 341, 342, 350); see also in particular the sections on theology in its new cultural context (563-65) and on the 'via ad Deum' in theology today (565-69).

Muratore, Saturnino. 'La frammentazione del sapere e le sfide del futuro.' *Informazioni IPSU* (Perugia), No. 8 (January 10, 1997) 2-4.

Part of his notes for the course of August 1996, Per una antropologia meta-fisica (reported *LSN* 17/96/23 & 30).

O'Gara, Margaret. 'Shifts Below the Surface of the Debate: Ecumenism, Dissent, and the Roman Catholic Church.' *The Jurist* 56:1 (1996) 361-90. (Special Issue for Ladislav Orsy, S.J., at the age of 75: Theology and Canon Law.)

See especially pp. 374-79, 'The Shift from a Classicist Worldview to Historical-Mindedness.'

O'Keefe, Mark. *Becoming Good, Becoming Holy: On the Relationship of Christian Ethics and Spirituality*. New York and Mahwah, NJ: Paulist Press, 1995.

185 p. 23 cm. Of ch. 3, Conversion at the Heart of Christian Life, the author says 'my analysis is dependent on the work of Bernard Lonergan in dialogue with the work of Walter Conn' (p. 28); see also the index.

Padilla, Juan Rafael. '"Inverse insight" en psicoanálisis.' *Revista de la Sociedad Colombiana de Psicoanálisis* 20:4 (1995) 442-46.

Renard, G. John. 'Lonergan in Flatland: Reflections on the Role of Theology in the Liberal Arts Curriculum.' *Jesuit Higher Education: Essays on an American Tradition of Excellence*, ed. Rolando E. Bonachea (Pittsburgh: Duquesne University Press, 1989) 52-65 and (notes) 184-85.

Flatland was a droll nineteenth-century work on a region of only two dimensions. Renard draws on Lonergan to speak of a multi-dimensional curriculum, including in particular 'the dimensions of theology and the arts' (p. 55).

Sierra Gutiérrez, Francisco. 'Cosmopolis.' *Dia-Logos de la comunicación* 47 (1997) 30-42.

Studies the theory of cities and human communication, with frequent reference to ch. 7 of *Insight*, as well as to Jane Jacobs et al.

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- Muhigirwa Rusembuka. *Les deux voies du développement humain selon Bernard J.F. Lonergan: Anticipation dans Insight*. Excerpts from doctoral dissertation with that title (q.v., p. 32 infra), Gregorian University, Rome, 1997.
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Applies the functional specialty, Dialectic, `and in so doing shows its power.'

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Editor's note: the source of the phrase in the title of Rosanna Finamore's thesis (reported in our last issue, p. 23), *L'alveo in cui il fiume scende ...*, is Lonergan's Notebook, quoted in *Topics in Education* 260: `Not philosophy as a dam across river of life, growth, development but as the bed in which the river flows' with thanks to Prof. Finamore.

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Written for a special issue (No. 124) celebrating the sixtieth anniversary of the theological faculty of Universidad Javeriana, Bogota. See also p. 377 of the 'Presentación' by the Editor, Germán Neira F.

Elder, R. Bruce. 'Canadian Kant.' *The Literary Review of Canada* 6:6 (September 1997) 6-9.

Review article on Giovanni B. Sala, *Lonergan and Kant: Five Essays on Human Knowledge*.

Fennell, William O. 'Lonergan, Bernard Joseph Francis.' *The 1998 Canadian & World Encyclopedia* (Toronto: McClelland & Stewart, 1997). Available only on CD-ROM.

Giddy, Patrick. 'A communitarian framework for understanding liberal social practices?' *South African Journal of Philosophy* 16 (1997) 150-57.

The question indicated by the title is whether A. MacIntyre's approach is adequate. The author believes it 'needs to be supplemented' by Lonergan's 'moral discourse that can in principle integrate the findings of the social sciences' (pp. 150-51). The article 'is in part based on sections of a PhD thesis' (p. 155; see *LSN* 14/93/36).

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Presumably a translation of 'Carlo Martini and the Gospel Matrix for Christian Formation in the Light of Lonergan's Conversion Theology.' *Esperienza e Spiritualità*, ed. Herbert Alphonso (Rome, 1995) 29-43. See *LSN* 16/95/12. (Source: *Ephemerides theologicae lovanienses* 73 (1997) 586*.)

Tracy, David. *Blessed rage for order: the new pluralism in theology*. New edition. Chicago: University of Chicago Press, 1996.

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Lonergan, Bernard. 'Analytic Concept of History.' See 14/93/11.

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Muhigirwa F. Rusembuka. *Revue philosophique de Louvain* 95 (1997) 323-25.

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de Roux, Rodolfo Eduardo. *Theologica Xaveriana* 47 (1997) 181-202. (Entered as review-article in section I, 1, LSN 18/97/29.)

Gispert-Sauch, G. *Vidyajyoti* 61 (1997) 567-68.

Potworowski, Christophe. *Studies in Religion* 26 (1997) 266.

Renwart, Léon. *Theology Digest* 44 (1997) 223. (Translation in full from *Nouvelle Revue Théologique* 118 [1996] 905-6: see LSN 18/97/2.)

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Elder, R. Bruce. *The Literary Review of Canada* 6:6 (September 1997) 6-9. (Review article under the title 'Canadian Kant'; see p. 1 above.)

Tracy, David. *Blessed rage for order: the new pluralism in theology*. New edition. See 19/98/2.

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Donnelly, Samuel J.M. 'Towards a Personalist Jurisprudence: Basic Insights and Concepts.' *Loyola of Los Angeles Law Review* 28 (1995) 547-617.

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Going, Cathleen M. (Sr Mary of the Savior, o.p.). 'In Love with the Universe: a brief introduction to the work of Bernard Lonergan.' *Dominican Monastic Search* 16 (1997) 59-78.

Addressed to Dominican nuns, but the choice of themes (polymorphic consciousness, horizon, emergent probability and the universe) 'was intended to speak to preoccupations of anyone whose life-style is predominantly contemplative' (the author).

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Marasigan, Vicente. 'Globalization of Knowledge,' and 'Financial Speculation': review-articles on *Knowledge and Development in the Information Age: Preliminary Canadian Consultations* and on *The World's Monetary System: Towards Stability and Sustainability in the Twenty-First Century*. *Landas* 12 (1998) 104-7 and 116-22, respectively.

Reference passim to Lonergan's work in economics.

Monguí Sánchez, José Raúl. 'La fragilidad de la condición humana en André Malraux: Siete posibles líneas de investigación.' *Cuadernos de filosofía latinoamericana* 68/69 (August-December 1996) 79-97.

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Reese, William L. 'Lonergan, Bernard J.F. 1904-1984.' William L. Reese, *Dictionary of Philosophy and Religion: Eastern and Western Thought*, 2nd ed. (New Jersey: Humanities Press, 1996) 425-26.

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See especially pp. 438-40 (Lonergan on the will).

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Lonergan, Bernard. *L'insight: Etude de la compréhension humaine*, trans. Pierrot Lambert. See 18/97/01
Muhigirwa F. Rusembuka. *Telema* (Nairobi), No. 92 (October-December 1997:4) 87-88.

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Christie, Robert Charles. *The logic of conversion: The harmony of heart, will, mind, and imagination in John Henry Newman*. Thesis for the degree of Ph.D., Fordham University, 1998. Director: Avery Dulles. Abstract: *Dissertation Abstracts International* 58 (1997-98) 4312-A.

The hypothesis used in the study of Newman 'is developed from two perspectives: the work of Bernard Lonergan and his major interpreters, Walter Conn, Robert M. Doran, Donald Gelpi, Bernard Tyrrell, and Edward K. Braxton. Their work is synthesized with that of Bernard Häring, James Fowler, and Hans Urs von Balthasar ...' (from the abstract).

Sullivan, William Francis. *The Role of Affect in Evaluations according to Bernard Lonergan: Ramifications for the Euthanasia Debate*. Thesis for the degree of Ph.D., University of Toronto, 1998. Director: Michael Vertin.

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Noronha, Malcolm. *Meaning as Constitutive according to Bernard Lonergan*. Thesis for the degree of M.Ph., Divyadaan, Salesian Institute of Philosophy, Nashik (India), 1998. Director: Ivo Coelho.

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Lonergan, Bernard. *Filosofía de la educación: Las conferencias de Cincinnati en 1959 sobre aspectos de la educación*. Translation by Armando J. Bravo of *Topics in Education*. Mexico City: Universidad Iberoamericana, 1998.

410 p. 32 cm. Paperback. With 'Prefacio a la edición en español' by Francisco V. Galán, pp. 11-12. Galán's preface deals with the problem of finding Spanish words for Lonergan's key terms, and provides a short table of some of them, showing in parallel columns the translations of Bravo for this volume and of Francisco Quijano for *Insight* (now being published).

Lonergan, Bernard. *Understanding and Being: The Halifax Lectures on INSIGHT*. (Collected Works of Bernard Lonergan, 5.) Paperback reprint, Toronto: University of Toronto Press, 1995.

Seven minor errata in the 1990 edition (LSN 11/90/25) were corrected (mostly typos, page references, and capitalization in the index; but see p. 31, l. 20: independent *for* independence).

Lonergan, Bernard. 'Variations in Fundamental Theology.' *METHOD: Journal of Lonergan Studies* 16:1 (Spring 1998) 5-24. With 'Editor's Introduction' by Frederick E. Crowe, pp. 1-3.

The second of the Larkin-Stuart Lectures (Trinity College in the University of Toronto, November 1973) and of the St Thomas More Lectures (More House in Yale University, February 1974). The text followed is basically that of 1974, with differences from the 1973 lecture noted.

Brennan, Patrick McGinley. 'Discovering the Archimedean Element in (Judicial) Judgment.' *Law and Philosophy* 17 (1998) 177-92.

Review article on Bruce Anderson, 'Discovery' in *Legal Decision Making* (LSN 17/96/09).

Doran, Robert M. 'Lonergan und Balthasar: Methodologische Betrachtungen.' (In Korean.) *Sinhak Jonmang*, No. 119 (1997) 122-53.

'Vergleich der theologischen Methode von Bernard Lonergan (1904-1984) und Hans Urs von Balthasar (1905-1988).' Source: *Theologie im Kontext* 19:2 (June 1998); presumably a translation, reported in German, of Doran's article on Lonergan and Balthasar (see LSN 18/97/09).

Helminiak, Daniel A. *Religion and the Human Sciences: An Approach via Spirituality*. Albany, NY: State University of New York Press, 1998.

xv, 332 p. 23 cm. See p. xi: '... a companion volume to *The Human Core of Spirituality*' (LSN 17/96/17). 'The major inspiration of my whole approach is the thought of Bernard Lonergan' (p. 11). See esp. the study of human consciousness, pp. 10-22 in ch. 1, the whole of ch. 2, 'Higher Viewpoints from Bernard Lonergan,' and the 'Epilogue.' Chs 3 and 4, dealing with Don Browning and Ken Wilber resp., also have numerous references (see the book's Index).

Hunt, Anne. 'Psychological Analogy and Paschal Mystery in Trinitarian Theology.' *Theological Studies* 59 (1998) 197-218.

'The author suggests ... that the psychological model, appropriately transposed in light of Lonergan and Doran, offers a healthy complement to Balthasar's trinitarian theology' (TS editor's note, p. 197).

Kieser, Doris M. 'Leave the Rest to Rot: Searching for Authenticity in the Context of the Family.' *The Canadian Catholic Review* 16:3 (July 1998) 15-20.

Extensive use of Lonergan on authenticity and tradition ('Leave the Rest to Rot' is drawn from Alice Walker). For Kieser's M.A. thesis see LSN 14/93/27.

Kirwin, George F. 'Conversion and Ecumenism: Presidential Address.' *Marian Studies* 48 (1997) 9-15.

- Sets forth Lonergan's thought on conversion, believing that 'it will help us to reflect upon the fundamental role played by conversion in ecumenical endeavors' (p. 11).
- Lovett, Brendan. *A Dragon Not for the Killing*. Quezon City: Claretian Publications, 1998.
- x, 204 p. 21 cm. The Preface (ix-x) is devoted entirely to the author's relationship to Lonergan's thought; see also pp. 76-99 and numerous references throughout the book to Lonergan and his students.
- METHOD: Journal of Lonergan Studies* 16:1 (Spring 1998). For contents see, in this issue of *LSN*, articles by B. Lonergan, L. Roy, and J. Swindal, and book reviews by S. Calogero (J. Flanagan) and B. Anderson (P. McShane).
- Naickamparambil, Thomas. *Through Self-discovery to Self-transcendence: A Study of Cognitive Self-Appropriation in Bernard Lonergan*. Rome: Gregorian University Press, 1997.
- 291 p. 24 cm. Originally a doctoral dissertation (see *LSN* 18/97/04).
- Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology Today*. Enlarged and revised ed. Alexandria, NSW: E.J. Dwyer 1997.
- vi, 218 p. 23 cm. Uses the opportunity of a new edition to revise the four chs of Part A (The *What*) and to add five more theologians to Part B (The *Who*).
- Pambrun, James R. 'Evil and Hope in Dialogue with Cosmology.' *Proceedings of the Fiftieth Annual Convention of The Catholic Theological Society of America* 50 (1995) 120-37.
- Represents 'my attempt to bring some of Lonergan's reflections in *Insight* to bear on the present dialogue between theology and science' (the author).
- Quesnell, Quentin. 'Aquinas, St. Thomas.' *Encyclopedia of Empiricism*, ed. Don Garrett and Edward Barbanell (Westport, CN: Greenwood Press, 1997) 10-12.
- The cognitional categories used in this essay will be familiar to students of Lonergan.
- Quesnell, Quentin. 'Lonergan, Bernard J.F.' *Encyclopedia of Empiricism*, ed. Don Garrett and Edward Barbanell (Westport, CN: Greenwood Press, 1997) 224-26.
- Roy, Louis. 'Schleiermacher's Epistemology.' *METHOD: Journal of Lonergan Studies* 16:1 (Spring 1998) 25-46.
- '... this article will ... investigate the Platonist, Kantian, and perceptualist constituents of Schleiermacher's epistemology ... the epistemology of ... Lonergan will serve to canvass more completely the field Schleiermacher set out to explore' (p. 27).
- Schepers, Maurice. 'Dialogue and Conversion.' *Horizons* 25 (1998) 72-83.
- Writing in the context of reactions to Cardinal Bernardin's 'Called to Be Catholic Church in a Time of Peril,' the author draws on Lonergan's views on dialectic, dialogue, and conversion (religious, moral, and intellectual).
- Swindal, James. 'The Role of Cognitive Reflection in Bernard Lonergan's Moral Theology.' *METHOD: Journal of Lonergan Studies* 16:1 (Spring 1998) 47-66.
- Triani, Pierpaolo. *Il dinamismo della coscienza e la formazione: Il contributo di Bernard Lonergan ad una 'filosofia' della formazione*. (Scienze Pedagogiche 7.) Milan: Vita e Pensiero, 1998.
- xviii, 346 p. 22 cm. Originally a doctoral dissertation.
- Ysaac, Walter L. 'Ang Kultura at Loob ng Pilipino (Interiority in Philippine Culture).' Nemesio Que and Agustin Martin G. Rodriguez, eds, *Pagdiriwang sa Meron: A Festival of Thought Celebrating*

Roque J. Ferriols, S.J. (Quezon City: Ateneo de Manila University Office of Research and Publications, 1997) 145-56.

'... Kalooban or Interiority in Philippine Culture, as progressively studied by Philippine authors, including, and especially, Fr Ferriols, is really interiority in the Lonergan elaboration but with a Filipino flourish' (the author).

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Anderson, Bruce. *'Discovery' in Legal Decision-Making*. See 17/96/09

Brennan, Patrick McGinley. *Law and Philosophy* 17 (1998) 177-92. (Review article under the title 'Discovering the Archimedean Element ...'; see p. 19 above.)

Crysdale, Cynthia S.W., ed. *Lonergan and Feminism*. See 15/94/29.

Meynell, Hugo A. *Studies in Religion* 27 (1998) 99-100.

Flanagan, Joseph. *Quest for Self-Knowledge: An Essay in Lonergan's Philosophy*. See 18/97/20.

Calogero, Stephen. *METHOD: Journal of Lonergan Studies* 16:1 (Spring 1998) 67-77.

Hunt, Anne. *The Trinity and the Paschal Mystery: A Development in Recent Catholic Theology*. (New Theology Studies 5.) See 19/98/11.

Mark, Kevin. *Compass Theology Review* 32:1 (Autumn 1998) 49. (Brief notice in 'Booknotes,' 48-49.)

Liddy, Richard M. *Transforming Light: Intellectual Conversion in the Early Lonergan*. See 14/93/33.

Moloney, Raymond. *The Irish Theological Quarterly* 63:2 (1998) 207-9.

McEvenue, Sean E., and Ben F. Meyer (eds). *Lonergan's Hermeneutics: Its Development and Application*. See 11/90/2.

Sala, Giovanni B. *Theologie und Philosophie* 73 (1998) 299-302.

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Purcell, Brendan M. *The Drama of Humanity: Towards a Philosophy of Humanity in History*. See 17/96/28.

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Naickamparambil, Thomas. *Through Self-discovery to Self-transcendence: A Study of Cognitional Self-appropriation in Bernard Lonergan* (see LSN 18/97/04). *Dissertation Abstracts International* (World 59/706c) 59 (1998) p. 190-C.

Whelan, Gerard K. *The Development of Lonergan's Notion of the Dialectic of History: A Study of Lonergan's Writings 1938-53* (see LSN 18/97/04). *Dissertation Abstracts International* 59 (1998-99) 216-A.

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Loneragan, Bernard J.F. *Gnade und Freiheit: Die operative Gnade im Denken des hl. Thomas von Aquin.* (Salzburger Theologische Studien 8.) Innsbruck-Vienna: Tyrolia Verlag, 1998. Translated and edited by Philippe H. Fluri and Giovanni B. Sala, with 'Vorwort zur deutschen Ausgabe' by Giovanni B. Sala, pp. 7-35.

187 p. 23 cm. This is the fourth book by Lonergan to appear in German, following *Theologie im Pluralismus heutiger Kulturen* (1975), *Methode in der Theologie* (1991), and *Die Einsicht: Eine Untersuchung über den menschlichen Verstand* (1995).

Belair, Jean. 'The Contribution of the Nurse to the Human Good.' *Loneragan Workshop* 14 (1998) 1-57.

BenzMiller, Patricia. Poems in dedication to Sebastian Moore. *Loneragan Workshop* 14 (1998) xi, xiii.

Conn, Walter E. 'Self-Transcendence, the True Self, and Self-Love.' *Pastoral Psychology* 46:5 (1997-98) 323-32.

'This essay presents a unified view of Bernard Lonergan's model of self-transcendence, Thomas Merton's notion of the true self, and Erich Fromm's meaning of self-love' (abstract, p. 323).

Conn, Walter E. 'Self-Transcendence: Integrating Ends and Means in Value Counseling.' *Counseling and Values* 38 (April 1994) 176-86.

'The overall, fundamental criterion or norm presented here, following Bernard Lonergan' ... is self-transcendence (p. 177).

Conn, Walter E. 'The Self in Post-Freudian Psychoanalytic Theory.' *Pastoral Psychology* 46:2 (1997-98) 85-97.

The final section, The Unity of the Self, discusses Lonergan's views, among others.

Conn, Walter E. 'Understanding the Self in Self-Transcendence.' *Pastoral Psychology* 46:1 (1997-98) 3-17.

'Based on the work of William James and Bernard Lonergan, this article proposes an understanding of the self as a duplex, dialectical, first-person reality constituted by consciousness and experienced as "I" and "me" (Abstract, p. 3)'.
'

Cultrera Francisco. *Hacia una religiosidad de la experiencia.* Madrid (Sociedad de educación Atenas) 1994.

'Voir: La perspectiva de Lonergan, 65-77.' (Copied from *Archivum Historicum Societatis Iesu* 66 [1997] # 1434.)

de Neeve, Eileen O'Brien. 'Sospecha y recuperación: aproximaciones éticas a la economía.' *Theologica Xaveriana* 48 (1998) 147-69.

Translation by Francisco Sierra Gutiérrez of 'Suspicion and Recovery: Ethical Approaches to Economics' (*METHOD: Journal of Lonergan Studies* 15 [1997]; see *LSN* 18/97/09).

Dhavamony, Mariasusai. 'Christian Theology of Plenary Humanism.' *Studia Missionalia* 47 (1998) 37-55.

See pp. 44-47, 'inspired by ... Lonergan's ... *Faith and Beliefs*,' on a meeting of world religions.

Finamore, Rosanna. *B. Lonergan e l'Education': 'L'alveo in cui il fiume scorre'*. Rome: Gregorian University Press, 1998.

344 p. Originally a doctoral thesis; see *LSN* 18/97/23.

- Flanagan, Joseph. 'Transcultural Knowers and Lovers.' *Jesus Crucified and Risen: Essays in Spirituality and Theology in Honor of Dom Sebastian Moore*, eds William P. Loewe and Vernon J. Gregson (Collegeville: The Liturgical Press, 1998) 67-93.
- Gallagher, Michael Paul. 'Contexts and Horizons of Desire: Sebastian Moore's Contribution to Fundamental Theology.' *Loneragan Workshop* 14 (1998) 59-72.
- Gomide, F. de Mello. 'Bernard Lonergan e o conhecimento científico.' *Revista da Universidade Católica de Petrópolis* 7 (1994) 63-67. (Copied from *Archivum Historicum Societatis Iesu* 66 [1997] # 1442.)
- Gregson, Vernon. 'The Church and Our Desires: An Inquiry into Ecumenical Criteria.' *Jesus Crucified and Risen: Essays in Spirituality and Theology in Honor of Dom Sebastian Moore*, eds William P. Loewe and Vernon J. Gregson (Collegeville: The Liturgical Press, 1998) 133-45.
- Hall, Dorothy Judd. 'The Meditative Path: "The Monk and the Poet Are One".' *Loneragan Workshop* 14 (1998) 73-97.
- Hall, Dorothy Judd. Poem in dedication to Sebastian Moore. *Loneragan Workshop* 14 (1998) xv.
- Hefling, Charles. 'Grace, Christ, Redemption, Lonergan (In That Order).' *Loneragan Workshop* 14 (1998) 99-113.
- Jenkins, John J. *Knowledge and Faith in Thomas Aquinas*. Cambridge University Press, 1997.
xv, 267 p. 24 cm. Lonergan is considered on pp. 107-11 of Part Two: Intellectus Principorum [sic]. (For 'emanatio intelligibilis,' p. 243, note 12, read 'emanatio intelligibilis.')
- Kelleher, Margaret Mary. 'Sacraments and the Ecclesial Mediation of Grace.' *Louvain Studies* 23 (1998) 180-97.
- The influence of Lonergan appears passim, especially on pp. 194-95, where the author adds mutual self-mediation to the ideas developed in her dissertation, *Liturgy as an Ecclesial Act of Meaning ... (LSN 06/85/20)*, her article, 'Liturgy: An Ecclesial Act of Meaning' (*LSN 07/86/02*), and various articles noticed in later issues (09/88/02 and 12; 13/92 11 and 21; 14/93/23).
- Lamb, Matthew L. 'Nature, History, and Redemption.' *Jesus Crucified and Risen: Essays in Spirituality and Theology in Honor of Dom Sebastian Moore*, eds William P. Loewe and Vernon J. Gregson (Collegeville: The Liturgical Press, 1998) 117-32.
- Lamb, Matthew. 'An Analogy for the Divine Self-Gift.' *Loneragan Workshop* 14 (1998) 115-54.
- Lawrence, Susannah. Sketches in dedication to Sebastian Moore. *Loneragan Workshop* 14 (1998) xii, xiv.
- Loneragan Workshop*, Vol. 14. *Redeeming the Time: In Honor of Sebastian Moore*, OSB, ed. Fred Lawrence. Boston College, 1998. Dedication by Fred Lawrence, with poems by Patricia BenzMiller and Dorothy Judd Hall, and sketches by Susannah Lawrence, pp. viii-xv.
xv, 277 pp. 23 cm. Includes papers given at the 1997 Lonergan Workshop, the 24th in the series begun in 1974. See, in this issue of *LSN*, P. BenzMiller, D. Hall, S. Lawrence, J. Belair, M. Gallagher, D. Hall, C. Hefling, M. Lamb, K. McGinley, S. Moore, E. Morelli, L. Roy, M. Shute, C. Streeter.
- McDermott, John M. 'Bernard Lonergan.' Dans: *Storia della teologia. III* (Roma: Edizioni Dehoniane, 1996) 751-64. (Copied from *Archivum Historicum Societatis Iesu* 66 [1997] # 1443.)
- McGinley, Kevin. 'Intersubjectivity, Groups, and Common Life.' *Loneragan Workshop* 14 (1998) 155-71.
- Melchin, Kenneth R. *Living with Other People: An Introduction to Christian Ethics Based on Bernard Lonergan*. Ottawa: Novalis, Saint Paul University, 1998.

x, 148 p. 23 cm. Melchin, a long-time professor of ethics at Ottawa's Saint Paul University, uses vivid examples drawn from everyday life to demonstrate how we can all learn to do the right thing (from the publisher).

Meynell, Hugo A. *Redirecting Philosophy: Reflections on the Nature of Knowledge from Plato to Lonergan*. Toronto: University of Toronto Press, 1998.

xiii, 327 p. 23 cm. The four parts are: Prelude (Scepticism, etc.), Anglo-Saxon Attitudes (Wittgenstein, etc.), Continental Drift (Husserl and Heidegger, etc.), Recovering the Tradition (ch. 14 in this part is on Two Methods: Descartes and Lonergan). Earlier versions of several chapters appeared as articles.

Meynell, Hugo. 'Lonergan, Bernard Joseph Francis (1904-84).' *Routledge Encyclopedia of Philosophy*, ed. Edward Craig, Vol. 5 (London and New York, 1998) 822-25.

Moore, Sebastian. 'Where the Spirit of the Lord Is, There Is Freedom.' *Lonergan Workshop* 14 (1998) 173-95.

Morelli, Elizabeth Murray. 'Ressentiment and Redemption.' *Lonergan Workshop* 14 (1998) 197-227.

Morin St. Onge, James. 'Consideraciones Epistemológicas Acerca la Formación de Profesores de Religión en Tiempos de Reforma.' *Primer Encuentro Nacional de Centros Académicos para la Educación Religiosa* (various authors, Talca, Chile: Universidad Católica del Maule, 1996) 109-37.

Section 4, Epistemología Trascendental, pp. 119-29, studies Lonergan throughout; see also Section 5, Praxis Hermenéutica, pp. 129-34.

Roy, Louis. 'Paul Ricoeur's Philosophy of Desire.' *Lonergan Workshop* 14 (1998) 229-41.

Shute, Michael. 'Economic Analysis within Redemptive Praxis: An Achievement of Lonergan's Third Decade.' *Lonergan Workshop* 14 (1998) 243-64.

Streeter, Carla Mae. 'Stirred Up by Desire: The Search for an Incarnational Spirituality.' *Jesus Crucified and Risen: Essays in Spirituality and Theology in Honor of Dom Sebastian Moore*, eds William P. Loewe and Vernon J. Gregson (Collegeville: The Liturgical Press, 1998) 147-59.

Streeter, Carla Mae. 'Theological Categories: The Transposition Needed for Comparative Theology.' *Lonergan Workshop* 14 (1998) 265-77.

Tekippe, Terry J. *Theology: The Story of God's Love*. Lanham, MD: University Press of America, 1998.

xvii, 147 p. 22 cm. A revision of *Theology: Love's Question* (LSN 13/92/02), with the same acknowledgment of Lonergan's influence (p. x).

The Lonergan Research Institute Bulletin 13 (November 1998), ed. Robert Croken. Contributor: see, in this issue of LSN, M. Vertin.

Vertin, Michael. 'Remembering Lonergan.' *The Lonergan Research Institute Bulletin* 13 (November 1998) 3-4.

Villegas, Patricia. *El Hombre: Dinamismos Fundamentales*. Mexico City: Universidad Iberoamericana, 1996.

162 p. 22 cm. The book owes much to the work of the late Juan Bazdresch (LSN 16/95/31 and 11/90/17) and to the *Filosofía Educativa* of the UIA (LSN 11/90/19); on its relation to Lonergan see p. 17.

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Lonergan, Bernard. *L'insight: Etude de la compréhension humaine*. See 18/97/01.

Garceau, Benoît. *Eglise et Théologie* 29 (1998) 275-76.

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- Muhigirwa, Ferdinand. *Les Etudes philosophiques* 1998:2, pp. 266-68.
- Loneragan, Bernard. *Verbum: Word and Idea in Aquinas* (Collected Works of Bernard Lonergan 2). See 18/97/09.
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- Hunt, Anne. *The Trinity and the Paschal Mystery: A Development in Recent Catholic Theology*. (New Theology Studies 5.) See 19/98/11.
- Cunningham, Lawrence S. *Commonweal* 225:19 (November 6, 1998) 32. (In 'Religion Booknotes,' 32-35.)
- Heiser, W. Charles. *Theology Digest* 45 (1998) 276.
- Loewe, William P. *Theological Studies* 59 (1998) 554.
- Keenan, John P. *The Meaning of Christ: A Mahayana Theology*. See 14/93/12.
- Chethimattam, John B. *Jeevadhara* 38 (1998) 150-54.

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- St. Amour, Paul. *Existence and thought: Exploring the complementarity of existentialism and intellectualism in the works of Soren Kierkegaard and Bernard Lonergan*. Thesis for the degree of Ph.D., Fordham University, 1998. Director: James Marsh. Abstract: *Dissertation Abstracts International* 59:2 (1998-99) 516-A to 517-A.
- Triani, Pierpaolo. *Il dinamismo della coscienza e la formazione: Il contributo di Bernard Lonergan ad una filosofia della formazione*. Thesis for the doctorate, Università Cattolica di Milano, 1997 (?). (Already published, Vita e Pensiero, Milano, 1998; see our September issue, p. 21.)
- Cruz Filardo Kerstupp, Maria. *La Diferencia Practica entre la Captación del Valor y el Juicio de Valor*. Thesis for the Licenciante in Theology, Universidad Iberoamericana, Mexico City, 1998.
- 80 p. Photocopy of MS. Chapters on: 1. Levels of consciousness. 2. Evaluative process. 3. Self-appropriation of values.

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Galán, Francisco V. 'XXVI Boston College Lonergan Workshop: The Millennium's Mind, Lonergan and the Human Sciences.' *Revista de Filosofía* 32 (no. 95, May-August 1999) 306-12.

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Anon. *Theologie und Glaube* 89 (1999) 330-31. (In the notices 'Aus der Theologie der Gegenwart.')

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Johnston, William. *Being in Love: The Practice of Christian Prayer* (in Spanish translation: *Enamorarse de Dios ...*). See 9/88/26, 10/89/2.

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Loneragan, Bernard. *La compréhension et l'être*. Montreal: Editions Bellarmin, 2000. Translation by Jacques Beauchesne of *Understanding and Being* (Collected Works of Bernard Lonergan, 5).

422 p. 23 cm. Paperback. The evening discussions are included, as well as a selection of the editorial notes in the English original ('Avant-propos,' pp. 7-8).

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Crean, Patrick. 'Dealing with Difficult People: Advice from a Strata Council Member.' *Canadian Property Management Magazine: The B.C. Edition* 7:7 (November 1999) 5-6.

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- McDermott, John M. 'Bernard Lonergan.' In *Storia della teologia* (III) (Roma: Edizioni Dehoniane, 1996) 751-64.
- Morelli, Elizabeth Murray, "The Duality in Sartre's Account of Reflective Consciousness," *French Existentialism: Consciousness, Ethics and Relations with Others*, ed. James Giles (Amsterdam: Rodopi, 1999), pp. 19-32.
- Employs basic distinctions from Lonergan's intentionality analysis to critique Sartre's notion of reflective consciousness.
- Navone, John. *Toward a Theology of Beauty*. Collegeville: Liturgical Press, 1996 (also in Italian: *Verso una teologia della bellezza* [Cinisello Balsamo, San Paolo, 1998]). See pp. 88-91: 'The notion of the beautiful: a paraphrasing of Lonergan's notion of the good.'
- Oko, Dariusz. 'Encyklika Fides et Ratio. Metafizyczne podstawy filozofii i teologii' (The Encyclical *Fides et Ratio*: The Metaphysical Foundations of Philosophy and Theology). In M. Grabowski (ed.), *Polska filozofia wobec encykliki: Materiały z konferencji, Toruń 19-21.04.1999*, Toruń 1999, pp. 125-37.
- Oko, Dariusz. 'Kant w interpretacji Lonergana' (Kant in Lonergan's Interpretation). *Logos i Ethos* 7 (1999) 165-71. (Review article on Giovanni Sala, *Lonergan and Kant*.)
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- 350 p. 20 cm. Originally a thesis for the doctorate in theology, Pontifical Academy for Theology in Cracow, 1996. Chapter 3, on the transcendental theology of grace, compares Rahner and Lonergan and attempts a synthesis and prolongation of those authors.
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Shigekazu Yanagimachi. 'A Study of the Ways Errors Emerge' (in Japanese). *Les Lettres françaises* 19 (1999) 1-10.

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Tischner, Jozef. 'Podglądanie Pana Boga' (Gott heimliche Beobachtung). In Jozef Tischner, *Ksiadz na manowcach* (Cracow 1999) 251-76. (Review article on Oko Dariusz, *Laska i wolnosc ...* [see p. xx above].)

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Crysdale, Cynthia S.W. *Embracing Travail: Retrieving the Cross Today*. See 20:3/99/01.

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Detienne, P. *Nouvelle Revue Théologique* 120 (1998) 638.

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- Jeffner, Anders. "Bernard Lonergan i klart ljus " (Bernard Lonergan in bright light). *Signum* 6: 1999 pp. 60-61. (*Signum* is a Swedish Catholic periodical. Reviewer is a Professor of Theology at Uppsala University.)
- Johnston, William. *Being in Love: The Practice of Christian Prayer* (in Spanish translation: *Enamorarse de Dios ...*). See 9/88/26, 10/89/2.
- Domínguez Sanabria, Jesús. *Revista Agustiniiana* 40 (1999) 396-97.
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- Marsh, James L. *Process, Praxis, and Transcendence*. See 20:2/99/01.
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- Renwart, Léon. *Nouvelle Revue Théologique* 121 (1999) 630, 640-41. (In 'Chronique de christologie,' 630-41.)
- Sala, Giovanni B. *Lonergan and Kant: Five Essays on Human Knowledge*. See 15/94/22.
- Masciarelli, P. 'Fini del mito della visione ...' (Review article; see Masciarelli, p. xx above.)
- Oko, Dariusz. *Logos i Ethos* 7 (1999) 165-71. (Review article; see Oko, p. xx above.)

Dissertations & Theses

Hiller, Harvey Frederick. *The Anastatic Option: Christian Theological Scaffolding for Constructivist Pedagogy*. Thesis for the degree of Ph.D., University of Calgary, 1998.

179 p. Photocopy of MS. 'The central principle of constructivism is "that knowledge does not exist independently of the subjects who seek it, and in this sense it constitutes a human construction ..."' (p. 5).

Section 1 of chapter 2, 'Converting the Modern Mind,' studies Michael Polanyi, Lonergan, and Alisdair MacIntyre (pp. 55-74).

Oko, Dariusz. *Laska i wolnosc: Laska w Biblii, nauczaniu Kosciola i teologii wspolczesnej* (Grace and Freedom: Grace in Scripture, Doctrine of the Church and of Contemporary Theology). Thesis for the doctorate in theology, Pontifical Academy for Theology in Cracow, 1996. Now published: see p. 2 above.

Thompson, Phillip Marshall. *The searchers: Twentieth century Catholic intellectuals and the transformation of the Church's engagement with science and technology*. Thesis for the degree of Ph.D., The University of Chicago, 1999. Abstract: *Dissertation Abstracts International* 60:7 (1999-2000) 2633-A.

The 'searchers' are Pierre Teilhard de Chardin, Lonergan, and Thomas Merton.

Sullivan, William Francis. *The Role of Affect in Evaluations according to Bernard Lonergan: Ramifications for the Euthanasia Debate* (see LSN 19/98/14). *Dissertation Abstracts International* 60:1 (1999-2000) 158-A to 159-A.

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Publications

Lonergan, Bernard. *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas* (Collected Works of Bernard Lonergan 1). Edited by Frederick E. Crowe and Robert M. Doran. Toronto: University of Toronto Press, 2000.

Xxiii, 513 p. 24 cm. Part One (pp. 1-149), *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas*, is a new edition of the book of that title, 1971, ed. J. Patout Burns. Part Two (pp. 151-450), *Gratia Operans: A Study of the Speculative Development in the Writings of St Thomas Aquinas*, is Lonergan's doctoral dissertation as submitted to the Gregorian University, 1940. Besides the Editors' Preface to this volume there is a General Editors' Preface, pp. xiii-xv, to the series of Lonergan's Collected Works. An Appendix, pp. 451-52, publishes a note Lonergan prefixed to the Excerpta of the dissertation when he presented it in fulfillment of university requirements in 1946. There is an Index of Loci in Aquinas and Aristotle, as well as the usual Bibliography of the Works of St Thomas Aquinas, Index of Concepts and Names, and Lexicon of Latin and Greek Words and Phrases.

Lonergan, Bernard. *La compréhension et l'être*. Montreal: Editions Bellarmin, 2000. Translation by Jacques Beauchesne of *Understanding and Being* (Collected Works of Bernard Lonergan, 5).

422 p. 23 cm. Paperback. The evening discussions are included, as well as a selection of the editorial notes in the English original ('Avant-propos,' pp. 7-8).

Lonergan, Bernard. *Philosophie de l'éducation*. (Translation of Topics in Education). Translation by Jacques Beauchesne and Pierrot Lambert; introduction by Pierrot Lambert. Montréal : Guérin, 2000.

Biolo, Salvino. *L'autocoscienza in S. Agostino*. 2nd ed. Gregorian University Press, Rome, 2000.

Originally a doctoral dissertation, directed by Lonergan and published by the Gregorian University Press in 1969 under the title *La coscienza nel 'De Trinitate' di S. Agostino*. The data on the publisher's flyer for the new edition suggest that the changes are slight.

Brannigan, John. 'A response to "Lonergan and Feminist Theology."' *Himig Ugnayan* (Quezon City, Phiippines) 1:2 (1998-99) 22-26. (See Brendan Lovett, below.)

Data as reported in *Theologie im Kontexte* 21:1 (2000) 58.

Dalton, Anne Marie. *A Theology for the Earth: The Contributions of Thomas Berry and Bernard Lonergan*. Ottawa: University of Ottawa Press, 1999. (Religions and Beliefs Series, No. 10.) 'Foreword' by Thomas Berry, pp. v-viii.

x, 223 p. 23 cm. A reworking of her doctoral dissertation, *Thomas Berry's Religious Ecology in the Light of Bernard Lonergan's Theory of Emergent Probability* (see LSN 16/95/25).

Doorley, Mark J. 'Nonviolence, Creation, Healing.' *Method: Journal of Lonergan Studies* 17:2 (Fall 1999) 97-109.

Dunne, Tad. *We Love You, Matty: Meeting Death with Faith*. (Death, Value and Meaning Series.) Amityville, NY: Baywood Publishing Co., 2000.

x, 179 p. 23 cm. The book has 'some direct references to Lonergan. A generalized empirical method shows throughout the book.

Feingold, Barnet D., and Daniel A. Helminiak. 'A Credible Scientific Spirituality: Can It Contribute to Wellness, Prevention and Recovery?' Harris, Sara, Willard S. Harris, and Jonathan O. Harris, eds. *Lifelong Health and Fitness. Volume 1: Prevention and Human Aging* (Albany, NY: Center for the Study of Aging, 2000) 173-98.

The second part (pp. 177-87) presents a paradigm of spirituality; relying heavily on Lonergan, it is clearly due mainly to Helminiak (see also pp. 197-98). The third part (pp. 187-92), mainly due to Feingold, is a report on data from a new program, data that 'suggest that aspects of our model of spirit can be engaged to help in a therapeutic process' (p. 192).

Fitzpatrick, Joseph. 'Hume's "Is-Ought" Problem: a solution.' *New Blackfriars* 81 (2000) 216-24.

This article confines itself 'to demonstrating just how effectively Lonergan answers Hume' (p. 224).

Fletcher, Frank. 'Towards a Contemporary Australian Retrieval of Sacral Imagination and Sacramentality.' *Pacifica* 13 (2000) 1-10.

'... the author seeks to establish the validity of sacral imagination and sacramentality through a critical appropriation of the human subject as incarnate spirit and symbolic animal' (from the abstract).

Galán, Francisco. 'El Veinte que Cae.' *Reforma. Hoja por hoja: Suplemento de Libros* (Mexico City) no. 34 (March 4, 2000) 15-16.

Review article on Francisco Quijano's Spanish translation of *Insight*, *INSIGHT: Estudio sobre la Comprensión Humana*. (See 20:2/99/1)

Helminiak, Daniel A. See Feingold, Barnet D.

Hoyt-O'Connor, Paul. 'Macroeconomic Dynamics and the Work of Nations: Lonergan and Reich on the Global Economy.' *Method: Journal of Lonergan Studies* 17:2 (Fall 1999) 111-31.

Komonchak, Joseph A. 'The Epistemology of Reception' (To Yves Congar, In Gratitude).' *The Jurist* 57 (1997) 180-203

Reference passim to Lonergan.

Lovett, Brendan. 'Lonergan and Feminist Theology.' *Himig Ugnayan* (Quezon City, Philippines) 1:2 (1998-99) 1-21. (See John Brannigan, above.)

Data as reported in *Theologie im Kontexte* 21:1 (2000) 58.

Lynch, Tim. 'Human Knowing: Passivity, Experience, and Structural Actuation. An Approach to the Problem of the *A Priori*.' *Method: Journal of Lonergan Studies* 17:2 (Fall 1999) 133-69.

Matteo, Anthony M. 'Maréchal's Dialogue with Kant: The Roots of Transcendental Thomism and the Search for Ultimate Reality and Meaning.' *Ultimate Reality and Meaning* 22 (1999) 264-75.

Like previous writings this one deals with 'Lonergan questions,' with explicit reference to his work.

McShane, Philip, "Hacia una oscuridad luminosa de las circunstancias. Insight, cuarenta años después", en: *Universitas Philosophica*, 32, año 16, Junio 1999: 11-41. Tr., Francisco Sierra-G.

'To celebrate the first edition in Spanish of Lonergan's *Insight. Estudio sobre la comprensión humana* (Salamanca; Sígueme / México: Universidad Iberoamericana, 1999. Tr. Francisco Quijano), McShane shares his own Quixotic climbing to that work since his first reading in 1957, and discusses a fundamental pointing toward the type of effort needed in appropriating *Insight* as we start a new millennium.'

Moloney, Raymond. 'The Person as Subject of Spirituality in the Writings of Bernard Lonergan.' *Milltown Studies* 45 (Summer 2000) 66-80.

'... a revised version of a section of a paper read at a meeting of the Dublin Lonergan Centre on 13 November 1998.'

Morelli, Mark D. 'Lonergan's Unified Theory of Consciousness.' *Method: Journal of Lonergan Studies* 17:2 (Fall 1999) 171-88.

`An earlier version of this essay was presented in a panel session on Lonergan's *Philosophy of Science* at the Institute for Liberal Studies Tenth Annual Interdisciplinary Conference, Kentucky State University, April 10, 1999' (footnote 1).

Pérez Valera, J. Eduardo. `The Notion of Objectivity and Finality of Human Knowledge according to Bernard Lonergan.' (In Japanese.) *Philosophical Studies* (Tokyo), No. 26 (March 2000) 79-117.

Also published in the book *Tetsugaku no Hoohoo* (See next entry).

Pérez Valera, J. Eduardo. *Tetsugaku no Hoohoo*. (In Japanese. Title in English: *Method in Philosophy*). Tokyo: Rokko Publishing Company, Sophia University, 2000.

305 p. Collection of nine articles, including `The Notion of Objectivity ...' (previous entry), `semi-published' for the convenience of students.

Riordan, Patrick. `Is There a Place for Theology in the University?' *Milltown Studies* 45 (Summer 2000) 139-57.

Studies Alasdair MacIntyre on the crisis of the university and the relevance to it of Lonergan on theology.

Rossi de Gasperis, Francesco. `Intelligence en recherche et ferveur de la dévotion.' *Toute la sagesse du monde: Hommage à Maurice Gilbert, s.j.* (for his 65th anniversary), ed. Françoise Mies (Brussels: Editions Lessius, 1999) 555-79.

Pp. 558-70 are on Lonergan's five principles of scientific work as set forth in his course *De intellectu et methodo*, Gregorian University, 1958-59; pp. 571-79 might be summarized by Augustine's `Non intratur in veritatem nisi per caritatem.' Students of *De intellectu et methodo* will recall that the widely circulated notes on the course were prepared by Rossi de Gasperis and Joseph Cahill, but interestingly pp. 558-70 are presented here as memories on the course: `mes souvenirs concernant l'enseignement de B.J.F. Lonergan sur la méthode de la recherche scientifique' (p. 570).

Vertin, Michael. `La finalité intellectuelle: Maréchal et Lonergan.' *Au point de départ: Joseph Maréchal entre la critique kantienne et l'ontologie thomiste*, ed. Paul P. Gilbert (Brussels: Editions Lessius, 1999) 447-65.

Whelan, Gerard. `Jesuits, apostolates and theology.' *Hekima Review*, no. 21 (May 1999) 46-57.

Part 2 opens with some paragraphs on Lonergan's view of culture.

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Lonergan, Bernard. *INSIGHT: Estudio sobre la Comprensión Humana*. See 20:2/99/01.

Galán, Francisco. *Reforma* (Mexico City) no. 34 (March 4, 2000) 15-16. (Review article under the title `El Veinte que Cae,' above, p. 2.)

Lazcano, Rafael. *Revista Agustiniana* 40 (1999) 1191-92.

Lonergan, Bernard. *Verbum: Word and Idea in Aquinas* (Collected Works of Bernard Lonergan 2). See 18/97/09.

di Giovanni, Georges. *Bibliography of Philosophy* 45 (1998) p. 317, # 1119. (Brief notice.)

Conn, Walter E. *The Desiring Self: Rooting Pastoral Counseling and Spiritual Direction in Self-Transcendence*. See 20:4/99/01.

Sneck, William J. *Theological Studies* 61 (2000) 184-85.

Crysdale, Cynthia S.W. *Embracing Travail: Retrieving the Cross Today*. See 20:3/99/01.

Chaffee, Patricia. *Review for Religious* 59 (2000) 216-18.

- Haugh, Eileen. *Sisters Today* 72 (2000) 143.
- Heiser, W. Charles. *Theology Digest* 46 (1999) 361.
- Liderbach, Daniel. *Theological Studies* 61 (2000) 195.
- Dalton, Anne Marie. A Theology for the Earth: The Contributions of Thomas Berry and Bernard Lonergan. See 21:2/00/01.
- Holst, Wayne. *Catholic New Times* (Toronto) 24:4 (March 5, 2000) 15.
- Flanagan, Joseph. Quest for Self-Knowledge: An Essay in Lonergan's Philosophy. See 18/97/20.
- Roy, Louis. *Science et Esprit* 52 (2000) 120-21.
- Hunt, Anne. The Trinity and the Paschal Mystery: A Development in Recent Catholic Theology. (New Theology Studies 5.) See 19/98/11.
- Dallavalle, Nancy A. *Religious Studies Review* 25 (1999) 58.
- Jenkins, John J. Knowledge and Faith in Thomas Aquinas. See 19/98/30.
- Kerr, Fergus. *The Philosophical Quarterly* (# 198) 52 (2000) 117-19.
- Wawrykow, Joseph. *The Journal of Religion* 80 (2000) 337-39.
- Jonsson, Ulf. Foundations for Knowing God: Bernard Lonergan's Foundations for Knowledge of God and the Challenge from Antifoundationalism. See 20:2/99/01.
- Heiser, W. Charles. *Theology Digest* 47 (2000) 72.
- Knauer, Peter. *Theologie und Philosophie* 75 (2000) 138-40.
- Liddy, Richard M. Transforming Light: Intellectual Conversion in the Early Lonergan. See 14/93/33.
- McDermott, John M. *Gregorianum* 81 (2000) 399-401.
- McShane, Philip. A Brief History of Tongue: From Big Bang to Coloured Wholes. See 20:2/99/01.
- Anderson, Bruce, translated into Spanish by F.Sierra-G. in: *Universitas Philosophica*, 32, año 16, junio 1999: 221-230.
- Navone, John. *Toward a Theology of Beauty*. See 21:1/00/02.
- Frantz, Nadine Pence. *Religious Studies Review* 25 (1999) 247, 251.
- Heiser, W. Charles. *Theology Digest* 46 (1999) 379.

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- Berchmans, Thomas Robert. *A Framework for Christian Anthropology: A study of Lonergan's self-transcending subject and Kegan's evolving self*. Thesis for the degree of Ph.D., Marquette University, 1998. Adviser: Philip Rossi. Abstract: *Dissertation Abstracts International* 60:5 (November 1999) 1622-A.
- Brown, Philip J. *Canon 17 CIC 1983 and the Hermeneutical Principles of Bernard Lonergan*. Thesis for the degree of J.C.D., Faculty of Canon Law, Gregorian University, 1998.
- Listed as a thesis in progress in *LSN* 20:2/99/03, it has now been defended and published; see *Periodica de re canonica* 87 (1998) 755, 757.
- Martin, Stephen. *'Healing and Creating' in Economic Ethics: Christian Ethics, Social Economics, and Bernard Lonergan, in Conversation*. Thesis for the degree of Ph.D., St Bonaventure University (St Bonaventure, NY) 2000.

Olson, Joseph W. *Interreligious Dialogue from a Christian Perspective: A Short Course in Inter-Faith Relations*. A Paper Submitted to the Faculty of the Graduate Theological Foundation [Donaldson, Indiana] in Partial Fulfillment of the Requirements for the Degree of Doctor of Ministry in Applied Ministries, 1999.

The first half is based largely on 'Lonergan's cognitional theory and understanding of religious conversion' (p. 3).

Walmsley, Gerard. *The Polymorphism of Consciousness as the Key to Philosophy: Towards a Lonerganian Postmodern Metaphilosophy*. Thesis for the degree of Ph.D., Boston College, 2000. Director: Patrick H. Byrne.

Dumke, Russell W. *Transformation and Community* (see LSN 20:2/99/03), *Dissertation Abstracts International* 60:5 (November 1999) 1619-A.

This item was previously listed without the abstract.

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Loneragan, Bernard. 'Social Sciences and Theology,' *Social Compass* 17 (1970) 280-82.

Thus referred to by T.R. Berchmans in his doctoral dissertation, *A Framework for Christian Anthropology ...* (Marquette U., 1998) 182 (LSN 21:2/00/04). The article was published in *A Second Collection* as 'The Example of Gibson Winter.' The original was untitled; hence the variety in the references.

Loneragan, Bernard. *Philosophie de l'éducation*. (Oeuvres complètes de Bernard Lonergan 10). Montreal: Guérin, 2000. Translation by Jacques Beauchesne and Pierrot Lambert of *Topics in Education*. Introduction by Lambert, pp. xi-xiii.

xiii, 274 p. 24 cm.

Anderson, Bruce. 'Pointing Discussions of Interpretation toward Dialectics: Some Comments on Michael Vertin's Paper "Is There a Constitutional Right to Privacy?"' *METHOD: Journal of Lonergan Studies* 18 (2000) 49-56.

Andrade, Barbara. *Dios en medio de nosotros: Esbozo de una teología trinitaria kerygmática*. Salamanca: Secretariado Trinitario, 1999.

556 p. 22 cm. Relies on Lonergan for such key ideas as experience, knowledge, transcendence; uses concept of scissors action for new notion of person. The German original, *Gott mitten unter uns: Entwurf einer kerygmatischen Trinitätstheologie* (Salamanca: Secretariado Trinitario, 1999) was a doctoral dissertation (see p. 3 below).

Beards, Andrew. 'Christianity, "Interculturality," and Salvation: Some Perspectives from Lonergan.' *The Thomist* 64 (2000) 161-210.

Brennan, Patrick M. See Coons, John E.

Bryant, John. 'Categories of Data in Meaning-Centered Research.' *The Korean Journal of Thinking & Problem Solving* 10:1 (April 2000).

Coons, John E. and Patrick M. Brennan. *By Nature Equal: The Anatomy of a Western Insight*. Princeton, NJ: Princeton University Press, 1999. Foreword by John Witte, Jr, pp. xvii-xxiv.

xxiv, 362 p. 24 cm. Extensive references to Lonergan: on authenticity, finality, fallibility, self-perfection, objectivity and subjectivity (see the Index).

Crowe, Frederick E. 'For a Phenomenology of Rational Consciousness.' *METHOD: Journal of Lonergan Studies* 18 (2000) 67-90.

Crowe, Frederick E. 'Objectivity versus Projection in Lonergan.' *International Philosophical Quarterly* 40 (2000) 327-38.

Crowe, Frederick E. *Three Thomist Studies*. Edited by Michael Vertin. Supplementary Issue of *Loneragan Workshop*, vol. 16, Boston College, 2000. With 'Editor's Introduction' (pp. i-xii), by Michael Vertin, and 'Editorial Note' (pp. xiii-xv), by Fred Lawrence.

xxii, 260 p. 23 cm. Publication in book form of 'Universal Norms and the Concrete Operabile in St. Thomas Aquinas' (*Sciences Ecclesiastiques* 1955); 'Complacency and Concern in the Thought of St. Thomas' (*Theological Studies* 1959); and 'St. Thomas and the Isomorphism of Human Knowing and Its Proper Object' (*Sciences Ecclesiastiques* 1961). All three studies lean heavily on Lonergan. (Author's note: the name of the Editor, Michael Vertin, was inadvertently omitted from the title page.)

Note: The above work is of particular importance. What Lonergan's 'Verbum' articles did to clarify Aquinas' thought on the intellect, Crowe's articles clarify Aquinas' thought on the will. – Ed.

Doran, Robert M. 'The First Chapter of *De Deo trino. Pars systematica: The Issues.*' *METHOD: Journal of Lonergan Studies* 18 (2000) 27-48.

Fleischer, Barbara J. 'A Theological Methodology for Adult Education Rooted in the Works of Tracy and Lonergan.' *Religious Education* 95 (2000) 23-37.

George, Michael. 'Developing an Explanatory Theory of Imagination and Ethics.' *Synthesis Philosophica* 13:2 (1998) 577-94. (As listed in *The Philosopher's Index* 34:1 [First Quarter 2000] 150.)

Johnston, William. 'Arise, My Love ...': Mysticism for a New Era. Maryknoll, NY, 2000.

xviii, 261 p. Continual reference to Lonergan: on conversion, culture, dogma, evil, love, science, subjectivity, theory of knowledge (see the Index).

Little, John: "Mindfulness at Work: A Five Rooms Model for Thinking about Thinking", *Mt Eliza Business Review*, 3/1, winter/spring 2000

McShane, Philip. 'Hacia una oscuridad luminosa de las circunstancias: *Insight* cuarenta años después.' *Universitas Philosophica* (Bogota) no. 32, 16th year (June 1999) 11-41. Translated by Francisco Sierra Gutiérrez.

METHOD: Journal of Lonergan Studies 18:1 (Spring 2000). See, in this section, articles listed under authors, B. Anderson, F. Crowe, R. Doran, E. Morelli, and P. St. Amour; also book review (of H. Meynell, *Redirecting Philosophy ...*) by B. Braman.

Morelli, Elizabeth Murray. 'Oversight of Insight and the Critique of the Metaphysics of Presence.' *METHOD: Journal of Lonergan Studies* 18 (2000) 1-15.

Ormerod, Neil. *Method, Meaning and Revelation: The meaning and function of revelation in Bernard Lonergan's Method in Theology.* University Press of America, 2000.

The work brings Lonergan's thought into dialogue with Dulles, Rahner, Pannenberg, Schillebeeckx, and Lindbeck and MacIntyre. Shows how Lonergan's approach avoids the difficulties of both fideism and rationalism. (the author)

Ormerod, Neil. "It is easy to see the footnotes of John Milbank", *Philosophy and Theology*, 11/2 (1999), 257-264.

Takes a paragraph of Milbank's (*The Word Made Strange*) commenting on Lonergan's understanding of *Verbum* in Aquinas, and demonstrates its complete lack of foundation.

Ormerod, Neil. "Barth and Milbank: Comparisons and Contrast from a Catholic perspective" in Hindmarsh, SA, ed., *Karl Barth: a future for post-modern theology?:* Australian Theological Forum, 2000, 276-289.

Compares Barth, Milbank and Lonergan on the relationships between theology, philosophy and social sciences.

Sala, Giovanni B. 'Der Gott der Philosopheneine Alternative zum Gott der christlichen Offenbarung?' *Mein Vatererueer Vater: Theologische Sommerakademie Diessen 1999*, ed. Anton Ziegenhaus (Buttenwiesen: Stella Maris Verlag, 2000) 33-57.

Tries to put in a form more accessible to non-specialists the proof for God's existence in ch. 19 of *Insight* (the author)

St. Amour, Paul. "Presence and Differentiation: A Response to Elizabeth Morelli's "Oversight of Insight and the Critique of the Metaphysics of Presence." *METHOD: Journal of Lonergan Studies* 18 (2000) 17-26.

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Lonergan, Bernard. *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas* (Collected Works of Bernard Lonergan 1). See 21:2/00/01.

Anon. *The BULLETIN: University of Toronto* 53:21 (June 26, 2000) 8. (Brief notice.)

Conn, Walter E. *The Desiring Self: Rooting Pastoral Counseling and Spiritual Direction in Self-Transcendence*. See 20:4/99/01.

McDargh, John. *Horizons* 27 (2000) 215-16.

Coons, John E. and Patrick M. Brennan. *By Nature Equal: The Anatomy of a Western Insight*. See 21:3/00/01.

Kennedy, Terence. *Gregorianum* 81 (2000) 384-86.

O'Meara, Gregory J. *Theological Studies* 61 (2000) 383-84.

Crysdale, Cynthia S.W. *Embracing Travail: Retrieving the Cross Today*. See 20:3/99/01.

Doval, Alexis. *Horizons* 27 (2000) 193-95.

Hunt, Anne. *The Trinity and the Paschal Mystery: A Development in Recent Catholic Theology*. (New Theology Studies 5.) See 19/98/11.

Corbett, Thomas. *Irish Theological Quarterly* 65 (2000) 193-94.

Jenkins, John J. *Knowledge and Faith in Thomas Aquinas*. See 19/98/30.

Koterski, Joseph W. *Homiletic & Pastoral Review* 100:10 (July 2000) 78-79.

Wéber, Edouard-Henri. *Revue des Sciences philosophiques et théologiques* 84 (2000) 118-20. (In 'Bulletin d'histoire des doctrines médiévales ...' 105-34.)

Marsh, James L. *Process, Praxis, and Transcendence*. See 20:2/99/01.

Hrezo, Margaret Seyford. *Journal for the Scientific Study of Religion* 39 (2000) 253-54.

McShane, Philip. *A Brief History of Tongue: From Big Bang to Coloured Wholes*. See 20:2/99/01.

Anderson, Bruce. *Universitas Philosophica* (Bogota) no. 32, 16th year (June 1999) 221-30. (Translated by Francisco Sierra Gutiérrez.)

Meynell, Hugo A. *Redirecting Philosophy: Reflections on the Nature of Knowledge from Plato to Lonergan*. See 19/98/31.

Braman, Brian J. *METHOD: Journal of Lonergan Studies* 18 (2000) 91-94.

Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology Today*. See 11/90/27.

Aleman, José J. *Estudios eclesiacos* 75 (2000) 340.

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Andrade, Barbara. *Dios en medio de nosotros: Esbozo de una teología trinitaria kerygmática*. Thesis for doctoral degree in theology, Sankt Georgen, Frankfurt, 1998. Director: Peter Knauer. (See p. 1 above.)

- Balinski, Marek. *Self-Affirmation and the Ultimate Ground of Knowledge in Lonergan's Insight: An Interpretation*. Thesis for the degree of Ph.D., University of Toronto, 2000. Supervisor: Michael Vertin.
- Hernández Colorado, Germán José. *Hacia la certeza moral desde la propuesta metodológica lonerganiana*. Thesis at Universidad Javeriana, Bogota, 1998. (As listed in 'Crónica,' *Theologica Xaveriana* 50 [2000] 166; degree not indicated.)
- Kanaris, Jim. *Bernard Lonergan's Philosophy of Religion*. Thesis for the degree of Ph.D. in Philosophy of Religion, McGill University, 2000. Director: Maurice Boutin.
- Salazar, Jose Luis S. *Human Authenticity in Religious Diversity: Beyond Rahner's 'Anonymous Christianity' in Bernard Lonergan's Thought*. Thesis for the degree of Licentiate in Sacred Theology, Weston Jesuit School of Theology, 2000.
- Tenda Stefano. *La sanità nel matrimonio nello studio di Bernard J.F. Lonergan, Finalità, Amore, Matrimonio: Il nesso filosofia teologia nella riflessione morale*. Thesis for the degree of Licentiate, Gregorian University, 2000. Relatore: Ivan Fucek.

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- Lonergan, Bernard. *Insight: A Study of Human Understanding* (Collected Works of Bernard Lonergan 3). See 13/92/11. Second reprint. Toronto: University of Toronto Press, 2000.
- Lonergan, Bernard. *Topics in Education* (Collected Works of Bernard Lonergan 10). See 14/93/21. Reprint. Toronto: University of Toronto Press, 2000.
- Lonergan, Bernard. *Understanding and Being* (Collected Works of Bernard Lonergan 5). See 11/90/25. Second reprint. Toronto: University of Toronto Press, 2000.
- Berchmans, Thomas Robert. *A Framework for Christian anthropology: A study of Lonergan's self-transcending subject and Kegan's evolving self*. Ann Arbor, Michigan: UMI Dissertation Services, 2000.
- xi, 193 p. 22 cm. See list of dissertations, June 2000 issue of *Newsletter*.
- Brown, Phillip J. *Canon 17 CIC 1983 and the Hermeneutical Principles of Bernard Lonergan*. (Tesi Gregoriana. Serie Diritto Canonica 32.) Rome: Gregorian University Press, 1999.
- 435 p. 24 cm. See list of dissertations, June 2000 issue of *Newsletter*.
- Cernera, Anthony J. (ed.). *Continuity and Plurality in Catholic Theology: Essays in Honor of Gerald A. McCool, S.J.* Fairfield, CN: Sacred Heart University Press, 1998. See, in this issue of the *Newsletter*, D. Gelpi and G. McCool; in the issue of March 2000, M. Lamb and A. Tallon.
- viii, 246 p. 22 cm.
- Coffey, David. *Deus Trinitas: The Doctrine of the Triune God*. New York and Oxford: Oxford University Press, 1999.
- viii, 196 p. 24 cm. Reference passim to Lonergan; see the index.
- Crowe, Frederick E. 'Putting old heads on young shoulders.' *The Canadian Messenger of the Sacred Heart* 110: 9 (October 2000) 22-24.
- Applies the concept of scissors action to teaching in the style of Newman and Lonergan.
- Faber, Alyda. 'The Unwanted Vibrancy of Suffering: A Reading of Cynthia Crysdale's *Embracing Travail*.' *Canadian Theological Society Newsletter* 20:1 (November 2000) [pages 8-12, unnumbered]. A review-article; see p. 3 below.
- Gelpi, Donald L. 'The Foundational Phoenix: Regrounding Theology in a Postmodern Age.' Anthony J. Cernera (ed.), *Continuity and Plurality in Catholic Theology: Essays in Honor of Gerald A. McCool, S.J.*, 35-51.
- Gutiérrez J., Mario. 'Theologica Xaveriana, Cincuenta años: Breve síntesis histórica.' *Theologica Xaveriana*, no. 134 (April-June 2000) 223-30.
- Pp. 227-30 follow Lonergan on communication.
- Heelan, Patrick A. 'Lonergan and the Measures of God.' Francis J. Ambrosio (ed.), *The Question of Christian Philosophy Today* (New York: Fordham University Press, 1999) 165-88.
- Can one arrive at the God of Scripture through natural science? *Insight* failed to do this, but applying the apparatus of *Method* yields a philosophy of science marked by conversions, horizons, history, and systematic beliefs (the author, 165 and 171).

Hefling, Charles. *Why Doctrines?* 2nd edition, published in the series *Supplementary Issues* of the journal *Lonergan Workshop*. Chestnut Hill, MA: The Lonergan Institute at Boston College, 2000.

168 p. 24 cm. Cloth and paperback. It corrects the few mistakes of the first edition and adds other changes -- `all of them small and none of them intended to affect meaning' (Preface to the Second Edition).

Little, John, `Mindfulness at work: A Five Rooms Model for thinking about thinking.' *Mt Eliza Business Review* 3:1 (Winter/Spring 2000) 19-29.

Five rooms because, besides the familiar four operations (be attentive, intelligent, reasonable, responsible) there is a power that coordinates and drives the work in each.

McCool, Gerald A. `Spirituality and Philosophy: The Ideal of the Catholic Mind.' Anthony J. Cernera (ed.), *Continuity and Plurality in Catholic Theology: Essays in Honor of Gerald A. McCool, S.J.*, 215-33.

Originally the Bishop Curtis Lecture at Sacred Heart University (Fairfield) on April 27, 1989.

Meynell, Hugo A. *Postmodernism and the New Enlightenment*. Washington, D.C.: The Catholic University of America Press, 1999.

xii, 198 p. 20 cm. The term `New Enlightenment' was coined by Fred Lawrence and applied by him to the work of Lonergan; in essence it is an account of truth and value determined by the four transcendental precepts (p. ix).

Meynell, Hugo. `In Defense of the Humanities.' *New Blackfriars* 81 (2000) 327-38.

See pp. 328-31 for use of transcendental precepts, and p. 334 for use of the argument from retortion.

Moloney, Raymond. *The Knowledge of Christ*. London and New York: Continuum, 1999. (In the series, *Problems in Theology*.)

148 p. 22 cm. On Lonergan: pp. 95-101, 112-15, and passim (see the index).

Ormerod, Neil. `"It Is Easy to See": The Footnotes of John Milbank.' *Philosophy & Theology* 111 (1999) 257-64.

Analyzes a paragraph in Milbank that criticizes Lonergan's view on *verbum*.

Ormerod, Neil. `System, History, and a Theology of Ministry.' *Theological Studies* 61 (2000) 432-46.

Studies the theology of ministry using the general categories drawn from R. Doran's articles on a systematic theology of history.

Roy, Louis. `Bernard Lonergan: enkele markante trekken van zijn theologische methode.' *Communio* 6 (1981) 284-94.

Listed thus in *Rassegna di letteratura tomistica* 18 (for 1981). Possibly a translation of his `La méthode théologique de Bernard Lonergan,' which appeared in the French edition of *Communio* in 1982.

Sbardella, Agapito. `Lezioni sull'educazione, di Bernard J.F. Lonergan.' *La Civiltà Cattolica* 2000, III, pp. 45-52.

Presentation of the Italian translation of volume 10 of the *Collected Works*. See p. 3 below.

The Lonergan Research Institute Bulletin 15 (November 2000), ed. Robert Croken.

The popular `How I Came to Know Lonergan ...' section has contributions from Jim McKennirey and Moira Carley.

Vela, Jesús Andrés. 'Fundamentación teórica e historia del Seminario de Planificación Pastoral (1977-2000).' *Theologica Xaveriana*, no. 134 (April-June 2000) 231-63.

Pp. 241-54 deal with the eight functional specialties.

Vélez Caro, Olga Consuelo. 'Presupuestos epistemológicos para una visión de sujeto integral.' *Theologica Xaveriana*, no. 134 (April-June 2000) 265-84.

Relies throughout on Lonergan.

Watson, William S. 'Commentary on the "Croatian Philosopher Frane Petric (1529-97) on the Physical and Metaphysical Nature of Light" (*URAM* 22: 256-63).' *Ultimate Reality and Meaning* 23 (2000) 285-88.

A critique, based on Lonergan, of Petric's views on light, as presented in *URAM* 1999, 256-63, by Anto Music.

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Lonergan, Bernard. *For a New Political Economy*. (Collected Works of Bernard Lonergan 21). See 20:1/99/01.

Ormerod, Neil. *Pacifica* 13 (2000) 360-64.

Lonergan, Bernard. *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas* (Collected Works of Bernard Lonergan 1). See 21:2/00/01.

Anon. *National Jesuit News* 30:1 October 2000) 27. (A short notice.)

Lonergan, Bernard. *Macroeconomic Dynamics: An Essay in Circulation Analysis*. (Collected Works of Bernard Lonergan 15). See 20:4/99/01.

Ormerod, Neil. *Pacifica* 13 (2000) 360-64.

Lonergan, Bernard. *Sull'Educazione: Le Lezioni di Cincinnati* (1959) sulla 'Filosofia dell'Educazione.' See 20:1/99/01.

Sbardella, Agapito. *La Civiltà Cattolica* 2000, III, pp. 45-52. (Presentation article: see p. 2 above.)

Cernea, Anthony J. (ed.). *Continuity and Plurality in Catholic Theology: Essays in Honor of Gerald A. McCool, S.J.* See 21:4/00/01.

Hanigan, James P. *America* 179:13 (October 1, 1998) 19-21.

Coffey, David. *Deus Trinitas: The Doctrine of the Triune God*. See 21:4/00/01.

Carr, Stephen. *Theology* 103 (2000) 219-20.

Molnar, Paul D. *Theological Studies* 61 (2000) 377-79.

Coons, John E. and Patrick M. Brennan. *By Nature Equal: The Anatomy of a Western Insight*. See 21:3/00/01.

Kennedy, Terence. *Gregorianum* 81 (2000) 384-86.

Crysdale, Cynthia S.W. *Embracing Travail: Retrieving the Cross Today*. See 20:3/99/01.

Faber, Alyda. *Canadian Theological Society Newsletter* 20:1 (November 2000) [pages 8-12, unnumbered]. A review-article; see p. 1 above.

Jenkins, John J. *Knowledge and Faith in Thomas Aquinas*. See 19/98/30.

Bonino, Serge-Thomas. *Revue thomiste* 99 (1999) 625-29. (In survey of 'Thomistica,' pp. 595-656.)

- Johnston, William. *'Arise, My Love ...': Mysticism for a New Era*. See 21:3/00/02.
- Thompson, William M. *America* 183:13 (October 28, 2000) 28-29.
- Jonsson, Ulf. *Foundations for Knowing God: Bernard Lonergan's Foundations for Knowledge of God and the Challenge from Antifoundationalism*. See 20:2/99/01.
- Meynell, Hugo. *International Philosophical Quarterly* 40 (2000) 391-92.
- Marsh, James L. *Process, Praxis, and Transcendence*. See 20:2/99/01.
- Miller, Jerome A. *International Philosophical Quarterly* 40 (2000) 385-87.
- Moloney, Raymond. *The Knowledge of Christ*. See 21:4/00/01.
- Thiel, John E. *America* 182:14 (April 22, 2000) 25-27.

Dissertations & Theses

- Arul Anthuvan, T. Maria. *Cognitive Self-Appropriation in Bernard Lonergan*. Master's thesis, Divyadaan: Salesian Institute of Philosophy (India). Director: Ivo Coelho. (As reported in the September issue of the *Newsletter*, p. 7.)
- Condly, Robert Anthony. *Spirituality as natural theology: A Lonerganian Approach*. Thesis for the degree of Ph.D., Marquette University, 1999. Abstract: *Dissertation Abstracts International* 60: 12 (June 2000) 4479-A.
- Monsour, Daniel. *The Relation between Uncreated and Created Grace in the Halesian Summa: A Lonergan Reading*. A thesis for the degree of Ph.D., University of St. Michael's College, Toronto, 2000. Director: Robert Doran.
- Smith [now Thompson], Lacey Moore. *Bernard Lonergan's Notions of the Operational Subject and the Development of Dogma: A Model and a Method for the Renewal of Canon Law*. Thesis for the degree of M.A. in Theology, Pontifical College Josephinum (Worthington, Ohio) 1982.
- Vanin, Cristina D. *Towards an ecological ethics: Key ideas regarding the universe from the work of Thomas Berry as clarified and refined by some of Bernard Lonergan's Thoughts*. Thesis for the degree of Ph.D., Boston College, 1999. Adviser: Charles Hefling. Abstract: *Dissertation Abstracts International* 60: 12 (June 2000) 4484-A.

Publications

Berzosa Martínez, Raúl. ¿Qué es teología? Una aproximación a su identidad y a su método. Bilbao: Desclée de Brouwer, 1999.

Pp. 118-25 are on transcendental method in Lonergan. Information from *Archivum Historicum Societatis Iesu* 69, p. 380.

Braio, Frank. 'The "Far Larger" Work of *Insight's* Epilogue.' *Loneran Workshop* 16 (2000) 49-66.

Burrell, David. 'Theology and Philosophy.' *Loneran Workshop* 16 (2000) 67-82.

Byrne, Patrick H. 'Spirit of wonder, spirit of love: Reflections on the work of Bernard Lonergan.' *Budhi* 1 (1997) 2, 67-84.

Presumably reprinted from *The Cresset* (Valparaiso U.) 57:8 (September 1994) 5-12. Information partly from *Archivum Historicum Societatis Iesu* 69, p. 380.

Coelho, Ivo. "'Et Judaeus et Graecus E Methodo." The Transcultural Mediation of Christian Meanings and Values in Lonergan.' *Loneran Workshop* 16 (2000) 83-106.

Coelho, Ivo. *Hermeneutics and Method: The 'Universal Viewpoint' in Bernard Lonergan*. Toronto: University of Toronto Press, 2001.

xx, 345 p. 25 cm. Originally a doctoral dissertation (*LSN* 15/94/17), but there has been 'an almost complete re-elaboration of parts two and three' (p. xiii). Has a wealth of information on primary and secondary sources, and on archival papers.

Copeland, M. Shawn. Report of the presentation by Robert M. Doran 'History in Theology.' *Proceedings of the Fifty-fifth Annual Convention of The Catholic Theological Society of America* (San Jose, June 8-11, 2000) 154-55.

In the Continuing Group 'Method in Theology.'

Coreth, Emerich. 'Unmittelbarkeit und Vermittlung des Seins: Versuch einer Antwort an Bernard J. F. Lonergan SI.' In his *Beiträge zur christlichen Philosophie* (Innsbruck: Tyrolia, 1999) 248-61.

Previously published in *Zeitschrift für katholische Theologie* 1970; English translation in *Language Truth and Meaning: Papers from The International Lonergan Congress 1970*. Information partly from *Archivum Historicum Societatis Iesu* 69, p. 380.

Cowdin, Daniel M. Report of the discussion on 'Beyond Revisionism: The Question of Moral Formation.' *Proceedings of the Fifty-fifth Annual Convention of The Catholic Theological Society of America* (San Jose, June 8-11, 2000) 135-36.

In the Continuing Group 'Moral Theology.' Cynthia Crysdale's presentation was based on Lonergan.

Crowe, Frederick E. 'For Inserting a New Question (26A) in the *Prima Pars*.' *The Thomist* 64 (2000) 565-80.

Finds a new human perfection in Lonergan's 'rational consciousness,' transfers it analogically to God, and sees it as uniting Thomas's questions on the one God with those on the distinction of persons.

Crysdale, Cynthia S.W. 'Spirituality and the Theologian,' *Sisters Today* 72 (2000) 433-37.

Discusses the role of authentic subjectivity in the theologian.

Economi, Claudio. 'Introduzione al metodo fondazionale generale di Lonergan inteso come struttura per la creatività in collaborazione: Aspetti generali per un'adeguata applicazione didattica.' In his *Per una 'Paideia' della 'casa comune'* (Bologna: Dehoniane, 1993) 203-6.

Information from Archivum Historicum Societatis Iesu 69, p. 380.

Finamore, Rosanna. 'Le dimensioni dell'educazione: Autenticità, libertà e verità nel pensiero di Bernard Lonergan.' In *Servire Ecclesiae: Miscellanea in onore di P. Scabini* (Bologna: Dehoniane, 1998) 621-44.

Information from Archivum Historicum Societatis Iesu 69, p. 380.

Galdos, Antonia. 'When Pragmatism and Instrumentalism Collide: Lonergan's Resolution of the Peirce/Dewey Debate on Theory and Practice in Science. With Historical Exemplification Drawn From Einstein's Early Work on the Special Theory of Relativity.' *METHOD: Journal of Lonergan Studies* 18 (2000) 123-44.

Going, Cathleen M. (Sr Mary of the Savior, O.P.) "Enamorado del Universo: Una breve introducción a la obra de Bernard Lonergan," *Anámnesis* 20:2 (2000). (a Mexican theological review)

A translation by Fr. José del Moral, O.P., of her article, "In Love with the Universe" (LSN 19:2/1), about which translation she remarks, "he did a wonderful job for *Anámnesis*!"

Hall, Dorothy Judd. 'Snapshots of a Holy Man: Harvard Professor William Alfred (1922-1999).' *Lonergan Workshop* 16 (2000) 107-19.

Henman, Robert. 'Judgment, Reality, and Dissociative Consciousness.' *METHOD: Journal of Lonergan Studies* 18 (2000) 179-86.

Lamb, Matthew L. Report of the discussion on 'St. Augustine and Johann B. Metz on Catholicism and Public Life.' *Proceedings of the Fifty-fifth Annual Convention of The Catholic Theological Society of America* (San Jose, June 8-11, 2000) 137-38.

In the Continuing Group 'Criteria for Catholic Theology.' Lamb's own contribution to the discussion linked Metz and Lonergan.

Lawrence, Fred. 'Lonergan, the Integral Postmodern?' *METHOD: Journal of Lonergan Studies* 18 (2000) 95-122.

Lo Biondo, Gasper. 'Algunos elementos del aporte de Bernard Lonergan a la política.' In: *Lo político en América Latina* (Buenos Aires: Bonum, 1999) 281-302.

Information from Archivum Historicum Societatis Iesu 69, p. 380.

Lonergan Workshop, Vol. 16. Lonergan and the Human Sciences: In Thanksgiving for the Gifts of the Past 1000 Years, ed. Fred Lawrence. Boston College, 2000.

See, in this issue of *LSN*: F. Braio, D. Burrell, I. Coelho, D. Judd Hall, S. McEvenue, T. McGrath, S. Moore, W. Murnion. G. Sala, M. Vertin.

McEvenue, Sean. 'Scholarship's Impenetrable Wall.' *Lonergan Workshop* 16 (2000) 121-38.

McGrath, Tom. 'Foundations, the Subject of Psychology, and Science.' *Lonergan Workshop* 16 (2000) 139-51.

METHOD: Journal of Lonergan Studies 18:2 (Fall 2000). See, in this issue of the *Newsletter*, articles listed under authors A. Galdos, R. Henman, F. Lawrence, H. Meynell, R. Sawa, and M. Vertin.

Meynell, Hugo A. See Russell J. Sawa, below.

Miller, Michael. 'Transcendence and Divine Causality.' *American Catholic Philosophical Quarterly* 73 (1999) 537-54.

Post-Reformation authors tried to 'fill in the gaps' of Aquinas's explanation of this topic; Miller joins critics of that approach and 'shows that ... Lonergan offers a ... satisfying explanation which supports Aquinas's conclusion' (as reported (*Review of Metaphysics* 53 [1999-2000] 743).

Moore Sebastian. 'The Body Speaks and God Is a New Language.' *Lonergan Workshop* 16 (2000) 153-71.

Murnion, William. 'Method in the Arts and Sciences.' *Lonergan Workshop* 16 (2000) 173-97.

O'Reilly, Gerard. 'Lonergan, Bernard.' *The Oxford Companion to Christian Thought*, ed. Adrian Hastings, Alistair Mason, and Hugh Pyper (Oxford: Oxford University Press, 2000) 393-94.

Poundstone, Thomas J. Report of the discussion on 'Bringing Catholic Social Teaching into the Business World.' *Proceedings of the Fifty-fifth Annual Convention of The Catholic Theological Society of America* (San Jose, June 8-11, 2000) 167-68.

In the Continuing Group 'Catholic Social Teaching.' The presenter was J. Michael Stebbins; his presentation was challenged by Manuel Velasquez as too Lonerganian.

Roy, Louis. 'Three Faith Dynamisms.' *New Blackfriars* 81 (2000) 541-48.

'Human subjectivity ... is summoned to hold in an effective synergy three dynamisms ... affectivity, quest for meaning and adherence to truth' (p. 542).

Sala, Giovanni. 'Kant's Theory of Knowledge.' *Lonergan Workshop* 16 (2000) 199-211.

Sawa, Russell J., and Hugo A. Meynell. 'On Insight, Objectivity, and the Pathology of Families.' *METHOD: Journal of Lonergan Studies* 18 (2000) 145-60.

Stevenson, William B. 'The Problem of Trinitarian Processions in Thomas's *Roman Commentary*.' *The Thomist* 64 (2000) 619-29.

'This essay is indebted to Lonergan's study of the development of the general notion of *verbum* in the thought of Aquinas' (p. 620, n. 4).

Vélez Caro, Olga Consuelo. 'Método y teología latinoamericana.' *Theologica Xaveriana* 50:3 (no. 135, 2000) 415-33.

A discussion, 'based on the epistemological and methodological presuppositions offered by ... Lonergan,' of the contribution of liberation theology to theological thinking (from the abstract, p. 415).

Vertin, Michael. 'Interpreting the Constitution: A Response to Bruce Anderson.' *METHOD: Journal of Lonergan Studies* 18 (2000) 161-77.

Vertin, Michael. 'Is There a Constitutional Right of Privacy?' *Lonergan Workshop* 16 (2000) 1-47.

Reviews

Lonergan, Bernard J.F. Gnade und Freiheit: Die operative Gnade im Denken des hl. Thomas von Aquin. See 19/98/29.

Gmainer-Pranzl, Franz. *Theologisch-praktische Quartalschrift* 142 (2000) 424, 426.

Sala, Giovanni B. *Forum Katholische Theologie* 16 (2000) 316-18.

Lonergan, Bernard. INSIGHT: Estudio sobre la Comprensión Humana. See 20:2/01.

Boada, J. *Actualidad bibliográfica* 74 (2000) 302.

Renwart, Léon. *Nouvelle Revue Théologique* 122 (2000) 659.

Brown, Phillip J. Canon 17 CIC 1983 and the Hermeneutical Principles of Bernard Lonergan. See 21:4/01.

- Anon. *Monitor Ecclesiasticus* 125 (2000) 821-23.
- Crowe, Frederick E. *Three Thomist Studies*. Edited by Michael Vertin. See 21:3/01.
- Crean, Thomas. *New Blackfriars* 82 (2001) 50-51.
- Crysdale, Cynthia S.W. *Embracing Travail: Retrieving the Cross Today*. See 20:3/01.
- Dickey Young, Pamela. *Studies in Religion* 29 (2000) 219-20.
- Melchin, Kenneth R. *Theoforum* (formerly *Eglise et Théologie*) 31 (2000) 250-52.
- Wiseman, James A. *Spiritual Life*. 47 (2001) 54-56.
- Dunne, Tad. *We Love You, Matty: Meeting Death with Faith*. See 21:2/01.
- Heiser, W. Charles. *Theology Digest* 362.
- Johnston, William. *'Arise, My Love ...': Mysticism for a New Era*. See 21:3/02.
- Halliburton, John. *Theology* 104 (2001) 72.
- McQuaid, Carmel. *The Tablet* 254 (23/30 December 2000) 1765-66.
- Nicholson, Paul. *The Way* 72-73.
- Wakefield, Gordon S. *The Expository Times* 112:3 (2000-2001) 105-106.
- Marsh, James L. *Process, Praxis, and Transcendence*. See 20:2/01.
- Seyford Hrezo, Margaret. *Journal for the Scientific Study of Religion* 39 (2000) 253-54.
- Meynell, Hugo A. *Postmodernism and the New Enlightenment*. See 21:4/02.
- Kerlin, Michael J. *Theological Studies* 61 (2000) 782-83.
- Meynell, Hugo A. *Redirecting Philosophy: Reflections on the Nature of Knowledge from Plato to Lonergan*. See 19/98/31.
- Braine, David. *International Philosophical Quarterly* 40 (2000) 521-23.
- Stewart, William Arthur. *Introduction to Lonergan's Insight: An Invitation to Philosophize*. See 21:4 (December 2000).
- King, Catherine. Review article, *Internet*, October 21, 2000. 19 pages.

Dissertations & Theses

Bravo, Armando J. *Una Introducción a Lonergan*. Thesis for the degree of M. in Humanistic Education, Universidad Iberoamericana, Mexico, 2000. Director: Carlos Soltero.

This thesis will be published in Spanish as a book, with the same title. Its structure follows Lonergan's guide for hermeneutics: Understanding the Author (a brief biography noting Lonergan's development), Understanding the Object (Intellectual, Moral and Religious Self-Transcendence, plus the Generalized Empirical Method), all presented as a means for one's self-understanding.

McLaughlin, Michael T. *Knowledge, Consciousness, and Religious Conversion in Sri Aurobindo and Bernard Lonergan*. Thesis for the degree of S.T.D., Gregorian University, Rome, 1999.

Data as reported in Proceedings of the Fifty-fifth Annual Convention of The Catholic Theological Society of America (San Jose, June 8-11, 2000) 212, and in *Revue théologique de Louvain* 31 (2000) 643.

Monette, Peter. *Pluralism and the Structure of Ethical Discourse: Insights from Lonergan, MacIntyre, and Conflict Resolution*. Thesis for degree of Ph.D. in Theology, Saint Paul University, Ottawa, 1999. Director: Kenneth Melchin.

Information based partly on *Revue théologique de Louvain* 31 (2000) 636.

Nunez, Theodore. *Holmes Rolston, Bernard Lonergan, and the Foundations of Environmental Ethics*. Thesis for the degree of Ph.D., Catholic University of America, 1999. Director: Cynthia Crysdale.

Information as given *Revue théologique de Louvain* 31 (2000) 637.

Plants, Nicholas Russell. *From the disengaged subject to the subject as subject in Taylor and Lonergan*. Thesis for the degree of Ph.D., Saint Louis University, 2000. Adviser: John F. Kavanaugh. Abstract: *Dissertation Abstracts International* 61:5 (November 2000) 1880-A.

Raab, Joseph Quinn. *Openness and Fidelity: Thomas Merton's Dialogue with D.T. Suzuki, and Self-Transcendence*. Thesis for the degree of Ph.D. in Theology, University of St. Michael's College, Toronto, 2000.

'I rely on Bernard Lonergan's theory of intentional consciousness as a way to make explicit Merton's self-transcending journey and as a way to interpret and explain what (methodically) is happening in his dialogue with Suzuki' (from the abstract accompanying the thesis).

Bravo y Gallardo, Armando Javier. *Una Introducción a Lonergan*. Thesis for the degree Maestro en Educación Humanista, Universidad Iberoamericana, Mexico, D.F., 2000.

Publications

Arevalo, Catalino G. 'In His Body Given to Us, We Touch Everlasting Life,' *Today*, April 15, 2001, pp.1 and 3.

Fr. Arevalo starts off with a long quote from Lonergan's lecture on "History" in *Topics in Education*, makes the comment, "If one were to articulate, what, in the end, Easter means for us, it would be hard to put it more clearly than that," then elaborates on this Easter meaning.

Bravo, Armando J. *Una Introducción a Lonergan*. Mexico, D.F.: Universidad Iberoamericana, 2001.

264 p. 21 cm. Based on master's thesis (see LSN 22:1, p. 4).

Burrell, David B. *Friendship and Ways to Truth* (Notre Dame, Indiana: University of Notre Dame Press, 2000).

'The inspiration of my teaching and writing has been Bernard Lonergan's reflections on hermeneutics, directing contemporary readers of ancient writers to identify the questions to which these writers' arguments were directed' (p. 25; other references to Lonergan on pp. 6, 41, 45-50, 64).

Byrne, Patrick H. 'Insight, Inference, and Aristotle's Theory of Demonstration.' *American Catholic Philosophical Quarterly* 73 (1999, Supp.) 237-250.

Creamer, David G. 'Bernard J. F. Lonergan: Existential Ethics.' *Life Ethics in World Religions*. Ed. Dawne C. Mc Cance. (Atlanta, Georgia: Scholars Press, 1998) 103-123.

Duffy, James. 'Insight Into and In the History of Philosophy.' *American Catholic Philosophical Quarterly* 73 (1999, Supp.) 109-124.

Dunne, Tad. 'Spiritual Care at the End of Life.' *Hastings Center Report*, March-April 2001, pp. 22-26.

Translates Lonergan's functional definitions of faith, hope, and charity into three issues that caregivers need to attend to – the commitments made by the dying person, aesthetics in his/her environment, and the company-in-authenticity they have kept.

George, William P. 'Anticipating Posterity: A Lonerganian Approach to the Problem of Contingent Future Persons.' In *Contingent Future Persons: On the Ethics of Deciding Who Will Live, or Not, in the Future*. Ed. Nick Fotion and Jan C. Heller (Dordrecht/ Boston/ London: Kluwer Academic Publishers, 1977) 191-208.

Healy, Tim. 'The Challenge of Self-Transcendence: Anthropology of the Christian Vocation and Bernard Lonergan.' Franco Imoda (ed.), *A Journey to Freedom: An Interdisciplinary Approach to the Anthropology of Formation* (Leuven: Peeters, 2000) 70-115.

Helminiak, Danial A. "Treating Spiritual Issues in Secular Psychotherapy". *Counseling and Values*, 45/3 (April 2001) 163-189.

A functional analysis of consciousness provides a nontheist understanding of spirituality to show how one might legitimately bracket the theist dimensions of the matter. There follow three somewhat negative responses by Brent D. Slife and, P. Scott Richards ("How Separable Are Spirituality and Theology in Psychotherapy?"), Richard E Watts ("Addressing Spiritual Issues in Secular Counseling and Psychotherapy: Response to Helminiak's Views"), and Andre Marquis, Janice Miner Holden, and E. Scott Warren ("An Integral Psychology Response to Helminiak ..."); Helminiak provides a final "Rejoinder and Clarifications," pp. 237-251.

Knasas, John F. X. 'Aquinas' Metaphysics and Descartes' Method Doubt.' *American Catholic Philosophical Quarterly* 73 (1999, Supp.) 159-177.

For both Maritain and Lonergan, Knasas says, 'ineluctibility [sic] of intellectual contents is a sure-fire sign of objectivity...' But, 'is ineluctibility [sic] a sure-fire sign of contact with reality even as possible? Could not the ineluctibility [sic] indicate that one is trying to buck merely mental machinery? Is not performative self-contradiction just what one would expect from mental content that is merely a priori?'

López, Edgar Antonio, ed. *Interdisciplinarietà y Teología*. Report of a Seminar, Pontificio Universidad Javeriana, Bogota, 2001

xvi, 82 p. 24 cm. Dependence passim on Lonergan and his followers.

McKinney, Ronald H. 'Navigating Scylla and Charybdis: Contemporary Philosophy and GC 34.' In *Promise Renewed: Jesuit Higher Education for a New Millennium*. Ed. Martin R. Tripole, S.J. (Chicago: Loyola Press, 1999) 256-266.

'This essay tells the story of the author's philosophical journey: a quest to integrate the more traditional ideas of Lonergan with the more postmodern insights of Derrida.'

McShane, Philip. 'Towards a Luminous Darkness of Circumstances: Insight After Forty Years' [In Spanish]. *Universitas Philosophica* 16 (1999) 11-41.

An essay celebrating the Spanish translation of *Insight: Estudio sobre la comprensión humana* in Spanish (1999). McShane shares his own quixotic climbing of that work since his first reading in 1957 and discusses directions for a new millennium.

Information from Philosopher's Index. An English version of the article appears at [http://www.lonergan.org/axialpress/Articles/Insight after 40.html](http://www.lonergan.org/axialpress/Articles/Insight%20after%2040.html).

Meynell, Hugo. 'Insight, Inference, and Induction.' *American Catholic Philosophical Quarterly* 73 (1999 Supp.) 47-61.

Mentions Lonergan only in footnotes 'to avoid raising prejudices and provoking party spirit,' but says his manner of approaching the topic 'will be strongly influenced by a philosopher [Lonergan] whose work is by no means as influential in professional circles as I and some others think it should be.'

Moloney, Raymond. 'Lonergan on Eucharistic Sacrifice.' *Theological Studies* 62 (2001) 53-70.

Moloney, Raymond. 'The Spiritual Journey in the Writings of Bernard Lonergan.' *Milltown Studies* 46 (Winter, 2000) 112-27.

Roy, Louis. *Le sentiment de transcendance, expérience de Dieu?* Paris: Cerf, 2000.

Savari Raj, L. Anthony. 'Neo-Scholastic Reflection on Kant.' *Indian Philosophical Quarterly* 14 (1998) 158-168.

Neo-Scholastic thinkers like Maréchal and Lonergan go with and beyond Kant in establishing the possibility of metaphysics. (Information from *Philosopher's Index*)

Wright, Nicholas Thomas. 'Jesus' Resurrection, Then and Now.' (Minneapolis: Tabgha Foundation, 2001).

Taped Interviews. Six 26-minute segments, audio-visual presentations produced by Tabgha Foundation, 6913 Gleason Road, Minneapolis, MN 55439, (800) 579-5007. Wright, of Westminster Abbey, is "the leading Jesus-scholar in the U.K. today, author of numerous books on Jesus and the New Testament." ... pays tribute to Fr. Bernard Lonergan in these taped interviews and speaks of BL as one of the greatest thinkers of our time, and of his teaching that "loving is a way of knowing."

.Zanardi, William J. 'Why Believe in the Intrinsic Dignity of Persons and Their Entitlement to Treatment as Equals?' *Southwest Philosophy Review* 14 (1998) 151-168.

Lonergan's intentionality theory provides a performative argument justifying both consistency in the treatment of equals and respectful self-restraint in one's treatment of others. . (Information from Philosopher's Index)

Reviews

Lonergan, Bernard. *INSIGHT: Estudio sobre la Comprensión Humana*. See 20:2/01.

Boada, J. *Actualidad Bibliográfica de Filosofía y Teología* 74 (2000) 302.

Conn, Walter E. *The Desiring Self: Rooting Pastoral Counseling and Spiritual Direction in Self-Transcendence*. See 20:4/01.

Hardy, Douglas S. *Religious Studies Review* 26 (2000) 251-52.

Crysdale, Cynthia S.W. *Embracing Travail: Retrieving the Cross Today*. See 20:3/01.

Fagan, Eileen M. *Religious Studies Review* 26 (2000) 257.

E. J. Kilmartin, *The Eucharist in the West: History and Theology*, edited by R. J. Daly, Collegeville: The Liturgical Press 1998.

Reviewed by R. Moloney, in *Milltown Studies* no. 45 (Spring 2000) 176-183. (On pp. 179f and 181f the reviewer discusses the book in relation to Lonergan's work.)

Jonsson, Ulf. *Foundations for Knowing God: Bernard Lonergan's Foundations for Knowledge of God and the Challenge from Antifoundationalism*. See 20:2/01.

Lennon, Paul. *Milltown Studies* 46 (Winter, 2000) 164-67.

Marsh, James L. *Process, Praxis, and Transcendence*. See 20:2/01.

Pool, Jeff B. *Religious Studies Review* 26 (2000) 359.

Meynell, Hugo A. *Redirecting Philosophy: Reflections on the Nature of Knowledge from Plato to Lonergan*. See 19:4/31.

Meconi, David Vincent. *Homiletic & Pastoral Review* 101:5 (February 2001) 73-74.

Moloney, Raymond. *The Knowledge of Christ*. See 21:3/02 & 21:4/02.

Heiser, W. Charles. *Theology Digest* 48 (2001) 83.

Johnson, Elizabeth. *Theological Studies* 62 (2001) 205-6.

Roy, Louis. *Le sentiment de transcendance, expérience de Dieu?* See p. 2, above.

Martínez de Pisón Liébanas, Ramón. *Theoforum* 31 (2000) 374.

Tallon, Andrew. *Theological Studies* 62 (2001) 208.

Dissertations & Theses

Brown, Patrick D. 'System and History' in the Thought of Bernard Lonergan. Thesis for the degree of Ph.D., Boston College, 2000. Advisor: Charles Hefling.

'...a reading of Lonergan on "system and history."...it draws attention to the role of the emergence of an adequate human science in what Lonergan calls "the challenge of history," that is, the challenge of decreasing the role of mere chance and fate in history while increasing the role of conscious grasp and deliberate choice.' (Author's Abstract).

Dadosky, John D. The Structure of Religious Knowing: A Dialectical Reading of Eliade's Notion of the Sacred through Lonergan's Theory of Consciousness. Thesis for the degree of Ph.D., Regis College in the Toronto School of Theology, 2001. Director: Robert M. Doran.

Kelly, Phil. *What Happened at the Pig Trough? An Examination of the Moment of Conversion: Theological Research and Pastoral Implications of Conversion.* Thesis for the degree of MA in Pastoral Studies, Washington Theological Union, 1996.

Minton, Michael John. *The Fourth Level of Human Consciousness as taught by Bernard Lonergan S.J. in 'Insight.'* Thesis for the degree of D.Theol. in the Melbourne College of Divinity. Director: Thomas Daly.

'... contends that Lonergan outlines four levels of consciousness in both *Insight* and *MIT* and the difference between them is a difference of degree of emphasis between the two works. The proof lies in the abundant evidence in *Insight*, including its Preface and Epilogue, showing Lonergan formally teaching the four levels of consciousness.' (*Author's Abstract*).

Saracino, Michele. *Openness as Gift: Subject and Other in Postmodern Context: A Study of Lonergan and Levinas.* Thesis for the degree of Ph.D., Marquette University, 2000. Advisor: Shawn M. Copeland.

'...the history of human suffering, compounded with the complexity of the current culturally diverse, global context, requires Christian theologians to explore more profound articulations of the human person. In order to meet this challenge, I have invited postmodern, Jewish thinker Emmanuel Levinas into a posthumous dialectical and dialogical conversation with Roman Catholic, Jesuit theologian Bernard J. F. Lonergan.' (*Author's Abstract*).

Wulf, Victoria Marie. *Bernard Lonergan's Transcendental Realism.* Thesis for the degree of Ph.D. in Philosophy, Fordham University, 2000. Adviser: James L. Marsh.

'This study gives an account of Lonergan's critical realism and explains how such a critical realism is not an idealism... Vernon Bourke claims that if philosophy begins with facts of consciousness, then a subjective idealism results. Lonergan's account of self-appropriation begins with data of consciousness but does not result in a subjective idealism... Lonergan's critical realism does not divorce the conscious subject from the external world, and also does not reject experience as the starting point for all knowing.' (*Author's Abstract*).

Youroukov, Milko Lubomirov. *Christian-Muslim Dialogue in 'Encuentro Islamo Cristiano' and the later publications of Darek Nyumba: An Analysis and Evaluation.* Thesis for the degree of Ph.D., The Catholic University of America, 2000.

'As an explanatory hermeneutics, the study applies Panikkar's dialogical method (*Interreligious Dialogue*) as well as that of Lonergan (*Method in Theology*).' (*Author's Abstract*).

Older Dissertations. Danny Monsour, the full-time Research Fellow at the Lonergan Research Institute, Toronto, has provided the following dissertations that had not yet appeared in LSN.

Aspell, Patrick Joseph. *Validity and Reliability Estimates of the Experience, Understanding, Reflection, Decision Function Indicator.* Thesis for the degree of Ph.D., United States International University, 1982.

Initiates the 'process of determining the validity and reliability of the Experience, Understanding, Reflection, Decision (EURD) Function Indicator developed by the researcher for measuring four function bases. (*Author's Abstract*).

Cunniff, Declan, John. *Entrance into the Church: Development and Implementation of the Rite of Christian Initiation for Adults in Saint Joseph's Church.* Thesis for the degree of D.Min., Drew University, 1988.

'...incorporates the theological framework of the conversion process as explicated by Bernard Lonergan, and the pastoral strategies of RCIA as lived out and directed by the liturgy of the church year.' (*Author's Abstract*).

Fragomeni, Richard Nicholas. *A Critical Analysis of the Transformative Character of Cosmological Symbolism in the Transpersonal Psychology of Dane Rudhyar*. Thesis for the degree of Ph.D., The Catholic University of America, 1990. Adviser: David N. Power.

Considers Rudhyar's heuristic use of astrological symbolism for the process of Christian development. Establishes critical correlations among 'Rudhyar's understanding of human consciousness and the transformative thought of Bernard Lonergan, S.J., and his interpreters on the operations of human subjectivity and Christian conversion.' Uses Lonergan's theological foundation to assess Rudhyar's cosmological enterprise. (*From author's Abstract*).

Galon, Dennis Wayne John. *The Moral Process: Kohlberg's Psychology and Lonergan's Philosophy*. Thesis for the degree of Ph.D., University of Toronto (Canada), 1982.

'...by placing Kohlberg's psychological theory in the broader context of Lonergan's philosophy a product is obtained which is compatible with the traditional Western view of man's moral nature.' (*Author's Abstract*).

Graham, Jerry Dean. *The Love of Beauty*. Thesis for the degree of Master of Arts in Creative Writing, University of Alaska, Anchorage, 1996.

A collection of poems by Jerry Graham, S.J. 'exploring the depths of the human experience of beauty in search of its sacred dimension. The introduction to this collection presents a phenomenological and philosophical account of the poetic creative writing process based on the thought of Susanne Langer and Bernard Lonergan, S.J., and the prosodic theory of Paul Fussell.' (*Author's Abstract*).

Grover, Stephen. *God and the Absence of Evidence*. Thesis for the degree of Ph.D., University of Oxford (United Kingdom), 1987.

'Wittgensteinian basicism' sees belief in God as 'an unjustifiable cognitive claim constitutive of the religious language-game. But a Wittgensteinian epistemology rejects metaphysics as illusion, and grants belief in God a rationality only at the cost of sacrificing its objectivity. Demonstrations that a belief in God is presupposed in the assumption that the universe is intelligible (Lonergan, Meynell) fail because skepticism is not self-refuting. (*From author's Abstract*).

Hart, Donna Irene. *Towards a Normative Christian Theology of Expressionism*. Thesis for the degree of Ph.D., Concordia University (Canada), 1984.

Deals with 'the meaning of artistic expression in a full and Christianly normative sense. It makes use of the perspective of Bernard Lonergan throughout... It is an effort to elucidate the task of criticism in regard to artistic expression, and is a novel venture into the concrete operations required by Lonergan's detailing of the components of dialectic.' (*From author's Abstract*).

Hefling, Charles Clifford, Jr. *Lonergan on Development: 'The Way to Nicea' in Light of His More Recent Methodology*. Thesis for the degree of Ph.D., Joint Program Boston College and Andover Newton Theological School, 1982.

Aims to '(1) situate *The Way to Nicea*...within the ongoing development of his methodological thought, especially as it concerns the role of historical scholarship; (2) show the extent to which this book elucidates Lonergan's more recent work by implementing the program he outlines in *Method in Theology*; and (3) draw out some of the implications for contemporary Christian theology of his assessment of the early development of Trinitarian and Christological doctrine.' (*Author's Abstract*).

Hinojosa, Juan-Lorenzo. *Methodology in the Study of spirituality*. Thesis for the degree of Ph.D., Graduate Theological Union, 1984.

'Part I, a theoretical treatment, highlights the use Bernard Lonergan's method in theology can have for the study of spirituality. It also highlights certain deficiencies which would have to be ... corrected if his method is to be helpful in the study of spirituality.' (*Author's Abstract*).

Kingdon, Daniel. *Living in Conversation with Members of Religious Communities in Schools: Implications for Curriculum and Schooling*. Thesis for the degree of Ph.D., University of Alberta (Canada), 1997. Adviser: T. Carlson.

‘The research uses Bernard Lonergan’s theory of cognition and his method for arriving at truth in the human sciences.’ (*Author’s Abstract*).

Lilburn, Timothy Walter. *A Marx-Lonergan Dialogue on Human Development*. Thesis for the degree of M.A. in Philosophy, Gonzaga University, 1983.

Mahaney, Brian John. *The Religious Dimension of the Narrative and its Relation to the Appropriation of the Self with an Application to Ernest Hemingway’s ‘A Farewell to Arms.’* Thesis for the degree of Ph.D., The Catholic University of America, 1987.

‘This dissertation examines the mimetic function as one way of establishing criteria for a critical hermeneutics of religious discourse... Lonergan’s study of the self-appropriating knower, doer and lover helps to clarify what occurs to the subject when one is reconfigured by the mimetic narrative. Lonergan suggests criteria for a critical understanding of the role mimesis plays in cognitive, moral and religious self-transcendence which can be applied to a religious literary hermeneutic.’ (*Author’s Abstract*).

Maillet, Gregory. *‘Beyond a Common Joy’: Criticism and the Value of Shakespeare’s Romances*. Thesis for the degree of Ph.D. in Literature, University of Ottawa (Canada), 1996. Adviser: Irene R. Makaryk.

‘... how can literary critics “move closer to a true knowledge of the actual value” of Shakespeare’s romances? ... adopts the epistemology, metaphysics, ethics, and methodology of ... Lonergan.’ (*Author’s Abstract*).

McKenna, Marguerite Alice. *Liberation Theology Method and Lonergan’s Method of Theologizing: A Universal Experience of Conversion*. Thesis for the degree of Th.D., Graduate Theological Union, 1983.

‘[Lonergan’s] works provide a foundation for interdisciplinary works, for transcultural tasks. Lonergan unwittingly has given the poor, the uneducated a method that can verify and root their theology in the abstract, the theoretical and the universal.’ (*Author’s Abstract*).

O’Donnell, Dennis Joseph William. *Insightful Evaluation: The Development of a Theory for the Evaluation of Educational Administrators*. Thesis for the degree of Ph.D., Fordham University, 1983.

‘Insightful evaluation is based on the transcendental method of Bernard Lonergan, a method whose primary purpose is the discovery of authentic knowledge.’ (*Author’s Abstract*).

O’Neill, Una M. *The Function of Doctrines: A Study of the Positions of Selected, Contemporary Roman Catholic Theologians*. Thesis for the degree of Ph.D., The Catholic University of America, 1981.

‘... [T]he writings of four theologians whose work serves to identify and isolate the major issues are analyzed. These theologians are Bernard Lonergan, Karl Rahner, Gregory Baum and Edward Schillebeeckx... In Lonergan’s treatment doctrines function constitutively as the expression of a set of meanings, rooted in God’s self-revelation, which inform individual and community Christian living.’

Padberg, Robert J. *The Soulful Psychotherapist: A Heuristic Study (Spiritual, Goodness, Companionship)*. Thesis for the degree of Ph.D., The Union Institute, 1995. Adviser: John A. Tallmadge.

‘... investigates spirituality in the personal and professional lives of twelve psychotherapists. The term “soulful” is defined, integrating a holistic Biblical ontology and the relational epistemology of Bernard Lonergan. The method is heuristic, following the frameworks of Lonergan and Clark Moustakas.’ (*Author’s Abstract*).

Painter, Rebecca Miriam. *Attending to Evil: Fiction, Apperception, and the Growth of Consciousness*. Thesis for the degree of Ph.D., New York University, 1998. Adviser: Laurence S. Lockridge.

‘...explores the subtleties and apperception of evil--by characters and readers in novels by Iris Murdoch, Margaret Atwood and Alice Walker... Evil is herein defined by combining the views of Nel Noddings (*Women and Evil*, 1989), Bernard Lonergan (*Insight*, 1957) and Joseph H. Berke (*The Tyranny of Malice*, 1988)... Lonergan elucidates the evil inherent in avoiding insight or the full use of intelligence, by individuals and societies.’ (*Author’s Abstract*).

Partisano, Christine. Development and Implementation of a Reflection Process for Ministerial Education/Formation Based on Lonergan’s ‘Method’ and Erikson’s Life Cycle. Thesis for the degree of D.Min., The Catholic University of America, 1983.

‘...an integrated view of ministers as persons and persons as ministers based on Bernard Lonergan’s *Method in Theology* and Erik Erikson’s developmental studies of identity and life-cycle.’ (*Author’s Abstract*).

Raschko, Michael B. The Ontological Roots of the Relationship of Religion and Culture in the Thought of Paul Tillich, Karl Rahner, and Bernard Lonergan. Thesis for the degree of Ph.D., The University of Chicago, 1982.

Sweeney, Kathleen Maura. *Exploring Our Spiritual Journey: A Process of Theological Reflection and Discernment on Our Spiritual Journey*. Thesis for the degree of D.Min., United Theological Seminary, 1993. Advisers: Harriet Miller and Howard Snyder.

‘...an eight week program which enables the laity to reflect on the changes in the Church and the changes in their lives in a context of prayer and Christian community. The program process [is] based on the theology of Bernard Lonergan.’ (*Author’s Abstract*).

Tengan, Andrew. Search for Meaning as the Basic Human Motivation: A Critical Examination of Victor Emil Frankl’s Logotherapeutic Concept of Man. Thesis for the degree of Ph.D., Pontificia Universitas Gregoriana, 1995. Adviser: Paolo Valori.

‘... examines the philosophy of man behind logotherapy with particular reference to man’s search for meaning. It engages certain aspects of Frankl’s assumptions in critical dialogue with Kant, Scheler and Lonergan.’ (*Author’s Abstract*).

Tye, William Lowell. The Praxis of Lonergan’s Method for Pastoral Theology: A Study of Self-Affirmation: A Conversion Process in Counseling Christian Homosexuals. Thesis for the degree of Ph.D., 1982.

‘...a methodology for pastoral theology which relies on the intentional analysis of Lonergan’s empirical theological method ... the development of a model for pastoral counseling of the Christian homosexual person which sees as its goal an authentic self-love which results in love of others and love of God... offers a paradigm for the praxis of theology which loves much and supplies a base for the movements of conversion.’ (*Author’s Abstract*).

Williams, Kenneth Charles. Incarnation and Immanence: *The Doctrine of the Incarnation in Recent Anglican Theology*. Thesis for the degree of Ph.D., Boston College, 1983.

‘[I]n agreement with Bernard Lonergan and Frederick Crowe, and in disagreement with [Eric] Mascall and Jean Galot, I argue that the distinction between existence and essence provides the most conducive framework in which to conceive the *vere deus* and the *vere homo* of the person of Jesus Christ.... I offer a constructive defense of the full divinity and the full humanity of the person of Jesus Christ.’ (*Author’s Abstract*).

Publications

Loneragan, Bernard. 'Cognitional Structure' (Chinese translation by Xu Changfu). *Journal of Chengdu University: Social Science* (Chengdu, China). Year 2001, Issue 2, pp. 4-10.

Loneragan, Bernard. 'The Notion of Sacrifice' (translation by Michael Shields from Latin) and 'Appendix: Three Drafts on the Idea of Sacrifice.' *METHOD: Journal of Lonergan Studies* 19:1 (Spring 2001) 3-28 and 29-34.

Anderson, Bruce. 'Foreign Trade in the Light of Circulation Analysis.' *The Journal of Macrodynamical Analysis*, vol. 1, no. 1 (Summer 2001) 9-31.

Braxton, Edward K. 'Theological Method, the Joint Declaration on the Doctrine of Justification by Faith, and the Work of Ecumenical Theologians.' *Mid-Stream* 40 (Jan/April, 2001) 177-195.

'My remarks will be under five heading. I. Lonergan's Theological Methodology and the Pivotal Role of Dialectic, II. From Dialectic to Foundations: The Centrality of Conversion, III. Community Constituted by Common Meaning, IV. The Three Contexts of Theology, V. Concluding Observations: The Importance of "Communication" and Dominus Jusus (pp. 179-9).

Brown, Patrick . 'System and History in Lonergan's Early Historical and Economic Analysis.' *The Journal of Macrodynamical Analysis*, vol. 1, no. 1 (Summer 2001) 32-76.

Burrows, William R. 'Lent as a Time for Going Deeper.' *The Living Pulpit* 9/1 (Jan.-Mar. 2000) 16-17.

'What Lonergan maintains is that God is met not "out there" but within, as the Spirit breathes within (Rom 5:5). A worthy goal for Lenten preaching is helping one's congregation learn to listen to that inner voice, thus dying to illusion and the search for false security' (p. 16).

Carley, Moira T. 'Creativity and Consciousness: Can It Be Learned?' *Studies* (Dublin) 90 (August 2001) 188-96.

Part 2 is on James Joyce, Parts 3 and 4 are on Lonergan.

Doran, Robert M. 'Intelligentia fidei in De Deo Trino: Pars Systematica: A Commentary on the First Three Sections of Chapter One.' *METHOD: Journal of Lonergan Studies* 19:1 (Spring 2001) 35-83.

Fennell, William O. 'Lonergan, Bernard Joseph Francis.' *The Canadian Encyclopedia Year 2000 Edition* (Toronto: McClelland & Stewart Inc., 1999) 1366.

Unchanged from 1985 edition.

Finamore, Rosanna. 'Il volto diveniente: Processo umano e autenticazione, secondo B. Lonergan.' *Gregorianum* 82 (2001) 435-56.

Frohlich, Mary. 'Spiritual Discipline, Disciple of Spirituality: Revisiting Questions of Definition and Method.' *Spiritus* 1:1 (2001) 65-78.

Relies on Lonergan for discussion of interiority.

George, Michael. 'Developing an Explanatory Theory of Imagination and Ethics.' *Synthesis Philosophica* (Zagreb) 26:2 (1998) 577-94.

From the abstract: 'The paper will look briefly at the general problematic in the area of ethics, examine Lonergan's ethical framework, and then suggest some structural features of how imagination diversely interacts with the processes of ethical deliberation.'

Kochuthara, Thomas. *Dialogue and Liberation: Indian Theology between the Local and the Global* (New Delhi: Intercultural Publications, 2001).

Proposes an integration of theologies of knowledge (represented by Lonergan, Rahner, Teilhard de Chardin, Metz and Moltmann), of justice (represented by Latin American, Black, and Asian theologies of liberation) and of worship (represented by the Byzantine and the Saint Thomas Christians traditions).

Madigan, Patrick. 'Lonergan and the Completion of American Philosophy.' *METHOD: Journal of Lonergan Studies* 19:1 (Spring 2001) 85-100.

Mascall, E[ric] L[ionel]. *He Who Is: A Study in Traditional Theism*. London: Darton, Longman & Todd (Libra Books), 1966.

"Had space permitted, I should have liked to include a full discussion of Bernard Lonergan's brilliant but heartlessly monumental work *Insight* (1957), which places the notion of intuition on the broadcast basis and applies it to every conceivable branch of human thought; I can only refer the reader to my review of it in *Theology* of February 1958 and to the issue of *Continuum* of Autumn 1964, which is wholly devoted to Lonergan's life and work." (viii.)

Mascall, E[ric] L[ionel]. *The Openness of Being: Natural Theology Today*. Gifford Lectures in the University of Edinburgh 1970-1971. Philadelphia: The Westminster Press, 1971.

Contains a discussion of Lonergan and several other references to him.

Mason, Thérèse. 'A Woman of Common Sense Addresses the High Culture.' *METHOD: Journal of Lonergan Studies* 19:1 (Spring 2001) 101-11.

McPartland, Thomas J. *Lonergan and the Philosophy of Historical Existence*. (Eric Voegelin Institute Series in Political Philosophy) Columbia, Missouri: University of Missouri Press, 2001.

Relates Lonergan's work to existentialist themes and to the work of Eric Voegelin. Argues that Lonergan illuminates what seem to be quite alien topics: reason as religious experience, the anxiety of existence, the existential roots of bias, and mythopoesis and mystery. A remarkable parallel to the philosophy of history of Eric Voegelin.

McShane, Philip. 'Undermined Macrodynamical Reading.' *The Journal of Macrodynamical Analysis*, vol. 1, no. 1 (Summer 2001) 77-100.

Mealey, Mark T. 'Lonergan's Notion of Speculative Theology in His Dissertation on *GRATIA OPERANS*, in Comparison with the Notions of Method in *Method in Theology*.' *METHOD: Journal of Lonergan Studies* 19:1 (Spring 2001) 113-41.

METHOD: Journal of Lonergan Studies 19:1 (Spring 2001).

See, in this issue of the *Newsletter*, articles listed under B. Lonergan, R. Doran, P. Madigan, T. Mason, M. Mealey, N. Plants, and M. Shields.

Paikada, Mathew. *Indian Theology of Liberation as an Authentic Christian Theology: Hermeneutical and Theological Perspectives on Dialogue, Inculturation and Liberation* (New Delhi: Intercultural Publications, 2000).

Uses Lonergan "to establish theology as the theory of God-man encounter." Chs. 6-9 are entitled, "Sources of Inspiration for an Indian Theology of Liberation," "From God-Talk to Praxis: Towards an Indian Hermeneutics," "Religio-Cultural Pluralism, Inculturation and Beyond," and "An Indian Christian Theology: Characteristics and Perspectives."

Plants, Nicholas. 'Lonergan and Taylor: A Critical Integration.' *METHOD: Journal of Lonergan Studies* 19:1 (Spring 2001) 143-72.

Pyeon, Hee-Seon. 'B. Lonergan's Hauptwerk *Insight: A Study of Human Understanding*' (in Korean). *Sinhak Jonmag* (Daegun College, Kwangju, S. Korea) no. 130 (2000) 95-107. (Information from *Theologie im Kontext*.)

Roy, Louis. *Transcendent Experiences: Phenomenology and Critique*. Toronto: University of Toronto Press, 2001.

xiv, 219 p. 24 cm. Ch. 8 (pp. 125-41 and notes, pp. 203-6) is on Maréchal, Rahner, and Lonergan. Note: This is a new work in English, not a translation of Roy's recent book, *Le sentiment de transcendance, expérience de Dieu?*, for which see LSN 22/2.

Sauer, James B. *A Commentary of Lonergan's Method in Theology*. Edited by Peter L. Monette and Christine Jamieson. Published by the Bernard Lonergan Web Site.

It can be ordered at: <http://www.lonergan.on.ca/sauer/commentary.htm>. The price is \$22.00 (CAN) and this includes a 3.5" disk containing an Adobe Acrobat version of the *Commentary* for easy term searching.

Schepers, Maury. 'An Integral Spirituality of the Paschal Mystery.' *New Blackfriars* 282-90.

On two laws: Law of the Cross and Law of the Resurrection. Note 1, p. 290, acknowledges help of Lonergan's unpublished supplement to his *De Verbo incarnato*.

Shea, John B. 'Prophets of Pantheism.' *Social Justice Review*, 91 (July/August 2000) 119-122.

Highly critical of Teilhard and Lonergan. Lonergan 'failed to distinguish between spirit and psyche' (120); his 'notions in regard to the origin of human spirit are problematic' (120); [n]either Teilhard nor Lonergan appear to have believed in the fall or the redemption' (121); the philosophy of Teilhard and Lonergan 'is frankly Pelagian' (121-22); Lonergan holds that the state of the Church is similar to the state the Jews were in at the time of Christ, when 'the chair of Moses was occupied by the scribes and pharisees' (122); and neither Teilhard nor Lonergan 'seem to realize that God does not exist *in time*' (122). In short, the teaching of Teilhard and Lonergan 'contradicts the Judeo-Christian revelation' (122). They are false prophets who will lead astray, if possible, even the elect.

Shields, Michael G. 'The Notion of Sacrifice: Translator's Introduction.' *METHOD: Journal of Lonergan Studies* 19:1 (Spring 2001) 1-2.

Shute, Michael. 'Introduction: The Journal of Macrodynamic Analysis.' *The Journal of Macrodynamic Analysis*, vol. 1, no. 1 (Summer 2001) 3-8.

Spitzer, Robert J. 'Proofs for the Existence of God, Part I: A Metaphysical Argument.' *International Philosophical Quarterly*, XLI/2 (June, 2001) 161-181.

Explicit reference to Lonergan at the beginning: 'This [argument for the existence of God] attempts to incorporate three seminal insights from 20th century thought into the seminal insights of Plato, Aristotle, Augustine, Thomas, and their interpreters. The first insight is from Bernard J.F. Lonergan, who views "causality" as "an ontological fulfillment of a conditioned reality's conditions"' (161).

Spitzer, Robert J. 'Proofs for the Existence of God, Part II.' *International Philosophical Quarterly*, XLI/3 (September, 2001) 305-331.

'The third proof [presented in the article], inspired by Bernard Lonergan, shows the necessity of an ultimate Cause which cannot have any restrictions or conditions on its intelligibility' (305).

Vazhapilly, Sebastian, SJ. "Theological Method: Relating Theology and Common Sense." *Vidyajyoti: Journal of Theological Reflection* 65 (2001) 677-689.

Vélez C., Olga Consuelo. *Bernard Lonergan y el método teológico*. Bogota: Universidad Javeriana, 2001.

Vélez C., Olga Consuelo. *El método teológico*. Bogota: Universidad Javeriana, 2001.

Xu Changfu: see Lonergan, 'Cognitive Structure,' above.

Reviews

Lonergan, Bernard. *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas*. See 21:2/01.

Ormerod, Neil. *Pacifica* 14 (2001) 220-22.

Brown, Phillip J. *Canon 17 CIC 1983 and the Hermeneutical Principles of Bernard Lonergan*. See 21:4/01.

Andrés, Domingo J. *Commentarium pro religiosi et missionariis* 82 (2001) 234.

Conn, Walter E. *The Desiring Self: Rooting Pastoral Counseling and Spiritual Direction in Self-Transcendence*. See 20:4/01

McDargh, John. *Horizons* 27 (2000) 215-16.

Crysdale, Cynthia S.W. *Embracing Travail: Retrieving the Cross Today*. See 20:3/99/01.

Doval, Alexis. *Horizons* 27 (2000) 193-95.

Mayeski, Marie Anne. *Journal of Hispanic-Latino Theology* 8:3 (2001) 75-78.

Moloney, Raymond. *The Knowledge of Christ*. See 21:4/00/01

Endean, Philip. *Priests & People* 15 (2001) 291-92.

Kinnear, Malcolm. *Theology* 104 (2001) 286-87.

McDowell, John C. *International Journal of Systematic Theology* 3 (2001) 220-22.

Roy, Louis. *Le Sentiment de Transcendance: Expérience de Dieu?* See 22:2/01.

Hort, Bernard. *Revue de Théologie et de Philosophie* 133 (2001) 99.

Dissertations & Theses

Colorado, Germán José Hernández. *Hacia la certeza moral desde la propuesta metodológica lonerganiana*. Thesis for master's degree in theology, Universidad Javeriana, Bogota, 2001. Director: Mario Gutiérrez Jaramillo (see *Theologica Xaveriana* 51:1 (2001, # 137) 124.

Duggan, John Francis. *Multireligious Experience and Pluralist Attitude: Raimon Panikkar and his Critics*. Thesis for the degree of PhD, University of St. Michael's College (Canada) 2000. Adviser: Ovey Mohammed.

'The third part of the dissertation [Chaps. 6 and 7]_present[s] contrasting understandings of and judgments on Panikkar's approach to religious pluralism_ The seventh chapter is a presentation of the concurring views of Bernard Lonergan and others' (*Author's Abstract*).

Hartzler, Joseph A. *We Beg to Differ: The Roman Catholic Church in the United States as a Public Church (Bernard Lonergan)*. Thesis for the Degree of PhD, University of St. Michael's College (Canada) 2000. Adviser: Margaret O'Gara.

'The fourth and final chapter demonstrate how Bernard Lonergan is a resource for the public church' (*Author's Abstract*).

Publications

Loneragan, Bernard. *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism* (Collected Works of Bernard Lonergan, 18). Edited by Philip J. McShane (with his 'Introduction,' xvii-xxiv). Toronto: University of Toronto Press, 2001.

xxiv, 419 p. The lectures of 1957, supplemented by 'Loneragan's Lecture Outlines' (Part Two), and several Appendices.

Loneragan, Bernard J.F. 'Guarigione e creatività nella storia.' *La Civiltà Cattolica* 2001 III (492-504). Translation and presentation of 'Healing and creating in history' by Natalino Spaccapelo and Michele Tomasi.

Anderson, Bruce. 'Foreign Trade in the Light of Circulation Analysis.' *The Journal of Macrodynamical Analysis* 1:1 (Summer 2001) 9-31.

Brown, Patrick. 'System and History in Lonergan's Early Historical and Economic Manuscripts.' *The Journal of Macrodynamical Analysis* 1:1 (Summer 2001) 32-76.

Crowe, Frederick E. 'Stare at a Triangle,' *METHOD: Journal of Lonergan Studies* 19:2 (Fall 2001) 173-180.

Dadosky, John D. 'Returning to the Religious Subject.' *METHOD: Journal of Lonergan Studies* 19:2 (Fall 2001) 181-202.

Lamb, Matthew L. 'Wisdom, Faith and Reason in St. Thomas Aquinas: The Challenge of John Paul II's *Fides et Ratio*.' *Fides Quaerens Intellectum: A Journal of Theology, Philosophy & History* (Franciscan University, Steubenville, OH) 1:1 (Summer 2001) 155-81.

Hughson, Thomas. 'Public Catholicism: An American Prospect.' *Theological Studies* 62:4 (December 2001) 701-729.

Relies on Lonergan for an 'empirical principle' for positioning Catholicism as a civil constituency for racial, social and environmental justice. Critiques 'Catholic imagination,' and 'Catholic ethic' as ambivalent in this regard.

McShane, Philip. 'Elevating *Insight*.' *METHOD: Journal of Lonergan Studies* 19:2 (Fall 2001) 203-229.

McShane, Philip. 'Undermined Macrodynamical Reading.' *The Journal of Macrodynamical Analysis* 1:1 (Summer 2001) 77-100.

METHOD: Journal of Lonergan Studies 19:2 (Fall 2001)

See, in this LSN issue, articles by F. Crowe, J. Dadosky, P. McShane, P. Templeman, M. Vertin

Muratore, Saturnino. '"Probabilità emergente" e il principio antropico cosmologico.' *La Civiltà Cattolica* 2001 III 518-24.

Ogilvie, Matthew C. 'Children of a White God: A Study of Racist "Christian" Theologies.' *The Human Nature Daily Review* (Articles, papers, news, and reviews with free access) 1 (2001), 27 pages.: <http://human-nature.com/nibbs/01/ogilvie.html>

Some references to Lonergan on culture, hermeneutics, etc., pp. 6, 15-16, 22.

Ogilvie, Matthew C. *Faith Seeking Understanding: The Functional Speciality "Systematics" in Bernard Lonergan's Method in Theology*. Marquette University Press, 2001.

Material on the book can be found at <http://people.myoffice.net.au/~ogilvie/fsu/fsu.htm>. It's also the 'pick of the week' on the Lonergan website: <http://www.loneragan.on.ca/>

Ormerod, Neil. 'The Psychological Analogy for the Trinity: At Odds with Modernity.' *Pacifica* 14:3 (October 2001) 281-94.

Reviews the role of the psychological analogy in the work of Aquinas and argues that the analogy embeds certain philosophical positions deeply at odds with modernity and post-modernity.

Ormerod, Neil. 'Dominus Iesus A Theological Commentary.' *Australasian Catholic Record* 78/4 (2001) 442-453.

An analysis of the document *Dominus Iesus*. Suggests that Lonergan's distinction between faith and beliefs could have resolved some of the tensions in the document.

Rixon, Gordon A. 'Bernard Lonergan and Mysticism.' *Theological Studies* 62 (2001) 479-97.

Sauer, James B. *A Commentary on Lonergan's Method in Theology*. Edited by Peter L. Monette and Christine Jamieson. The Lonergan Web Site www.lonergan.on.ca Ottawa 2001.xix, 361 p.

Shute, Michael. 'Introduction: The Journal of Macrodynamic Analysis.' *The Journal of Macrodynamic Analysis* 1:1 (Summer 2001) 3-8.

Templeman, Paul. "Clearing the Ground: How to Think about Realism and Antirealism." *METHOD: Journal of Lonergan Studies* 19:2 (Fall 2001) 231-252.

The Journal of Macrodynamic Analysis 1:1 (Summer 2001).

See, in this issue of the *Newsletter*, articles listed under B. Anderson, P. Brown, P. McShane, and M. Shute. The initial idea for the name of the journal 'derives from the title chosen for volume 15 of the *Collected Works of Bernard Lonergan*. ... While our debt to Lonergan's genius is clear, we have avoided using Lonergan's name in the journal title ... Lonergan, like Galileo before him, developed a method. We do not call scientific method "Galilean method," so it made sense to continue that tradition' (p. 4).

The Lonergan Research Institute Bulletin 16 (September 2001), ed. Robert M. Doran.

With photo of Rahner and Lonergan (together at Toronto Congress of 1967), and news of Archives, Finances, Staff, and Collected Works. Plus announcement of Project 2004, for centennial of Lonergan's birth.

Vertin, Michael. 'Transcendental Philosophy and Linguistic Philosophy.' *METHOD: Journal of Lonergan Studies* 19:2 (Fall 2001) 253-280.

Wallbank, Phyllis. 'The Philosophy of International Education,' *Divyadaan: Journal of Philosophy and Education* 12/2 (2001) 193-209.

An edited version of a lecture Phyllis gave at the First International Lonergan Workshop, Rome, 7-11 May 2001

Reviews

Lonergan, Bernard. *Grace and Freedom: Operative Grace in the Thought of Saint Thomas Aquinas*. See 21:2/1.

Liddy, Richard M. *Theological Studies* 62 (2001) 621-23.

Andrade, Barbara. *Dios en medio de nosotros: Esbozo de una teología trinitaria kerygmática*. See 21:3/01.

Neira, Germán. *Theologica Xaveriana* 51 (2001), no. 138, pp. 295-97.

Brown, Phillip J. *Canon 17 CIC 1983 and the Hermeneutical Principles of Bernard Lonergan*. See 21:4/01.

Kowal, Wojciech. *Studia Canonica* 35 (2001) 223-25.

Coelho, Ivo. Hermeneutics and Method: The 'Universal Viewpoint' in Bernard Lonergan. See 22:1/1.

Heiser, W. Charles. *Theology Digest* 48 (2001) 263.

Coffey, David M. Deus Trinitatis: The Doctrine of the Triune God. See 21:4/1.

Medley, Mark. *Interpretation* 55:4 (2001) 442, 444.

Crowe, Frederick E. *Three Thomist Studies*. See 21:3/1.

Dodd, Michael J. *Theological Studies* 62 (2001) 653.

Melchin, Kenneth R. Living with Other People: An introduction to Christian ethics based on Bernard Lonergan. See 19/98/31

Williams, Kathleen. *Pacifica* 14 (October 2001) 339-41.

Dissertations & Theses

Brodie, Ian. *Bernard Lonergan's Method and Religious Studies: Functional Specialization and the Academic Study of Religion*. Thesis for M.A. in Religious Studies, Memorial University of Newfoundland. Advisor: Michael Shute.

Mendoza, Fe Teresita. *Authenticity in the Thought of Bernard Lonergan: Forming Basic Ecclesial Communities towards Interreligious Dialogue*. Thesis for the degree of STD, Gregorian University, 2001. Advisor: Arij A. Roest Crolius.

Publications

Lonergan, Bernard. *Il Metodo in Teologia*. 3rd edition of the Italian translation. Rome: Città Nuova, 2001. Preface to this edition by Natalino Spaccapelo and Saturnino Muratore (pp. 11-13), and Presentation of the Italian Edition by Giovanni Sala (pp. 15-25) in which he explains the slight changes from the 1st Italian edition.

462 p. 22 cm. Note that though the Italian team calls this no. 12 in the Italian Collected Works, it is not based on no. 12 in the English series, which has not yet been published. (An entry in the Preface, p. 11, indicates that there was a 2nd edition of the Italian in 1978; we will try to get more information on this volume.)

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Verily, a new *compendium theologiae* with Lonergan's language and ideas showing throughout.

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Okó, Dariusz. 'Metoda transcendentálna i samo-korygujący się proces uczenia w ujęciu Bernarda Lonergana.' *Logos i Ethos* 1:8 (2000) 111-35.

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Sala, Giovanni B. `Die "gratia creata"ein philosophisches Argument zum Beweis ihrer Existenz.' *Forum Katholische Theologie* 17 (2001) 241-69.

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Spaccapelo, Natalino. *Fondamento e Orizzonte: Scritti di Antropologia e Filosofia*. Rome: Armando, 2000. A collection of 12 papers, many of them not previously published.

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Stollenwerk, Daniel J. `Supernatural Descendent: Development and the Symbol of the Cross.' *Science et Esprit* 53 (2001) 375-80.

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Crowe, Frederick E. 'The Dynamics of Spirit-Body Communication.' *Josephinum Journal of Theology* 9:1 (Winter/Spring 2002) 95-107.

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McAlpin, Kathleen. 'Conversion: A Summons from the Word of God.' *Review for Religious* 61:1 (January/February 2002) 39-50.

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- Lawrence, Fred. 'Editor's Note.' *Loneragan Workshop* 17 (2002) iii-vi.
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Mansini, Guy. 'Henri de Lubac, the Natural Desire to See God, and Pure Nature.' *Gregorianum* 83: 1 (2002) 89-109.

Useful discussion, with reference to Lonergan on p. 98.

Molnar, Paul D. 'Deus Trinitas: David Coffey on the Trinity.' *Irish Theological Quarterly* 67:1 (2002) 33-54.

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Purcell, Brendan. 'Reflections on evolution in the light of a philosophical biology.' *Thomas Aquinas: Approaches to Truth, the Aquinas Lectures at Maynooth 1996-2001*. Ed. James McEvoy and Michael Dunne. (Dublin: Four Courts Press Ltd, 2002) 77-113.

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Aitken, Wendy Ann Jewkes. *Storytelling and Conversation in Children*. MA Thesis, Concordia University (Canada), 2001. Adviser: Christine Jamieson.

'This thesis explores storytelling and its use in conversion in children.' Uses Lonergan's threefold conversion: intellectual, religious and moral.

Balinski, Marek Pawal. *Self-affirmation and the ultimate ground of knowledge in Lonergan's 'Insight': An interpretation*. Ph.D Thesis in Philosophy, University of Toronto. Adviser: Michael Vertin.

'The purpose of my dissertation is twofold. First of all, I seek to clarify Lonergan's argument for grounding the act of self-affirmation. This clarification in turn enables me to achieve the second purpose of my dissertation, namely, to strengthen the case for the soundness of the epistemic grounding, transformation, and unification of knowledge that Lonergan proposes in *Insight*.'

Hogan, Edward M. *Whether Theology Is a Science?* Ph.D. Thesis in Theology, Boston College, 2001. Adviser: Charles C. Hefling, Jr.

John Polkinghorne and Bernard Lonergan 'share the question: do Christian theology and the natural sciences (focusing on physics as an exemplar) follow the same method? If they do not, as per Lonergan, then how can theology claim to be a rational discipline? If they do, as per Polkinghorne, then how can theology claim any empirical grounds for speaking of a God who transcends the world?'

King, Jason Edward. *The role of feelings in decision-making according to Bernard Lonergan*. Ph.D. Thesis, The Catholic University of America, 2001. Adviser: Cynthia Crysedale.

'Based on this research, I make three conclusions about Lonergan's thinking on feelings and their role in decision making. First, feelings establish people's dispositions. Second, feelings provide the momentum of intentional consciousness. Finally, feelings play a constitutive role in knowing value.'

Lynch, Timothy Joseph. *Aquinas, Lonergan and the a priori*. Ph.D. Thesis, Queen's University of Belfast (Northern Ireland), 2001.

'This thesis brings together a number of papers published by the candidate since 1994... While the influence of Aquinas and Lonergan is dominant throughout, the pieces constitute an attempt to vindicate and to amplify the Leibnizian suggestion that the intellect itself makes its own contribution to knowledge.'

Markwell, Hazel. *The Role of Feelings in Informed Consent: An Application of Bernard Lonergan's Work on Feelings*. Ph.D. Thesis, 2001. Director: Dr. Huberty Doucet.

Publications

Loneragan, Bernard. 'Analysis of Faith.' *Method: Journal of Lonergan Studies* 20/2 (2002) 125-54.

Loneragan, Bernard. 'Philosophy of Education' Toronto: Lonergan Research Institute, 2003. Twenty audio compact discs, CD 191-210, of lectures delivered at Xavier University, Cincinnati, August, 1959.

Anderson, Bruce. 'Basic Economic Variables.' *Journal of Macrodynamical Analysis* 2 (2002) 37-60.

'When I lectured on Lonergan's economic writings...people asked me the same question: What's the big deal about Lonergan's economics? How does it differ from mainstream economics? What's Lonergan's solution to poverty? This paper is a move towards answering these questions.' Available online at <http://www.mun.ca/jmda/vol2/variables.pdf>

AUSTRALIAN LONERAGAN WORKSHOP II. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002.

See, in this issue of the Newsletter, articles listed under P. Beer, P. Burley, T.V. Daly, A. J. Kelly, J. Little, J. Mackinnon, and M.C. Ogilvie.

Beards, Andrew. 'The Philosophies of Religion of Bertrand Russell and Anthony Flew.' *Theos, Christos, Anthropos: A Compendium of Modern Philosophical Theology*. Ed. Roy Varghese (New York: Peter Lang, 2000:).

Beer, Peter. 'Did Jesus Have Faith in God?' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 120-34.

'In our inquiry we will draw mainly upon Lonergan's insights on this point in his *De Verbo Incarnato*.'

Beer, Peter. 'The Redemptive Vicarious Suffering of Christ: An Inquiry.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 135-50.

'This paper seeks some minimal but fruitful understanding of how Lonergan's notion of satisfaction contributes to his concept of the Law of the Cross as found in his inquiry in the *De Verbo Incarnato*.'

Beer, Peter. 'Religious Experience and God's Call to Prayer.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 92-119.

'I propose in this paper to show that Lonergan's understanding of actual grace and of experience offer us a theological systematic framework of gaining some fruitful understanding of God's relating with us and of our relating with God, both in our lives and especially in prayer.'

Beer, Peter. 'Trent's Eucharist Today.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 75-91.

'I wish to explore but one aspect of tridentine eucharistic teaching from a new viewpoint gained from my effort to study Bernard Lonergan's achievement in systematic theology.'

Beshear, Beth. 'The Problem of Desire in Human Knowing and Loving: Lonergan's Contribution to a Solution.' *Method: Journal of Lonergan Studies* 20/2 (2002) 155-73.

'Does desire impede or aid human beings in living ethically? Does desire need to be eliminated, ignored, limited, redirected, transformed, or liberated in order for human beings to live responsibly?...In *Insight* Lonergan develops some distinctions that could shed light on these issues.'

Bretz, Michael. 'Emergent Probability - A Directed Scale-Free Network Approach to Lonergan's Generic Model of Development,' *InterJournal*, Article #531 (Dept. of Physics, University of Michigan Ann Arbor, MI, 48109).

InterJournal is an on-line archival refereed journal of the New England Complex Systems Institute. See <http://www.interjournal.org/>. Use the search function for either 'Bretz' or '531' (article number).

Brown, Patrick. 'Reply to Fred Crowe's Note on "The History That is Written."' *Journal of Macrodynamical Analysis 2* (2002) 125-52.

'By formulating more explicitly and expansively the grounds on which I disagree with Crowe, I hope with his help to identify an important element in Lonergan's thinking on history and to advance the state of the question concerning it.' Available online at <http://www.mun.ca/jmda/vol2/reply.pdf>

Bruno, Francesco and Cattaneo, Enrico. 'La teologia a partire dall'esperienza di fede.' *Rassegna di Teologia* 42 (2001) 592-603.

Burley, Peter. 'Ethical Notions Conditioning Lonergan's Economics.' In *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 24-30.

'...Lonergan was strongly interested in human development. So even a preliminary interpretation of the ethical notions conditioning his economics should advert to the fact that his ethical thinking has normally been considered to have undergone important development during a long break in his career-long labours in economics.'

Burley, Peter. 'Lonergan and Interest Rates.' In *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 61-67.

'There was a strong and persistent teaching in the Judeo-Christian tradition...that any taking of interest was usurious... The Section on Circuit Acceleration of Lonergan...cites an obviously progressive development that laws against usury (were) attacked in the ensuing commercial and industrial revolutions! How are we to understand this contradiction? This present paper is concerned to answer this question in terms of a von Neumann model representation of the Lonergan production model.'

Burley, Peter. 'A 3-Level Lonergan Von Neumann Model.' In *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 68-74.

'This paper considers a two-tool Lonergan generalization of the lagged technical accelerator production function model, i.e.: $C_{t+1}=k_1K_{1t}$, $K_{1t+1}=k_2K_{2t}$, $K_{2t+1}=k_3K_{2t}$.'

Byrne, Patrick H. 'Lonergan's Retrieval of Aristotelian Form.' *American Catholic Philosophical Quarterly* 76/3 (2002) 371-92.

'Lonergan's written reflections on the notion of form span almost thirty years... This article first presents an account of the mature, Insight stage of Lonergan's notion of form. It then shows how Lonergan arrived at this position.... It concludes with some remarks in response to a criticism of Lonergan...according to which Lonergan's effort to ground philosophy in self-appropriation rather than metaphysics condemns him to a subjectivist or idealist position.'

Carley, Moira T. 'Teaching and Learning.' *The Globe and Mail*, Toronto, February 4th, 2003: A18.

Crowe, Frederick E. 'History That Is Written: A Note on Patrick Brown's "System and History."' *Journal of Macrodynamical Analysis 2* (2002) 115-24.

'...when toward the end of his [Brown's] article he challenges a position I had taken some years ago, I can only welcome the opportunity to return to the question.' Available at <http://www.mun.ca/jmda/vol2/written.pdf>

Crowe, Frederick E. 'Lonergan at the Edges of Understanding.' *Method: Journal of Lonergan Studies* 20/2 (2002)175-98.

'I find that my secondhand acquaintance with postmodernism has raised new questions on Lonergan, or new aspects of old questions, that I had not previously considered. I propose to consider some of them here...'

Danna, Valter. 'Lo sviluppo della nozione di scienza in Bernard Lonergan.' *Rassegna di Teologia* 42 (2001) 731-43.

Daly, Thomas V. 'Exercises in Responsibility: St Ignatius' Mediation of Morality.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 8-23.

Treats 'the importance of exercises in Lonergan's philosophy,... the importance of exercises in St Ignatius' spirituality,...Ignatius' exercises in responsibility, ...decision-making within the retreat itself,... mediation in these exercises and in Lonergan,...the mind's minder,...basic education in morality, and... enrichment of all this by further mediation.'

Daly, Thomas V. 'Metaphysics.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 1-7.

'[Metaphysics] unifies and organizes all we know through descriptive and explanatory science, all that is known or constituted through the practical familiar knowledge of common sense.'

Doran, Robert M. 'Lonergan Research Institute: Preparing for 2004.' *Jesuits: Yearbook of the Society of Jesus, 2003*. Rome: General Curia of the Society of Jesus, 2003.

Duggan, John F. 'Vision of the Divine in an Anishinabe Catholic Community.' *Studies in Religion/Sciences Religieuses* 30:3-4 (2001) 408-12.

'My studies of the philosophical and theological writings of Bernard Lonergan ...have convinced me that there was a religious dimension to the human person that could be related to other dimensions of human consciousness but could not be reduced to them.'

Gelpi, Donald L. *The Firstborn of Many: A Christology for Converting Christians*, 3 vol. Milwaukee, Wisconsin: Marquette University Press, 2001.

Author says he espouses a 'contritely fallibilistic, Peircean logic' (p. 8). Although influenced by Lonergan, he now finds Lonergan's method wanting (see, for example, pp. 10-11, 40-41). Still, he allows for some 'convergence' between Peirce and Lonergan (see p. 82). Chapter 3 of vol. 1, titled, 'Foundational Theology and the RCIA' (pp.90-114) deals extensively and critically with Lonergan. Thus, in one place he remarks: '...had Lonergan studied the philosophy of C.S. Peirce and of Josiah Royce, he would have realized that the pragmatic "turn to the community" provides a better grounding for a theology of conversion than does the "turn to the subject" ' (p. 103).

Hefling, Charles. 'Method and Meaning in *Dominus Iesus*.' *Sic et Non: Encountering Dominus Iesus*. Ed. Stephen J. Pope and Charles Hefling. Maryknoll, New York: Orbis Books, 2002, 107-23, 187-89.

Argues that the foundations of *Dominus Iesus* are classicist, remaining with what Lonergan calls 'foundations in the simple manner,' and that the systematics [in the document] is minimal and so [the document] undermines its own credibility.

Himes, Michael J. 'Reading the Signs of the Times: Theological Reflections.' *Proceedings Catholic Theological Society of America* 57 (2002) 1-17.

Argues that 'Christian theology is not possible apart from the study of history, that the study of history implicitly or explicitly appeals to theological categories.' Quotes Lonergan in connection with the 'mystery of history' on pp. 8-9.

Hodes, Greg P. 'Intentional Structure and the Identity Theory of Knowledge in Bernard Lonergan: A Problem with Rational Self-Appropriation.' *International Philosophical Quarterly* 42/4, Issue 168 (December, 2002) 437-52.

'I argue that because of conflicts between the identity and intentionality components of the theory [of Lonergan's, that is at once transcendently secure and able to ground a correct metaphysics and ontology], rational self-appropriation (RSA) cannot, as Lonergan claims, be an iteration of just the same acts by which we acquire other sorts of knowledge. I propose an amended theory in which the relation between intending-subject and intended-object of first-level cognition becomes, in RSA, a numerical identity of knower and known and of the epistemic and the ontological.'

JOURNAL OF MACRODYNAMIC ANALYSIS 2 (2002).

See, in this issue of the Newsletter, articles listed under B. Anderson, P. Brown, F.E. Crowe, T. McCallion, P. McShane, T.J. Quinn and M. Shute. Articles in the journal are available for download at: <http://www.mun.ca/jmda>

Kelly, Anthony J. 'The Historical Jesus and Human Subjectivity: A Response to a Recent Suggestion.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoynne, Sydney: Novum Organum Press, 2002, 151-79.

'...I will contend that problems associated with this venerable distinction [between the historical Jesus and the historic Christ of Faith] can be satisfactorily clarified only by paying much greater critical attention to the subject -- the person making and using such distinctions.'

Lawrence, Frederick G. 'Lonergan and Aquinas: The Postmodern Problematic of Theology and Ethics.' *The Ethics of Aquinas*. Ed. Stephen J. Pope. Washington, D.C.: Georgetown University Press, 2002, 437-55.

'For Bernard Lonergan, the Christian faith is now undergoing a crisis rooted in Christianity's inability to make a balanced transition to modern society and modern culture... Lonergan's life was dedicated to helping Christian theology make the transition to what is now being called "postmodernity" without losing its integrity.'

Lawrence, Frederick [G]. "'There's a Wilderness in God's Mercy.'" *Sic et Non: Encountering Dominus Iesus*. Ed. Stephen J. Pope and Charles Hefling. Maryknoll, New York: Orbis Books, 2002, 89-95, 184-86.

'[*Dominus Iesus*] does not state much that is new, but it gives the overall impression of a narrowing in perspective. I shall focus in five aspects of narrowing, each containing subsidiary points'(89). In the course of the discussion, the author makes considerable use of the thought of Lonergan and Frederick Crowe.

Little, John. 'Mind —Your Own Business.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoynne, Sydney: Novum Organum Press, 2002, 48-60.

'In my present work as a management consultant I find I am increasingly drawn to the challenge of bringing Lonergan's ideas to business executives.'

Mackinnon, James. 'Subsidiarity vs. Centralism: A Dialectic of Contradictories in the Political Order.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoynne, Sydney: Novum Organum Press, 2002, 180-200.

'The political order is marked by a dialectic of contradiction between centralism and subsidiarity... This paper examines this dialectic with particular emphasis on how it shapes the *structures* of government and their development.'

McCallion, Tom. 'The Basic Price Spread Ratio.' *Journal of Macrodynamical Analysis* 2 (2002) 61-80.

'This essay endeavours to follow my reading of the argument in Bernard Lonergan's quite brief discussion of the above topic...' Available at <http://www.mun.ca/jmda/vol2/spread.pdf>

McShane, Philip. 'Foundational Ethics, Feminism, and Business Ethics.' *Journal of Macrodynamical Analysis* 2 (2002) 81-114.

'...in the style of random dialectic...McShane addresses the teaching of business ethics in university... [and] provides us with a foundational vision of future teaching of business ethics that takes seriously both macrodynamic dynamics and functional specialization.' (From 'Editor's Introduction.') Available at <http://www.mun.ca/jmda/vol2/business.pdf>

METHOD: Journal of Lonergan Studies 20:2 (Fall 2002).

See, in this issue of the Newsletter, articles listed under B. Lonergan, B. Beshear, F.E. Crowe, R. Doran, H. Meynell, and M. Shields.

Meynell, Hugo. 'Modern Philosophy and the Flight from the Subject.' *Method: Journal of Lonergan Studies* 20/2 (2002) 199-216.

'The flight from the conscious subject in modern analytic philosophy proceeds down two distinct though related avenues, Humean empiricism on the one hand, and scientism and behaviorism on the other. Humean empiricism yields a truncated subject, while scientism and behaviorism eliminate the subject entirely'

Ogilvie, Matthew C. 'Charles Darwin, 140 years On: A work in Progress/Evolution.' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 201-12.

'Lonergan...observes that Darwin's method, while new, was not unscientific but a revolutionary contribution to scientific method, most notably in the employment of probability as a principle of explanation...Yet despite the great advances Darwin made in science and scientific method, he is not beyond criticism, and nothing wrong can come from such criticism.'

Ogilvie, Matthew C. 'What is "Intellectual Conversion"?' *Australian Lonergan Workshop II*. Ed. Matthew C. Ogilvie and William J. Danaher. Drummoyne, Sydney: Novum Organum Press, 2002, 31- 47.

'...there has been one gaping hole in humanity's knowledge—that is knowledge about knowing itself. Do we really understand what we are doing when we are knowing?... The history of philosophy suggests otherwise.'

Quinn, Terrance J. 'The Calculus Campaign.' *Journal of Macrodynamical Analysis* 2 (2000) 8-36.

'The article addresses a pedagogical issue: How do we teach calculus in a way that effectively communicates an understanding of its fundamental notions? Quinn's strategy respects the slow pace of understanding and avoids the common tendency to teach the technique without the understanding.' (From 'Editor's Introduction.') Available at <http://www.mun.ca/jmda/vol2/calculus.pdf>

Shields, Michael. 'Analysis of Faith: Translator's Introduction.' *Method: Journal of Lonergan Studies* 20/2 (2002)121-4.

Shute, Michael. 'Editor's Introduction.' *Journal of Macrodynamical Analysis* 2 (2002) 1-7. Available at <http://www.mun.ca/jmda/vol2/editors.pdf>

Teevan, Donna. 'Albert Einstein and Bernard Lonergan on Empirical Method.' *Zygon* 37 (Dec. 2002) 873-90.

'I present Einstein's thought on epistemology and the relationship between sense experience and theory. I then turn to Lonergan's understanding of empirical method in the natural sciences, generalized empirical method and his treatment of Einstein's work.'

Reviews

Lonergan Bernard. *Grace and Freedom: Operative Grace in the Thought of Bernard Lonergan*. (LSN 21:2/1).

Vertin, Michael.. *Studies in Religion/Sciences Religieuses* 30:3/4 (2001) 461-2. (Note the misprint giving Frederick G. Lawrence as one of the editors.)

Lonergan, Bernard. *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*. (LSN 22:4/2).

Morelli, Mark D.. *Theological Studies* 63:4 (December, 2002) 879-81.

Coelho, Ivo. *Hermeneutics and Method: The 'Universal Viewpoint' in Bernard Lonergan*. (LSN 22:1/01).

Finamore, Rosanna. *Gregorianum* 83/4 (2002) 795-97.

Coffey, David. *Deus Trinitas: The Doctrine of God*. (LSN 21:4/01).

Sanders, Fred. *Theology Today* 59/4 (Jan, 2003) 628, 630-32. (The review also includes a discussion of Colin Gunton's *The Triune Creator: A Historical and Systematic Study*.)

Crowe, Frederick E. *Three Thomist Studies*, ed. Michael Vertin. (LSN 21:3/01).

Lobato, Abelardo. *Angelicum* 79/2 (2002) 480-1.

Maloney, Raymond. *Irish Theological Quarterly* 67/3 (2002) 296-98.

Doran, Robert. *Theology and the Dialectics of History*. (LSN 11:2/11)

Ormerod, Neil. *Theological Studies* 64:1 (March 2003) 167-169. This review notes the recent reprinting of Doran's book, which the University of Toronto Press originally published in 1990.

Ogilvie, Matthew C. *Faith Seeking Understanding: The Functional Specialty, 'Systematics,' in Bernard Lonergan's Method in Theology*. (LSN 22:4/47.)

Liddy, Richard M. *Theological Studies* 63:4 (December 2002) 856-8.

Sauer, James. *A Commentary on Lonergan's Method in Theology*. (LSN 22:4/47.)

Tekippe, Terry. Lonergan Web Site Review www.lonergan.on.ca/sauer/tekippe.htm

Publications

Anon. 'Loneragan, Bernard J.F.' *The Concise Oxford Companion to Canadian Literature*. Editor William Toye. Oxford University Press, 2001. p. 284.

Budenholzer, Frank. 'Some Comments on the Problem of Reductionism in Contemporary Physical Science.' *Zygon: Journal of Religion and Science* 38/1 (March 03) 61-69.

Donnelly, Samuel J. M. A. *Personalist Jurisprudence, the Next Step: A Person-Centered Philosophy of Law for the Twenty-First Century*. Durham, North Carolina: Carolina Academic Press, 2003.

'Joining the personalism of John Macmurray and others with a critique of method inspired by Lonergan is the central insight of this book' (p. xv).

Kanaris, Jim. 'Loneragan and Contemporary Philosophy of Religion.' *Explorations in Contemporary Continental Philosophy of Religion*, chapter 5. Ed. Deane-Peter Baker and Patrick Maxwell. Amsterdam and New York: Editions Rodopi b.v., 2003. Pp. 65-79.

Knasas, John (F. X.). *Being and Some Twentieth-Century Thomists*. New York: Fordham University Press, 2003.

A forthright defense of 'Existential Thomism' and Gilsonian perceptionism in philosophy against every trend in Thomism that departs from this line. The author is particularly critical of the Transcendental Thomists who, having lost their Thomism, 'journey into the abyss' (pp. 284-85). Lonergan is numbered among the Transcendental Thomists, and his thought is criticized in asides throughout the text and in a sustained way on pp. 102-107.

McShane, Philip. 'A Reform of Classroom Performance,' *Divyadaan: Journal of Philosophy and Education* 13/3 (2002) 279-309.

Novak, Michael. 'Bernard Lonergan.' *Crisis* (February 2003) 27-31.

Novak reflects his experiences in the late 50s of taking courses from Lonergan's at the *Gregorian*, as well as many reflections on Lonergan's personality.

O'Callaghan, John P. 'Verbum Mentis: Philosophical or Theological Doctrine in Aquinas?' *Proceedings of the American Catholic Philosophical Association* 74 (2000) 103-119.

'What all of the commentators share is the strong conviction that the *verbum mentis* is crucial for understanding St Thomas's philosophical psychology, as well as his philosophy of language grounded in Aristotle's *Peri hermeneias*. My claim is that...the *verbum mentis* plays no philosophical role in St Thomas's thought, but is rather a properly theological discussion. It has the theological purpose of providing nothing more than an image or metaphor for talking about man, made in the image and likeness of God as Trinity' (pp. 107-108). Lonergan, whom the author regards as figuring prominently among the commentators, is misled in his interpretation of Aquinas because he treats the universal term as if it is a *proper* or *singular* name of something, and so 'finds mental objects for it to directly refer to or name' (p. 112).

Ormerod, Neil. 'Augustine and the Trinity: Whose Crisis?' *Pacifica* 16 (February, 2003) 17-32.

'This article analyses criticisms made of Augustine's Trinitarian theology by Colin Gunton. It demonstrates that many of these criticisms are unfair, or are based on inconsistencies and inadequacies in Gunton's own position.' Toward the end of the article (pp. 31-32), the author remarks that 'the clarity with which Augustine deals with the problem of consciousness is matched only by that of Bernard Lonergan,' and that Lonergan provides a solution to the difficulties with Augustine's account of self-knowledge.

Rixon, Gordon. 'Derrida and Lonergan on the Human Subject: Transgressing a Metonymical Notion.' *Toronto Journal of Theology* 18/2 (2002) 213-29.

'Bernard Lonergan's methodologically grounded intellectual project develops and explores the dynamic core of the human subject's intentional operations, promoting refined, deliberate praxis and progressive, reflexive knowledge.... Jacques Derrida's deconstructive methodology challenges the assumed legitimacy of an essentially defined notion of subject.... Our purpose here is to interpret and appreciate Lonergan's notion of the subject in light of the strength of Derrida's challenge.'

Roy, Louis. *Mystical Consciousness: Western Perspectives and Dialogue with Japanese Thinkers*. Albany, NY: State University of New York Press, 2003.

'...the work draws on Western and Japanese thinkers to develop a philosophy of religion that is friendly to the experience of meditators and that can explore such themes as emptiness, nothingness, and the self. Western thinkers considered include Plotinus, Eckhart, Schleiermacher, Heidegger, Brentano, Husserl, Sartre, and Lonergan...'

Rusembuka, Muhigirwa F. *The Two Ways of Human Development according to B. Lonergan: Anticipation in Insight*. Roma: Editrice Pontificia Università Gregoriana, 2001.

'For Lonergan, truly human development takes two complementary ways: the way up and the way down... This study examines philosophically how Lonergan's understanding of these two ways of human development, operative in *Method in Theology*, thematic in the post-*Method* articles, are anticipated in *Insight*.'

Van Hollebeke, Mark. 'To Thine Own Self Be True: Tensions in Bernard Lonergan's Conception of Self-Appropriation.' *Proceedings of the American Catholic Philosophical Association* 75 (2001) 149-70.

'This paper explores the centrality of self-affirmation in Bernard Lonergan's *Insight* and is specifically concerned with the role of bias in relation to self-appropriation and genuineness. I begin with an explication of the process of self-affirmation and the model of knowledge it involves. I then discuss the nature of bias and its relation to genuineness in *Insight*. My analysis concludes that bias in never "overcome," in the sense of being eliminated.'

Reviews

Lonergan, Bernard. *Collected Works of Bernard Lonergan*. *For A New Political Economy*, CWL 21. *Macroeconomic Dynamics: An Essay in Circulation Analysis*, CWL 15. *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas*, CWL 1. *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*, CWL 18. *The Ontological and Psychological Constitution of Christ*, CWL 7.

Maloney, Raymond. *Milltown Studies* 20 (2002) 150-53.

Lonergan, Bernard. *The Ontological and Psychological Constitution of Christ*. See LSN 22:2/1.

Hefling, Charles. *New Blackfriars* 84/985 (March, 2003) 159-61.

Coelho, Ivo. *Hermeneutics and Method: The 'Universal Viewpoint' in Bernard Lonergan*. See LSN 22:1/1.

Thuruthiyil, Scaria. *Salesianum* 64/4 (2002) 672-74.

Roy, Louis. *Transcendent Experiences: Phenomenology and Critique*. See LSN 22:3/3.

Dadosky, John D. *Toronto Journal of Theology* 18/2 (2002) 315-16.

Dissertations & Theses

Beaudin, Lorraine Catherine. *Bernard Lonergan's Notions of Authenticity and Technological Integration*. Thesis for the Doctorate in Philosophy, 2002, University of Calgary, Canada. Director: Bill Hunter.

'This research seeks to demonstrate the value Lonergan's concept of authenticity has for educators interested in the integration of computers in teaching and learning.... The results of this investigation indicate that authenticity may indeed be a useful construct in explaining teachers' decisions regarding technological integration' (*Author's Abstract*).

Clifford, Catherine Elizabeth. *The Groupe des Dombes: A Dialogue of Conversion*. Thesis for the Doctorate in Philosophy, 2002, University of St Michael's College, Toronto, Canada. Director: Margaret O'Gara.

'This work presents the history of the dialogue [of the Groupe des Dombes] and its contribution to ecumenical progress. It offers an interpretation of the Groupe des Dombes' method through the lens of Bernard Lonergan's approach in *Method in Theology*... Four stages are identified in the evolution of the Groupe des Dombes' method. An expanded methodology reflects engagement in a broader spectrum of the functional specialties identified by Lonergan such that all the operations of theology are brought to bear on the dialogue's ecumenical endeavor' (*Author's Abstract*).

Publications

Anderson, Bruce. 'From Leeches to Economic Science: A Review of Philip McShane's *Pastkeynes Pastmodern Economics: A Fresh Pragmatics*.' *Journal of Macrodynamical Analysis* 3 (August 2003) 308-23. <http://www.mun.ca/jmda/vol3/anderson.pdf>

'Philip McShane has two things to say about his book *Pastkeynes Pastmodern Economics*. One, he claims the book is "introductory," "a beginner's book pointing to the emergence of economic science." Two, he claims the book is "pragmatic," "a new reach for economic wisdom." My aim is to assess these claims.'

Baker, Russell C. 'It's Not Easy.' *Word in the World: Graduate Journal of Theological Studies*, 1/1 (Spring 2003) 1-9.

'As concerned theologians we suspect that what we have to offer is needed by society. Yet that same society has no place for us in their universe... [T]here is no place for religion within the horizons of a western secular intelligence other than a personal commitment to a highly individualized God... The only place where the two worlds join, the only true element that they have in common, is the presence of active and inquiring minds... If there are any foundations to be found to ground a common intelligibility, then they will be found only in this area. Such is the basic implications of the work of Bernard J.F. Lonergan, S.J.'

Barden, Garrett. 'On Intellectual Conversion.' *Journal of Macrodynamical Analysis* 3 (August 2003) 117-41. <http://www.mun.ca/jmda/vol3/barden.pdf>.

'There is... a first intellectual conversion, or development, from infancy to adulthood that consists in the establishment of the mature conscious pattern of intellectual and moral activities... Intimately connected with this conversion or development is a second conversion. This is a moral conversion [to truth as a value] that determines the way in which a person conducts the intellectual life... The third intellectual conversion is that to which Lonergan refers by the term "intellectual conversion." I have written of the first and the second to bring out the fact that the third is in some respects unlike them.'

Baur, Michael. 'Kant, Lonergan, and Fichte on the Critique of Immediacy and the Epistemology of Constraint in Human Knowing.' *International Philosophical Quarterly* 43/1, Issue 169 (March 2003) 91-112.

'One of the defining characteristics of Kant's "critical philosophy" is what has been called the "critique of immediacy" or the rejection of the "myth of the given." According to the Kantian position, no object can count as an object for a human knower apart from the knower's own activity or spontaneity. That is, no object can count as an object for a human knower on the basis of the object's givenness alone... [H]ow is it possible to accept the Kantian critique of immediacy while also giving an epistemologically adequate account of the constrained or finite character of human knowing (i.e., an account that does not rely on some appeal to what is simply "given")? This paper examines how this critical question is addressed (with more or less success) in the "critical philosophies" of Kant, Lonergan, and Fichte.'

Brown, Patrick. 'Implementation in Lonergan's Early Historical Manuscript.' *Journal of Macrodynamical Analysis* 3 (August 2003) 231-49. <http://www.mun.ca/jmda/vol3/brown.pdf>

'My remarks touch briefly on three sections of McShane's paper: "Lonergan's Stages of Meaning" (section 10), "Theoretic Conversion" (section 8), and the comment in section 7 regarding a tradition of Lonerganism that neglects the planning question. But they mainly address section 2, "Implementation of Wisdom in History," and they mostly relate to the earliest phases of that idea in Lonergan's thought during the 1930s.'

Budenholzer, Frank, SVD. 'Some Comments on the Problem of Reductionism in Contemporary Physical Science.' *Zygon: Journal of Religion and Science* 38/1 (March 2003) 61-69.

'Actually this has become part of a somewhat larger project.' A second paper, 'Some Comments on the Problem of Reductionism in Contemporary Physical Science, II: Emergence' is scheduled for appearance in an upcoming issue.

Byrne, Patrick H. 'Statistics as Science: Lonergan, McShane, and Popper.' *Journal of Macrodynamic Analysis* 3 (August 2003) 55-75. <http://www.mun.ca/jmda/vol3/byrne.pdf>

'On the occasion of honouring the achievement of Philip McShane, I would like to recall his earliest and...most important work, *Randomness, Statistics and Emergence*... I will recall how that work situated Lonergan's important breakthrough on statistical method in relation to the major currents of thought on the subject, many of which remain influential still today.'

Crowe, Frederick E. 'McShane's Puzzles: Apologia for Those who Flunk Them.' *Journal of Macrodynamic Analysis* 3 (August 2003) 186-93. <http://www.mun.ca/jmda/vol3/crowe.pdf>

'Philip McShane has had as one his leisure specialties the provision of tantalizing puzzles which are meant to provide samples of insight but sometimes...reduce his readers to angry frustration... I will take as point of departure for my reflections a single puzzle Philip once presented on his own to some learned society... As one of the frustrated academics who didn't solve the problem, I wish to reflect on this exchange...[because] it gives me an opportunity to ponder once more a question we will never ponder enough of come close to exhausting: the working of the human mind as it strives to achieve and sometimes does achieve an insight.'

Crowe, Frederick E. 'The Puzzle of the Subject as Subject in Lonergan.' *International Philosophical Quarterly* 43/2, Issue 170 (June 2003) 187-205.

'As soon as we attend to the subject, either by asking questions or by making statements about it, we *ipso facto* make the subject the object of our attention. The question then is whether we can get behind the subject as object and attain the subject as subject. Is the project not selfrefuting?'

Di Girolamo, Michael. 'A Personal Encounter into the Foreground of Lonergan's Eight Functional Specialties.' *Word in the World: Graduate Journal of Theological Studies*, 1/1 (Spring 2003) 45-51.

'The structure, function, and beauty of *Method in Theology* starts to become clearer when one begins to grasp in "practice" the connections between the functional specialties and how they relate to one another, especially when it becomes more obvious that they all strive to lead to and contribute to one end—*communications*—which is actually the beginning.'

Doran, Robert M. 'Implementation in Systematics: The Structure.' *Journal of Macrodynamic Analysis* 3 (August 2003) 264-72. <http://www.mun.ca/jmda/vol3/doran.pdf>

'The dimension [to the problem of implementation] to which I wish to contribute is the need to lift the chapter on Systematics in *Method in Theology* out of its tired and minimalist context into the context that Lonergan seems to have had in mind when, at the time of the breakthrough to functional specialization, what eventually was called Systematics was named 'Explanation' and its mediated object was said to be *Geschichte*.'

Dunne, Tad. 'Bernard Lonergan.' *Internet Encyclopedia of Philosophy*.
<http://www.utm.edu/research/iep/l/lonergan.htm>.

Article focuses on generalized empirical method in ethics. 'When we try to reconcile opposing moral opinions we usually appeal to shared ethical principles. Yet often enough the principles themselves are opposed. We may then try to reconcile opposing principles by clarifying how we arrived at them. But since most of our principles are cultural inheritances, discussions halt at a tolerant mutual respect, even when we remain convinced that the other person is wrong. What is needed is a method in ethics that can uncover the sources of error.'

Dunne, Tad. 'Moral Objectivity.' *Journal of Macrodynamical Analysis* 3 (August 2003) 142-66.
<http://www.mun.ca/jmda/vol3/dunne.pdf>

'Among the facts of life that youngsters learn, the one about moral authority can remain unresolved for a lifetime. Once they discover that the list of what's right and what's wrong is not cast in stone, they question the moral authority of their parents, religious leaders and government officials. Eventually they question even their own moral authority...They come to understand that anyone's moral authority is essentially a matter of being objective about what is good. This opens their perspective on what is arguably the most basic issue in moral philosophy: "How do we know what is good?"'

Dunne, Tad. *Spiritualità E Metodo: Un'introduzione a Bernard Lonergan*. Trans. Romeo Fabri. Padova: Messaggero di Sant'Antonio, 2003.

Italian translation of the author's *Lonergan and Spirituality* (Chicago: Loyola University Press, 1985).

Going, Cathleen M. (Sister Mary of the Savior). 'Comment.' *Journal of Macrodynamical Analysis* 3 (August 2003) 224-30. <http://www.mun.ca/jmda/vol3/going.pdf>

'My note on the "Implementation" article [McShane's] indicates what I have learned from it (a) about its author, (b) about Lonergan, and (c) about implementation of Lonergan's transcendental method.'

Heelan, Patrick A. 'Husserl, Lonergan, and Paradoxes of Measurement.' *Journal of Macrodynamical Analysis* 3 (August 2003) 76-96. <http://www.mun.ca/jmda/vol3/heelan.pdf>

'The specific topic of this paper is one close to the center of Philip's interest, namely, to articulate the right balance among theory, experiment, and what Husserl called '*die Sache selbst*' or the 'givenness' of scientific objects as experienced and understood. The method I shall adopt is that of Husserl's phenomenology of perception, as modified by Lonergan's method of 'self-appropriation.' I will be concerned then with the 'constitution' of experimental data in science—any science.'

Journal of Macrodynamical Analysis Vol. 3 (August 2003). This is a special issue, a Festschrift for Philip McShane to mark his 70th birthday in February 2002. <http://www.mun.ca/jmda/vol3>

For contents of the issue, see articles listed under B. Anderson, G. Barden, P. Brown, P.H. Byrne, F.E. Crowe, R.M. Doran, T. Dunne, P.A. Heelan, S. L. Martin, C. Going (Sister Mary of the Savior), W. Mathews, T. McCallion, P. McShane, K.R. Melchin, H. Meynell, M. Novak, C. O'Donovan, T.J. Quinn, M. Shute, W.J. Zanardi.

Lafontaine, Raymond. 'Conversion & Development in Newman.' *Word in the World: Graduate Journal of Theological Studies*, 1/1 (Spring 2003) 53-69.

'I have...suggested that what Newman offers, rather than a theory of development, is a *method for* development. This reading of Newman is inspired by my own reading of the noted Canadian Jesuit Bernard Lonergan...'

Lawrence, Frederick G. 'The Hermeneutic Revolution and the Future of Theology.' *In Between the Human and the Divine Philosophical and Theological Hermeneutics: Proceedings of the First International Congress on Hermeneutics* St. Bonaventure University, St. Bonaventure, NY, USA, May 5-10, 2002. Editor: Andrzej Wierciński. (Toronto: The Hermeneutic Press, 2002.) 326-54.

'In his teaching about reflective understanding and judgment Lonergan brought together Augustine's concern for *veritas*, Newman's "illative sense," and Aquinas's *compositio vel divisio*. He was thus able to differentiate and generalize *phronesis* for all fields of knowing and acting. Clearly, the post-modern alternative to delusion and ideology is neither foundationalism nor naïve absolutism but the virtually unconditioned' (p. 353).

Martin, Stephen L. ‘“In Economics, It Takes a Theory to Kill a Theory”: A Review Article on Bruce Anderson and Philip McShane, *Beyond Establishment Economics: No Thank-You Mankiw.*’ *Journal of Macrodynamical Analysis* 3 (August 2003) 302-27. www.mun.ca/jmda/vol3/martin.pdf

‘Bruce Anderson and Philip McShane attempt to promote in economics what McShane calls in his editor’s introduction a “short term revolutionary change,” the long-term one pivoting around the integration of Bernard Lonergan’s functional specialties in economics and every other discipline.’

Mathews, William. ‘The Fragmented Self/Subject.’ *Journal of Macrodynamical Analysis* 3 (August 2003) 205-23. <http://www.mun.ca/jmda/vol3/mathews.pdf>

‘Dr McShane’s discussion paper drew my attention to the theme of fragmentation. There is the fragmentation in our sense of our known worlds brought about by the relentless explosion of change in our collective knowledge and the related life styles which it necessitates. There is also the fragmentation in our sense of ourselves which will be our present concern.’

McCallion, Tom. ‘Climbing the Cantowers.’ *Journal of Macrodynamical Analysis* 3 (August 2003) 273-86. <http://www.mun.ca/jmda/vol3/mccallion.pdf>

‘In his seventieth year, paralleling Ezra Pound’s life work of 117 Cantos, Phil McShane began the long project of writing 117 essays... He calls these essays ‘Cantowers,’... The *Cantowers* could be described as ‘one small step’, one man’s attempt to shift the historical probabilities, be it ever so marginally, in favour of the eventual *implementation* of the vast project begun by Lonergan.’

McShane, Philip. ‘Implementation: The Ongoing Crisis of Method.’ *Journal of Macrodynamical Analysis* 3 (August 2003) 11-32. <http://www.mun.ca/jmda/vol3/implementation.pdf>

‘The editor has raised what for me is the central present problem of Lonergan studies. His invitation to me is that I provide an etching of the problem, a brief basis for discussion.’ This the author does under sixteen headings.

McShane, Philip. ‘Our Journaling Lonelinesses: A Response.’ *Journal of Macrodynamical Analysis* 3 (August 2003) 324-42. <http://www.mun.ca/jmda/vol3/response.pdf>

McShane’s remarks in response to the various papers of the Festschrift in his honour.

Melchin, Kenneth R. ‘Exploring the Idea of Private Property: A Small Step Along the Road from Common Sense to Theory.’ *Journal of Macrodynamical Analysis* 3 (August 2003) 287-301. <http://www.mun.ca/jmda/vol3/melchin.pdf>

‘...I would like to provide a brief introductory illustration of an application of Lonergan’s method that represents my own efforts to learn from the work of Phil McShane. As best I have been able, I have written these pages with Phil’s two directives [stick with the method and be content with beginnings] in mind. The focus of these explorations will be the notion of “private property.”’

METHOD: Journal of Lonergan Studies 21/1 (Spring 2003).

For contents, see articles listed under M.D. Morelli, N. Plants, L. Roy, and M. Vertin.

Meynell, Hugo. ‘The Plight and the Prospect of Lonergan Studies: A Personal View.’ *Journal of Macrodynamical Analysis* 3 (August 2003) 167-85. <http://www.mun.ca/jmda/vol3/meynell.pdf>

‘I would like in what follows to discuss the uses for civilization of Lonergan’s philosophical work, and then say something about the broader significance of the method which he propounded for theology.’

Morelli, Mark D. ‘The Realist Response to Idealism in England and Lonergan’s Critical Realism.’ *METHOD: Journal of Lonergan Studies* 21/1 (Spring 2003) 1-23.

‘My general aim...is to contribute to the understanding of Lonergan’s mature philosophical position by seeking harbingers in the intellectual drama being played out in England during the late 1920s when

Loneragan took up residence at Heythrop College, Oxfordshire, to begin his earliest philosophical studies and to pursue an external degree at the University of London.'

Novak, Michael. 'Memories of Bernard Lonergan, S.J.' *Journal of Macrodynamic Analysis* 3 (August 2003) 194-204. <http://www.mun.ca/jmda/vol3/novak.pdf>

'Gaining power over the good and trustworthy use of one's own understanding is a very great gift. It is a gift that that...most passionate lover of theoretic inquiry—our good friend and great teacher, Bernard Lonergan of Canada—bequeathed us.'

O'Donovan, Conn. 'Philip McShane: The First Forty Years.' *Journal of Macrodynamic Analysis* 3 (August 2003) 33-54. <http://www.mun.ca/jmda/vol3/odonovan.pdf>

'I shall attempt to move back and forward, to earlier and later times that I shared with McShane and, with his help, back beyond those earlier times to the time of his conception in Glasgow.'

Oppenheimer, Mark. 'Beautiful Mind.' *Boston College Magazine* 63/2 (Spring 2003) 30-31, 34-39.

Plants, Nicholas. 'The Surpassing Subject.' *METHOD: Journal of Lonergan Studies* 21/1 (Spring 2003) 25-46.

'...while Lonergan's "new emphasis on existential self-constitution in his latter account of self-appropriation" signals a definitive advancement over his *Insight* and "Cognitive Structure" formulations, this latter account must be subject to critical, as well as detailed, dialectical analysis.'

Quinn, Terrance J. 'Reflections on Progress in Mathematics.' *Journal of Macrodynamic Analysis* 3 (August 2003) 97-116. <http://www.mun.ca/jmda/vol3/quinn.pdf>

'...is there some recognisable order to the mathematical project, not as in something to be imposed, but an order that can be verified in actual works and collaborations? A main purpose of this paper is to offer an answer in the affirmative.'

Roy, Louis. 'Can We Thematize Mysticism?' *METHOD: Journal of Lonergan Studies* 21/1 (Spring 2003) 47-66.

'I propose that we successively tackle six questions. First, among the available formulations of mystical experience, would it be helpful to distinguish two basic genres? Second, can we track the consequences of the various epistemologies operative in the study of mysticism? Third, what does the realm of mystical consciousness consist in? Fourth, what are the principal modern views on ineffability? Fifth, can mysticism be articulated? And sixth, if so, to what extent?'

Russ, Timothy. 'The Boom and the Slump.' *Divyadaan: Journal of Philosophy and Education* 14/1 (2003) 13-16.

Draws on Lonergan's Economics.

Shute, Michael. 'Introduction.' *The Journal of Macrodynamic Analysis* 3 (August 2003) 5-10. <http://www.mun.ca/jmda/vol3/shute.pdf>

Introductory essay for the Festschrift for Philip McShane.

Shute, Michael, and Zanardi, William. *Improving Moral Decision-Making*, Axial Press, 2003, 316 pages.

Draws on Lonergan's work on cognitive theory and aims to introduce students to how they make decisions. Can be purchased from Axial Press at Bruce.Anderson@smu.ca

Silos, Leonardo R. *The Power of the Leader: Mind and Meaning in Leadership*. Quezon City, Philippines: Goodwill Trading Co., Inc., 2003.

'I cannot omit naming two influences... One was my professor in Innsbruck, Karl Rahner, the other has been an influence through his writings, Bernard Lonergan... [I]t has not been my intention to repeat but to put ideas to work, and to task, something I also learned from my teachers' (p. xix).

Vertin, Michael. 'Acceptance and Actualization: The Two Phases of My Human Living.' *METHOD: Journal of Lonergan Studies* 21/1 (Spring 2003) 67-86.

'The central thesis of my paper is that there is an important differentiation of transcendental method *before* the one that generates the eight functionally specialized methods. That is to say, the operations that make up my concrete human living, together with their objects, emerge in a normative pattern not only of four levels but also of two phases, an *acceptive* phase and an *actualizational* phase; and just as the pattern of the four levels constitutes transcendental method, so the differentiation of the four levels into two phases generates two special methods that may be labeled *acceptive* and *actualizational*, respectively.'

Visser, Margaret. *Beyond Fate*. Toronto: House of Anansi Press, Inc., 2002. The Canadian Broadcasting Corporation's 2002 Massey Lectures.

The author discusses the ways in which images and metaphors can sometimes hold our thinking captive, particularly those images and metaphors connected with the notion of fate. Lonergan is mentioned explicitly on pp. 139, 144 and 153, but there are indications sprinkled throughout the text of the influence of Lonergan's writings on the author's thought.

Wallbank, Phyllis. 'Time.' *Divyadaan: Journal of Philosophy and Education* 14/1 (2003) 1-12.

Draws on Lonergan's work on the philosophy of education.

Zanardi, William J. 'Fabricating Facts: How Exegesis Presupposes Eisegesis.' *Journal of Macrodynamical Analysis* 3 (August 2003) 250-63. <http://www.mun.ca/jmda/vol3/zanardi.pdf>

'The following essay diagnoses a latent ambiguity in talk of "reading into" texts and suggests that, once this ambiguity is recognized, the distinction between eisegesis and exegesis may be tenable but only as descriptive of the difference between conditions for *understanding* a text and conditions for *justifying* that understanding.'

Reviews

Lonergan, Bernard J. F. *The Concept of Verbum in the Writings of St. Thomas Aquinas*, bzw.: *Verbum. Word and Idea in Aquinas*.

Sala, G.B. *Lexikon der theologischen Werke* (Stuttgart: Kröner, 2003) 119-20.

Lonergan, Bernard J. F. *Insight. A Study of Human Understanding*.

Sala, G.B. *Lexikon der theologischen Werke* (Stuttgart: Kröner, 2003) 397-98.

Lonergan, Bernard J.F. *Method in Theology*.

Sala, G.B. *Lexikon der theologischen Werke* (Stuttgart: Kröner, 2003) 502-503.

Lonergan, Bernard. *The Ontological and Psychological Constitution of Christ*.

Hefling, Charles. *Theological Studies* 64/2 (June 2003) 422-24.

Coelho, Ivo. *Hermeneutics and Method: The 'Universal Viewpoint' in Bernard Lonergan*. See 22:1/1

Moloney, Raymond. *Irish Theological Quarterly* 67/4 (2002) 390-91.

Roy, Louis. *Science et Esprit* 55/1 (2003) 103-104.

Dunne, Tad. *We Love You Matty: Meeting Death with Faith*. See 21:1/1

O'Neill, Kathleen. *Toronto Journal of Theology* 18/2 (Fall 2002) 293-4.

Kanaris, Jim. *Bernard Lonergan's Philosophy of Religion: From Philosophy of God to Philosophy of Religious Studies*. See 23:3/1

Egan, Philip A. *Theology Today* 60/2 (July 2003) 250, 252, 254.

McPartland, Thomas J. *Lonergan and the Philosophy of Historical Existence*. See 22:3/2

Fleischacker, David. *The Thomist* 67/2 (April, 2003) 325-28.

Stebbins, J. Michael. *Theological Studies* 64/2 (June 2003) 452-53.

Dissertations & Theses

Sharkey, Michael, M. *Heidegger, Lonergan, and Authenticity: An Inquiry into the Role of Intelligence in Praxis*. Dissertation for the degree of Ph.D. in Philosophy, Fordham University, New York. April, 2003.

'...I will frame my inquiry into the 'appropriate role of intelligence in praxis' in the shape of a comparative study of the philosophies of (the early) Heidegger and Bernard Lonergan... [E]ach is devoted to attempting to redress the balance of attention given to the pre-linguistic in philosophy... My particular task in exposing the respective remedies of Heidegger and Lonergan will be to focus on their critiques of immediacy.'

Soto, Jean Ponder. *Redeeming Eros: A Christian Ethical Spirituality of Sexual Intimacy*. Dissertation for a PhD in Theology/Interdisciplinary Studies, The Graduate Theological Union, Berkeley, CA, May 2003. Director: L. William Countryman, Church Divinity School of the Pacific, Berkeley, CA.

This interdisciplinary work draws its research from interviews of couples and its interpretation from qualitative analysis research methods. It relies on the philosophy Bernard Lonergan; the psychology of John Gottman, Judith Jordan, and Thomas Ogden; the ethics of Marvin Ellison; and the spirituality of John of the Cross. 'Erotic charity is a special order of charity by which Christians in committed, sexually intimate friendships are transformed by the love of God in and through their relationship. Erotic justice seeks to direct both social relations and institutions, as well as individuals.'

Publications

- Loneragan, Bernard. 'Is It Real?' Toronto: Lonergan Research Institute, 2003. Audio CD 693.
Lecture delivered at the Massachusetts Institute of Technology, 1972. (Available early 2004.)
- Loneragan, Bernard. 'Lectures on *Insight*' ('*Understanding and Being*'). Toronto: Lonergan Research Institute, 2003. Audio CDs 131-159.
Lectures delivered at Saint Mary's University, Halifax, August, 1958. (Available early 2004.)
- Loneragan, Bernard. 'What are Judgments of Value?' Toronto: Lonergan Research Institute, 2003. Audio CD 695.
Lecture delivered at the Massachusetts Institute of Technology, 1972. (Available early 2004.)
- Armando, Luciano. *Elementi di Etica Economica in Bernard Lonergan: Introduzione metodologica*. Cagliari, 2003.
'Il presente lavoro di L. Armando...è una significativa novità nel panorama degli studi lonerganiani in Italia.' (Natalino Spaccapelo)
- Benefiel, Margaret. 'Irreconcilable Foes? The Discourse of Spirituality and the Discourse of Organizational Science.' *Organization* 10/2 (2003) 383-91.
'...this is a plea for philosophical work that takes into account the advances of the Enlightenment and at the same time recognizes the significance and validity of spirituality. This is a plea for a philosophical foundation on which to build an integration of spirituality and organizational science. I would like to introduce three writers who, I think, suggest ways that this philosophical work might be done. Sara Ruddick, Bernard Lonergan and Ken Wilber, I believe, all contribute something that can help scholars of spirituality in organizations get started on this path.'
- Byrne, Patrick H. 'Ecology, Economy and Redemption as Dynamic: The Contribution of Jane Jacobs and Bernard Lonergan.' *World Views: Environment, Culture, Religion* 7/1 (2003) 5-26.
'Bernard Lonergan, S.J. and Jane Jacobs have devoted much of their intellectual careers to thinking out the dynamic natural-human environment. Lonergan and Jacobs worked in very different lines of research—systematic theology and urban economics, respectively. Despite predictable differences in their thought, there are remarkable commonalities in their analyses.'
- Egonu, E. Kelechukwu. 'Social Alienation and its Solution: Lonergan's Vision.' *Hekima Review*, 29 (2003) 46-57.
'...what I want to do in this paper is, first, to review the source of social alienation; second to articulate Lonergan's vision of a possible solution to it; and lastly, to offer a critical analysis of Lonergan's position, with regard to its relevance to the many issues confronting our world today.'
- Finamore, Rosanna. 'Lonergan Incompreso.' *Gregorianum* 84/3 (2003) 696-700.
A discussion of Siobhan Nash-Marshall's work, *La ricettività dell'intelletto. Lonergan e la ripresa della gnoseologia scolastica nel XX secolo*. (Listed below)
- Haughey, John C., S.J. 'Reason and the Glory of God,' *Woodstock Report* 75 (October 2003), 2-5.
rd
Transcript of an address given on June 3 at the Woodstock Theological Center's annual Riggs Dinner. Among many references to Lonergan, he states, "I am of the opinion that Bernard Lonergan was of the

same stature as Thomas Aquinas and that, like Aquinas, was intended by God to be a gift to the church and the world.’

McLaughlin, Michael T. *Knowledge, Consciousness, and Religious Conversion in Lonergan and Aurobindo*. Rome: Gregorian University Press, 2003.

Nash-Marshall, Siobhan. *La ricettività dell’intelletto. Lonergan e la ripresa della gnoseologia scolastica nel XX secolo*. Milano: Vita e Pensiero, 2002.

Nilson, Jon. ‘The Church and Homosexuality: A Lonerganian Approach.’ In *Sexual Diversity and Catholicism: Toward the Development of Moral Theology*. Ed. Patricia Beattie Jung and Joseph Andrew Coray. Collegeville, Minnesota: The Liturgical Press, 2001, 60-75.

‘There is an intelligible, though unfortunate, pattern to the exercise of Church authority when it comes to homosexuality. Its structural dynamics are outlined in the work of Bernard Lonergan... In a study... entitled “Moral Theology and the Human Sciences,” Lonergan sketches situations in which moral theologians must either collaborate with or draw upon the human sciences. This necessity complicates moral theology...not least because it calls for dialectical analyses whenever differences are discovered among the conclusions of scientists and/or between the scientific consensus and theological or ecclesiastical conclusions.’

Ormerod, Neil. ‘Augustine’s *De Trinitate* and Lonergan’s Realms of Meaning.’ *Theological Studies* 64:4 (December 2003), 773-794.

Proposes that *De Trinitate* moves through the realms of common sense, theory, interiority, and transcendence, in that order, and may be reasonably subdivided as such.

Picard, Cheryl A. ‘Learning About Learning: The Value of “Insight.”’ *Conflict Resolution Quarterly* 20/4 (2003) 477-84.

‘Driven by a need to help my students expediently and efficiently become better mediation practitioners, I wanted to know more about how people learn. Helpful to me in both these projects has been the work of Canadian philosopher Bernard Lonergan. This short article set out to introduce the reader to Lonergan’s theory of how we come to know and its connection to the field of conflict studies.’

Procario-Foley, Elena G. and McLaughlin, Michael T. ‘A Propaedeutic for a Framework: Fostering Ethical Awareness in Undergraduate Business Students.’ *Teaching Business Ethics* 7 (2003) 279-301.

‘This paper explores the ethical framework provided by an intermediate accounting textbook. It then analyzes the epistemologically and anthropologically informed ethics of Bernard Lonergan and Edward Schillebeeckx as examples of the introductory ethical reasoning needed to support textbook frameworks. A two-fold thesis guides the paper: students equipped with a broader ethical vision can learn more effectively from the ethics cases presented in the textbooks, thus enhancing the value of those cases; consequently, students need more exposure to ethics in undergraduate courses of study.’ (Abstract)

Raymaker, John. *A Buddhist-Christian Logic of the Heart: Nishida’s Kyoto School and Lonergan’s ‘Spiritual Genome’ as World Bridge*. Lanham, MD: University Press of America, c 2002.

‘Having loved my years in Japan, I often felt frustrated at not being able to share the rich gems of Lonergan’s insights. If only I could let Japan in on the depths of Lonergan’s method, and let the West in on the sense of beauty that pervades the Japanese heart! This led me to seek a way to express Lonergan’s method in global terms that respect and crossfertilize Buddhist and Christian logics of the heart.’ (From the preface)

Raymaker, John. *Empowering the Lonely Crowd: Pope John Paul II, Lonergan and Japanese Buddhism*. Lanham, MD: University Press of America, 2003.

Romaro B, Octavio. 'El misterio y la palabra.' *Theologica Xaveriana* 52/141 (2002) 109-18.

'The mystery of God and our approach to him through the Sacred Word implies a series of problems with grave consequences for daily life. Behind every war there lies a sense of God, of homeland and of blood. This is clear in each of the events we are experiencing in our days. To confront this problem we may assume different positions, from extreme right to extreme left, but we must have a clear sense of the problem which lies before our eyes. Bernard Lonergan can afford us elements to confront this situation.'

Sala, Giovanni B. 'Lonergan, Bernard.' *Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*. Tübingen: Mohr Siebeck, 2002, 513-14.

Saracino, Michele. *On Being Human: A Conversation with Lonergan and Levinas*. Marquette: Marquette University Press, 2003.

'Through an analysis of the work of Jesuit theologian Bernard J.F. Lonergan, Saracino argues that even as Christian theology is a valuable resource for explaining subjectivity in terms of openness to the Other in mind, will, and body, it is the conversation with contemporary continental theory, particularly that of Emmanuel Levinas, that reveals the concrete, corporeal possibilities of this openness in everyday life.'

Scott, M. Philip. 'Letter to Editor on Proofs for the Existence of God.' *Irish Times*, Dublin, Jan 2, 2002, 19.

'Lonergan himself offers what he regards as a comprehensive proof of God's existence... Here again one sees that the proof for God's existence is bound up with the nature of the mind.'

Streeter, Carla Mae. 'Organism, Psyche, Spirit—Some Clarifications: Toward an Anthropological Framework for Working with the Neuro-Psycho-Sciences.' *Advances in Neuroscience: Social, Moral, Philosophical, Theological Implications. Proceedings of the ITEST Workshop September, 2002*. St. Louis, Missouri: Itest Faith/Science Press, 2003, pp. 51-71.

'Many are convinced we have lost our souls. Others hold that science has replaced them, like a motor in a machine. I'm going to side with neither. In fact, I'm going to propose a different consideration. *What in us is asking the question?* I propose it is our souls in search of meaning.'

Tekippe, Terry J. *Bernard Lonergan's Insight: A Comprehensive Commentary*. Lanham, Maryland: University Press of America, 2003.

'This book is the result of a forty-year struggle to understand Bernard Lonergan's monumental *Insight: A Study of Human Understanding*. It is part exposition, part explanation, part criticism. As an expository effort, the work attempts to make clear what Lonergan was trying to accomplish in *Insight*... As explanation, the commentary will mediate and simplify Lonergan's thought, and arrange it for easier comprehension... A mature assessment of Lonergan's work requires a registration of his failures as well as recognition of his achievement. Honesty, fidelity to the pure, disinterested desire to know, and Lonergan's own call for independent thinkers rather than disciples demand no less.' (From the preface)

Tekippe, Terry J. *Bernard Lonergan: An Introductory Guide to INSIGHT*. New York/Mahway, N.J.: Paulist Press, 2003.

'The plan of the reading guide...is not to cover everything, but to assign readings of only certain chapters, or even parts of chapters. This will allow one to focus on the main path through the maze, without getting distracted by a thousand byways. A general direction may be given that is valid for the whole book: What is not treated may, for a first reading, be safely ignored.' (From the introduction)

Reviews

Lonergan, Bernard. *Gnade und Freiheit. Die operative Gnade im Denken des hl. Thomas von Aquin*. See 19:4/1

Muck, Otto. *Zeitschrift für katholische Theologie* 123/4 (2001) 489-90.

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Lonergan, Bernard. *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*. See 22:4/ 1

Murphy, James. *Milltown Studies* 51 (2003) 80-100. (An article-length review of vol.18 of the *Collected Works*. The author is at times sharply critical of Lonergan's position.)

Crowe, Frederick E. *Three Thomist Studies*. See 21:3/1

Mongeau, Gilles. *Toronto Journal of Theology*, 19/1 (2003) 118-19.

Jonsson, Ulf. *Foundations of Knowing God: Bernard Lonergan's Foundations for Knowledge of God and the Challenge from Antifoundationalism*. See 20:2/1

Muck, Otto. *Zeitschrift für katholische Theologie* 123/4 (2001) 492.

Kanaris, Jim. *Bernard Lonergan's Philosophy of Religion; From Philosophy of God to Philosophy of Religious Studies*. See 23: 3/1

Blix, D. *Choice* 40/9 (May, 2003) 1568.

Rota, Giovanni. „Persona“ e „Natura“ nell' itinerario speculativo di Bernard J.F. Lonergan, s.j. (1904-1984). See 20:1/2

Muck, Otto. *Zeitschrift für katholische Theologie* 123/4 (2001) 488-89.

Roy, Louis. *Le sentiment de transcendance. Expérience de Dieu?* See 22:2/1

Dumas, Marc. *Studies in Religion/Sciences Religieuses* 31/2 (2002) 244-45.

Dissertations & Theses

Rousseau, Leona. *Lonergan's method. A framework for analyzing online learning in design education*. Thesis for degree of Master of Interior Design (Education), University of Manitoba (Canada). Adviser: Faye Hellner.

'Despite existing studies, the ability and capacity of online environments to foster and/or enhance the learning process in design education has not been ascertained. This thesis utilizes Lonergan's Method of Human Understanding (his cognitional theory) as a theoretical framework from within which to analyze online learning environments as a means to determine what, if anything, online environments may uniquely contribute to the cognitive process of learning design.' (Abstract)

Rosale, Janna. *Method in Ecology: Bernard Lonergan and Catholic Environmental Ethics*. MA thesis in Religious Studies. Memorial University of Newfoundland. Director: Michael Shute

Publications

Helminiak, Daniel A. 'Sexual Ethics in College Textbooks: A Suggestion.' *Journal of Sex Education and Therapy* 26/4 (2001) 320-27.

'To help bring more consistency to the textbook offerings and to argue the legitimacy of including scientifically based ethical judgments in sexuality textbooks, this paper invokes the long-standing Western tradition of natural law theory, which holds that adherence to, or violation of, the inherent requirements of healthy and wholesome collective human functioning are the essential meaning of *right* and *wrong*, *good* and *evil*.' Brief references to Lonergan on the transcendental precepts and on 'moral absolutes that are not absolutist' occur on p. 321.

Hirata, Tomiko. *Dimensions of Hopkins' Poetry*. Tokyo: The Hokuseido Press, 2003.

'[Sister Hirata] ventures to interpret the poetry of this unique English Jesuit of the Victorian age in terms of the theological insight of the unique Canadian Jesuit of the modern age, Bernard Lonergan.' (From the Forward by Peter Milward.)

Hughes, Glenn. *Transcendence and History: The Search of Ultimacy from Ancient Societies to Postmodernity*. Columbia, MO: University of Missouri Press, 2003.

'Depending primarily on the treatments of transcendence found in the writings of twentieth-century philosophers Eric Voegelin and Bernard Lonergan, Hughes explores the historical discovery of transcendent meaning and then examines what it indicates about the structure of history.'

Lamb, Matthew. 'Lonergan, Bernard J. F.' *Biographical Dictionary of Christian Theologians*. Edited by Patrick W. Carey and Joseph T. Lienhard. Westport, Connecticut/London: Greenwood Press, 2000, 324-29.

Sawa, Russell J. 'René Girard and the Ultimate Reality and Meaning of Human Conflict and Violence.' *Ultimate Reality and Meaning* 26/4 (2003) 247-62.

'This paper describes Girard's theory and responds to his critics by utilizing the philosophy of Bernard Lonergan, which is complementary to Girard's thought.'

Wilkins, Jeremy. "'The Image of This Highest Love": The Trinitarian Analogy in Gregory Palamas' Capita 150.' *St Vladimir's Theological Quarterly* 47/3-4 (2003) 385-414.

Lonergan is mentioned only a few times in the notes, but the analysis is heavily dependent on Lonergan's thought.

Reviews

Crowe, Frederick E. *Three Thomist Studies*. See 21:3/1

Brown, Benjamin J. *Horizons* 30/2 (2003) 363-64.

Kanaris, Jim. *Bernard Lonergan's Philosophy of Religion: From Philosophy of God to Philosophy of Religious Studies*. See 23:3/1.

Brown, Montague. *International Philosophical Quarterly* 43/4 (Issue 172, 2003) 553-54.

Dadosky, John D. *Studies in Religion/Sciences Religieuses* 31/3-4 (2002) 447-48.

Doran, Robert M. *Theological Studies* 64/4 (2003) 896-97.

Gallagher, Michael P. *Gregorianum* 84/4 (2003) 949-51.

Wiley, Tatha. *Original Sin: Origins, Developments, Contemporary Meanings*. See LSN 23:4/3

Stahle, Rachel. *Religious Studies Review* 29/4 (2003) 356.

Publications

Baker, Russell C. 'What's To Be Done?' *Word in the World* 1/2 (Summer, 2004) 125-51.

th
'Deconstructive normlessness has its roots in a crisis of valuation that started around the turn of the 20 century, a crisis that now threatens to become the norm... If Robert Doran is right, the only viable option for religious Christians (as opposed to social Christians) is that of discovering "norms of human genuineness."'

Blanchette, Oliva. *Philosophy of Being: A Reconstructive Essay in Metaphysics*. Washington: Catholic University of America, 1004.

Reviewer David Burrell quotes Louis Dupré's observation that this work 'may count as the most insightful treatise on Aristotelian-Thomist metaphysics to appear since Lonergan's *Insight*.' See listing in Review section, below.

Dadosky, John D. *The Structure of Religious Knowing: Encountering the Sacred in Eliade and Lonergan*. Albany, New York: State University of New York Press, 2004.

'This study is a dialectical reading of Eliade's notion of the sacred, that is, the structures that he identifies with "knowing" the sacred, using aspects from Lonergan's theory of consciousness.'

Gallagher, Michael Paul. 'University and Culture: Towards a Retrieval of Humanism.' *Gregorianum* 85/1 (2004) 149-71.

Bernard Lonergan and Fred Crowe's contribution are discussed in the last part of the article. The author writes: 'The fact that this article will appear during the centenary year of the birth of Bernard Lonergan, probably the most illustrious intellectual who taught at the Gregorian University during the twentieth century, makes it appropriate to draw on his wisdom here... He devoted special if intermittent attention to questions of education and the university, and what he said still seems fresh in this context... Lonergan's constant emphasis on self-appropriation and interiority echoes one of the main pillars of the Ignatian method in spirituality and in education.' (p. 167)

Gregson, Vernon (ed.). *The Desire of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. 2nd ed. Ottawa: Lonergan Website, 2004.

'These essays explore in detail the contribution that Lonergan made to the solution of various pressing questions, especially in theology.' First published in 1988 by Paulist Press, this second edition (reprint?) is now available from the Lonergan Website at Ottawa.

James, Charles. 'Falling into Subjectivism: Michael Novak's Tribute to Bernard Lonergan.' *New Oxford Review* 70/8 (September, 2003) 30-35.

'In a breathless article published in *Crisis* magazine (Feb. 2003), Michael Novak canonizes Jesuit theologian Bernard Lonergan...as the St. Thomas Aquinas of our time. But Novak's applause is so loud that the reader may overlook a vital point: Lonergan's Kantianism gets the best of his Thomism, forcing him into the dead end of subjectivism. Lonergan's philosophy rests ultimately on human experience rather than on a sturdy philosophy of being... Surely, if we follow Novak and Lonergan we will stumble into the same quagmire of subjectivity.'

Kidder, Paul. 'The Ontology of Interrogation in Lonergan and Merleau-Ponty.' *American Catholic Philosophical Quarterly* 78/1 (2004) 69-82.

'Despite being associated with different philosophical traditions, the philosophies of Maurice Merleau-Ponty and Bernard Lonergan can be seen to possess a surprising number of fundamental and important

points of intersection. Central among these is the conviction that the structure of interrogation provides not only the normative element in human knowing but also the principle clue for grasping the notion of being. From this confluence of ontological positions there follow a number of shared elements in the two thinkers' approaches to basic questions in epistemology, philosophy of the person, and the philosophy of nature and natural science.' (Abstract.)

Knasas, John F.X. 'Why for Lonergan Knowing Cannot Consist in "Taking a Look."' *American Catholic Philosophical Quarterly* 78/1 (2004) 131-50.

'The violence of Wilkins's reactions [to the author's comments on Lonergan's epistemology; see article listed below under "Wilkins"] leads me to believe that despite the passing nature of my comments, they are sufficiently incisive to have cut a nerve. Nevertheless, it is my opinion that no reader of Wilkins would come away with any accurate grasp of my understanding of Lonergan, my reasons for it, and the precise point of contention between us. So both for the record and the benefit of calm discussion of this influential figure, I would like to provide my hermeneutic of Lonergan and to pinpoint my trouble with him.' (Abstract.)

McDonough, Brian. 'Higher Viewpoints in Lonergan's Structure of the Human Good.' *Word in the World* 1/2 (Summer, 2004) 121-24

'By identifying Lonergan's core pattern in the human good, namely that "individuals have the capacity to operate according to specific rules of cooperation to produce a particular good", McDonough demonstrates that all the other categories and relationships are replications of the same basic pattern operative through a series of ever higher viewpoints.' (From Russell C. Baker's Introduction on p. 120.)

Melchin, Kenneth R. 'Reaching Toward Democracy: Theology and Theory When Talk Turns to War.' *Catholic Theological Society of America Proceedings* 58 (June 5-8, 2003) 41-59.

'What is democracy, what sort of creature has been born in our midst and how is it related to our destiny as persons before God? If we are to nurture it, we must know something about what it is, how it is structured, how it grows, how it can fall ill, what observable signs mark its development and what indicators signal it has gone astray. These are not simple questions about institutions that we construct, they are questions about what Lonergan would understand as emergent structures of meaning; patterns of meaningful cooperation among persons that emerge with an inner logic and dynamism that call forth our efforts to understand. They carry with them ethical and theological questions about the goals of democracy, the obligations it places on citizens, and our sense of its place in the plan of Salvation History.'

Ogilvie, Matthew C. 'Is the Catechism Enough? A Theological Perspective on Using the Catechism in Education.' *Compass: A Review of Topical Theology* 38/1 (2004) 33-40.

'We shall deal with four main themes. The first regards the perceived reasons for and readership of the Catechism; the second is the insufficiency of relying upon the Catechism alone; the third is the contribution that can be made by employing systematic theology as envisioned by Bernard Lonergan and Thomas Aquinas; and the fourth is a set of reflections on future theological renewal towards the service of Catholic education.'

Sala, Giovanni B. 'The Metaphor of the Judge in the *Critique of Pure Reason* (B xiii ff): A Key for Interpreting.' *Universitas: Monthly Review of Philosophy and Culture* 31/2, No. 357 (February, 2004) 13-35.

'This article examines the metaphor proposed by Kant in order to clarify how our mind attains knowledge of reality, and consequently according to what method we should work out a new metaphysics... [S]ince he [Kant]...failed to grasp clearly the real distinction between the anticipatory-constructive capacity of our understanding and the following critical-reflective capacity of the same (which leads to judgment) he

ended up making the first moment prevail unilaterally. The consequence is the idealist interpretation of knowing and being to which the first *Critique* leads.’ (Abstract.)

Wilkins, Jeremy D. ‘A Dialectic of “Thomist” Realisms: John Knasas and Bernard Lonergan.’ *American Catholic Philosophical Quarterly* 78/1 (2004) 107-30.

‘John F.X. Knasas has issued a series of philosophical and exegetical critiques of what he presents as the Cartesian subjectivism of “transcendental Thomism” in general and Bernard Lonergan in particular. But Professor Knasas’s spontaneous assumptions about knowing, objectivity, and reality are those of Descartes and Kant, not St. Thomas. He thus misrepresents St. Thomas and Fr. Lonergan and misconstrues the nature of knowledge.’ (Abstract.)

Reviews

Blanchette, Oliva. *Philosophy of Being: A Reconstructive Essay in Metaphysics*. Washington: Catholic University of America, 1004. See above, p 1.

Burrell, David. *Theological Studies* 65:2 (June 2004) 424-426.

Melchin, Kenneth R. *Living With Other People: An Introduction to Christian Ethics based on Bernard Lonergan*. See LSN 19:4/78

Jamieson, Christine. *Word in the World* 1/2 (Summer, 2004) 115-18.

Dissertations & Theses

Bartolini, Vincent J. *Cognitive Theory in Eric Mascall's Defense of Theism in a Secular Age*.

Dissertation for degree of STD at the Gregorian University, 1968. Advisor: Rev. John Witte, S.J.

The author describes the work as a response to Mascall’s ‘Secularization Theology’ during the Death of God controversy. He conducts a critical study of Mascall’s Gilsonian-based cognitive theory in light of Lonergan’s analysis of understanding. The Rev. Robert Richard, S.J. was the initial advisor but passed away before the work was completed.

Wilkins, Jeremy Daniel. *Emanatio Intelligibilis in Deo: A Study of the Horizon and Development of Thomas Aquinas's Trinitarian Theology*. Dissertation for the degree of Ph.D. in Theology, Boston College, 2004. Advisor: Stephen F. Brown.

‘This study investigated the reasons for Thomas Aquinas’s option to treat God’s existence, attributes, and operations before the distinction of persons. The internal evolution of his trinitarian theory was subjected to genetic investigation, in light of his systematic-historical context. This was situated within a dialectical exploration of the principles and method of his theology compared to recent criticism. The divergent assessments of Thomist trinitarian theology by Rahner and Lonergan provide the springboard for an investigation, first of the intellectual horizon of Thomist theology (where Lonergan is the guide), and then to its development in light of the criteria proper to the intellectualist horizon.’

Publications

Budenholzer, Frank E. 'Emergence, Probability, and Reductionism.' *Zygon: Journal of Religion and Science* 39/2 (2004) 339-56.

'Philosopher-theologian Bernard J.F. Lonergan defines *emergence* as the process in which "otherwise coincidental manifolds of lower conjugates acts invite the higher integration effected by higher conjugate forms... The meaning and implications of Lonergan's concept of emergence are considered in the context of the problem of reductionism in natural sciences. Examples are taken primarily from physics, chemistry, and biology.' (From the Abstract.)

Byrne, Patrick H. 'The Good Under Construction and Research Vocation of a Catholic University.' *Catholic Education: A Journal of Inquiry and Practice* 7/3 (2004) 320-38.

'Relying on the works of Philip Gleason, Ignatius of Loyola, and Bernard Lonergan, the author provides a framework for the important research function of Catholic universities and conceives the mission of Catholic institutions of higher education as contributing to the ongoing, creative, and redemptive work that is ultimately God's plan for humanity.' (From the Abstract.)

Dadosky, John D. 'Healing the Psychological Subject: Towards a Fourfold Notion of Conversion?' *Theoforum* 35 (2004) 73-91.

'This paper addresses some of the developments in the theoretical reflection on conversion following Lonergan's threefold differentiation of conversion as intellectual, moral, and religious, and it also addresses the issues arising from this development. Specifically, the paper begins by focusing on the contribution of Robert Doran (psychic conversion) and Bernard Tyrrell (affectual conversion). Each has made significant contributions to integrate further Lonergan's theories into psychology. There follows an attempt to situate these developments in light of Lonergan's comments concerning "affective" conversion in an attempt to bring some clarity and succinctness to the discussion.' (From the Abstract.)

Ewens, Thomas. 'Déconstruire le Design,' *Dissocier les Raisons: Bilan et perspective en anthropologie clinique*, tétalogiques 10.(Presses Universitaires de Rennes) Fall 1996, 11-20.

Proposes that the persistent ambiguity about the meaning of 'design' found among artists, architects, and critics can be effectively resolved by the interiority analysis proposed by Lonergan.

Maloney, Raymond. 'Rahner and Lonergan on Spirituality.' *Louvain Studies* 28 (2003) 295-310.

'There are two issues in particular which will enable us to bring out the contrast between the two authors. The first arises within ethics and moral theology. It concerns the relationship between the general principles of moral behaviour and how these are applicable to particular situations. The second issue comes from the Spiritual Exercises of St. Ignatius and the procedure described there for discerning God's will in the particular decisions of life.'

McLaughlin, Michael T. *Knowledge, Consciousness and Religious Conversion in Lonergan and Aurobindo*. Rome: Editrice Pontificia Università Gregoriana, 2003.

'The following study is a comparison of the theological and philosophical views of the Catholic theologian Bernard Lonergan with those of the modern Hindu philosopher Sri Aurobindo Ghose on the topics of knowledge, consciousness and religious conversion. The structure of this work proceeds from a conviction that it is impossible to create a lasting and coherent theology without reference to metaphysics.' (From the Preface. This title was previously listed [see *LSN* 24:4 {2003} 2] but without any indication of its content apart from the title.)

Meyer, Ben F. *The Aims of Jesus* (San Jose, California: Pickwick Publications, 2002.

A reprint of Meyer's 1979 book (see *LSN* 1/3 [1980] 13), with a new introduction by N.T. Wright. In his introduction, Wright writes: 'Ben Meyer's first great and (I hope) lasting contribution in this book is both to highlight the need for a fully articulated historical method and to argue himself for one in particular. He drew deeply on the work of the philosopher Bernard Lonergan, while most New Testament scholars never read philosophy and hermeneutics from one year's end to the next (and so condemn themselves to uncritical assumptions about what they are doing and how it relates to other tasks). Meyer knew what the issues were and where to go for help.'

Pen, Robert. *Communication as Mutual Self-Mediation in Context: Bernard Lonergan's Philosophy of Communication*. Extract of Doctoral Dissertation. Rome: Salesian Pontifical University, 2004. (See below under 'Dissertations & Theses.')

Sala, Giovanni B. *Kants „Kritik der praktischen Vernunft“ Ein Kommentar*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2004.

'In this work a fifty-page study of Kant's ethical doctrine is preface to the three-hundred-page actual commentary on his critique of practical reason, the first time such a commentary has appeared in the German language. Sala, of course, makes his personal input and, as we might expect, his reliance on Lonergan shows up in footnote references here and there.' (Frederick E. Crowe.)

Spaccapelo, Natalino. 'Crisi epocale e nuovo compito educativo.' *Gregorianum* 85/2 (2004) 345-73.

'Everyone recognizes that our present times are in crisis. This article begins by setting out the essential elements of the crisis: its origin in the scientific manner of envisaging the world, its axial character..., and its economic and social consequences. The second half of the article draws from Bernard Lonergan some elements capable of going along with reflection on this crisis...facing them from different points of view, epistemological as well as anthropological or pedagogical. Lonergan is celebrated for his *Insight*, a philosophical work which introduces one to the theological reflection that he developed in *Method in Theology*. [O]n account of the economic crisis of the thirties, the time of his youth, he was interested in economic questions before becoming a philosopher and a theologian.' (From the Abstract.)

Starkloff, Carl F. *A Theology of the In-Between: The Value of Syncretic Process*. Milwaukee: Marquette University Press, 2002.

'...among Christians the word ['syncretism'] has signified theological distortion, although anthropologists have employed it neutrally to describe the phenomenon of religious mixtures resulting from intercultural contacts. The present work seeks to "revive" the ancient meaning of syncretism, since the book's main thesis is that such mixing grows out of a human desire for unity and synthesis. More, among tribal peoples, it is an attempt to understand and rationalize their situation. While acknowledging that not all syncretism is good... this book argues that "syncretic process" is a historical movement by which Christianity can understand itself better as a faith to be shared by all cultures. Thus, once again, theology becomes "faith seeking understanding," ' Chapter 2, pp. 61-87, draws on Lonergan's thought on methodology, the transcendental precepts, conversion and the role of the functional specialties.

Swan, Michael. 'Thinkers in town for Lonergan [*sic*] conference.' *The Catholic Register* [Toronto], Weeks of July 25-August 1, 2004, 9.

'The big thinkers are coming to town to talk about, think over and celebrate the man they believe made the most significant contribution to Catholic philosophy and theology in the 20th century—Canadian Jesuit Bernard Lonergan.' An article in the diocesan newspaper anticipating the 2nd International Lonergan Workshop commemorating Lonergan's birth a hundred years ago and honouring Frederick E. Crowe, S.J.

Vertin, Michael. 'The Two Modes of Human Love: Thomas Aquinas as Interpreted by Frederick Crowe.' *Irish Theological Quarterly* 69 (2004) 31-45.

‘The author gives an account of Lonergan’s approach to Aquinas, of Lonergan’s influence on Frederick Crowe, and of Crowe’s application of some of Lonergan’s ideas to the interpretation of Aquinas on the two kinds of love that he terms complacent love and concerned love.’ (From the Abstract.)

Reviews

Doran, Robert M. *Theological Foundations*, 2 vol. (See LSN 17:1 [1996] 1.)

Shute, Michael. *Studies in Religion/Sciences Religieuses* 32/3 (2003) 369-73.

Kanaris, Jim. *Philosophy of Religion: From Philosophy of God to Philosophy of Religious Studies*. (See LSN 23:3 [2002] 1.)

Roy, Louis. *The Thomist* 68 (2004) 341-42.

Ormerod, Neil. *Method, Meaning and Revelation: The Meaning and Function of Revelation in Bernard Lonergan’s Method in Theology*. (See LSN 21:3 [2000] 12.)

Roy, Louis. *New Blackfriars* 82 (2001) 597-98.

Roy, Louis. *Transcendental Experiences: Phenomenology and Critique*. (See LSN 22:3 [2001] 3.)

Faulconer, James E. *Studies in Religion/Sciences Religieuses* 32/3 (2003) 384-85.

Allard, Maxime. *Science et esprit* 54:1, Jan-Apr 2002.

Dissertations & Theses

Gaetz, Ivan Kenneth. *An Exploration and Expansion of Bernard Lonergan’s Intentionality Analysis for Educational Philosophy*. Thesis for the degree of Doctor of Philosophy in the Department of Educational Studies, University of British Columbia, December 2003.

‘This study consists of an exploration and expansion of Bernard Lonergan’s intentionality analysis into the field of educational philosophy. It contends that Lonergan’s account of the structure and operations of human consciousness directed toward human experience, understanding, judgment and decision offers a mode of understanding a range of key topics in the field of secular education and educational philosophy. Moreover, the integrative nature of Lonergan’s intentionality analysis provides a means of systematically ordering issues in educational philosophy related to human cognitive and existential development.’ (From the Abstract.)

Gorrell, Paul John. *Erotic Conversion: Coming Out of Christian Erotophobia*. Dissertation for the degree of Doctor of Philosophy, Drew University, 2004. Adviser: Ada Maria Isasi-Diaz.

‘This dissertation analyzes the fear of sexuality and erotic pleasure, called erotophobia, which has heavily influenced the churches and the construction of Christian sexual ethics... This project develops a sexual liberation theology that moves beyond erotophobia by utilizing the theme of conversion understood as a radical change in world views, a concept developed by Bernard Lonergan... The dissertation argues that if Lonergan’s understanding of conversion is seen through the lens of embodiment and sexual liberation theology, we can then broaden the concept to include the notion of Erotic Conversion... Erotically converted, we can develop the notion of a responsible hedonism and call for a preferential option for the body in Christian sexual ethics.’ (From the Abstract.)

Legg, David Maxwell. *Questioning and Knowing: The Logic of Questioning in Bernard Lonergan’s Theory of Knowing*. Dissertation for the degree of Doctor of Philosophy in Philosophy, University of Auckland, New Zealand, 2003. (Doctoral supervisor: Dr. Roderic A. Girle.)

‘The aim of this investigation is to explore and develop the Logic of Questioning as related to knowing. The central thesis... is that the practice of questioning as expressing the human desire to know, or oriented unrestrictedly to knowing everything... The major part of the investigation is a close examination of the

place of questioning in the strategic arguments used by Bernard Lonergan to develop a theory of knowing and being, as found in *Insight: A Study of Human Understanding*.' (From the Abstract.)

Pen, Robert. *Communication as Mutual Self-Mediation in Context: Bernard Lonergan's Philosophy of Communication*. Doctoral Dissertation in Philosophy, under the guidance of Prof. Adriano Alessi SDB. Salesian Pontifical University, Rome, 2004.

'...Lonergan suggests an *overall plan for communication*, which will save us from the longer cycle of decline into human behaviour... by conscientizing the public opinion through media literacy and critical media education, towards consensus in the construction of a new, creative world. It is a movement of the elemental "we" to expand beyond the minimal nuclear center towards the "good of order" as such by overcoming the inherent dialectical tensions of the community. An intellectual conversion of this sort will result in a *cosmopolis*, an overall attitude of mind and heart guided by the liberated detached desire to know.' (From the concluding remarks of the Dissertation. See above, under 'Publications,' for a listing of the published Extract of this Doctoral Dissertation.)

Publications

Loneragan, Bernard J. F. 'Chesterton the Theologian.' *The Chesterton Review* 30/1&2 (Spring/Summer 2004) 51-53.

'...all that Lonergan wrote about "insight" in his classic work by that name is foreshadowed in this [1943] essay by Lonergan's emphasis on Chesterton's insistence that answers be "right on the nail."' (From Richard M. Liddy's introductory remarks.)

Loneragan, Bernard J. F. *Conoscenza e Interiorità: Il Verbum nel pensiero di S. Tommaso. (Opere di Bernard J. F. Lonergan 2.)* Edizione italiana a cura di Natalino Spaccapelo e Saturnino Muratore. Roma: Città Nuova Editrice, 2004.

Loneragan, Bernard. 'Grace and the Spiritual Exercises of St Ignatius.' *Method: Journal of Lonergan Studies* 21/2 (2003) 89-105.

'The *Spiritual Exercises* are sometimes depicted as voluntarist, Stoic, Pelagian: a set of things that I am going to do to make myself holier.' Lonergan mentions both the superficial and deeper cause of this mistaken depiction and then goes on to consider briefly the two questions, 'What is the grace one may look for in the *Exercises*?' 'What is grace phenomenologically and existentially?' and then grace as the meaning of the *Exercises*.

Loneragan, Bernard J. F. *Philosophical and Theological Papers 1965-1980*, vol. 17, *Collected Works of Bernard Lonergan*. Edited by Robert C. Croken and Robert M. Doran. Toronto: University of Toronto Press, 2004.

'In this particular anthology, we gather a number of papers that reveal the "later" Lonergan. These papers document his development in philosophy and theology during the years leading to the publication of *Method in Theology*, and beyond to 1980... The book is divided into five sections. The first and last of these form units only on the basis of dates, while the three central sections are each a set of lectures, the first at the Massachusetts Institute of Technology, the second at Gonzaga University in Spokane, and the third at Trinity College in the University of Toronto.' (From the Editors' Preface.)

Barrera, Jaime P. 'El tao de método en teología.' *Theologica Xaveriana* 54/2, No. 150 (2004) 231-56.

'This essay is written as an invitation to make a journey in seven stages. The stages recount ways walked by individuals or groups in discovering method... A last section provides a concluding reflection and an introduction to the intelligibility of method. It examines through an interview contemporary questions regarding not methods, or genesis on methods, but the ongoing genesis of methods, method in theology. The essay is played [*sic*] with short references to the thought of Canadian master of thinking Bernard J.F. Lonergan, S.J.' (From the English summary.)

Crowe, Frederick E. *Developing the Lonergan Legacy: Historical, Theoretical, and Existential Themes*. Edited by Michael Vertin. Toronto, Buffalo, London: University of Toronto Press, 2004.

(xvii + 400 pp.) Comprising twenty papers, including six previously unpublished, Crowe recounts the history of Lonergan's work in philosophy and theology and offers significant theoretical and existential developments of that work. See list of chapters under "Projects" below.

Crowe, Frederick E. 'Grace and the Spiritual Exercises of St Ignatius: Editor's Note.' *Method: Journal of Lonergan Studies* 21/2 (2003) 87-88.

'We publish here [see *Method* 21/ 2 (2003) 89-105, listed as the third item above] an autograph sheaf of four pages, entitled "Grace and the Spiritual Exercises of St Ignatius," part of a batch of papers Lonergan turned over in June 1972 to the newly established Lonergan Center of Regis College.'

Dias, Patick and Charlotte Tansey (Editors). *Informed Dialogue: Facets of Group Reading-Discussions* (Thomas More Institute Papers/ 2004.) Montreal, Quebec: Thomas More Institute, 2004.

‘The contributors to this present collection of essays, interviews, reflections, and commentary are persons who have experience in creating reading-discussion courses on a wide range of topics... They speak from many years of experience and thoughtful examination of the philosophic and pedagogical bases of the process. They are fully committed to the value of the Socratic method of investigation into the exploration of one’s own insights. They are sharing their insights with us in the pages that follow.’ (From the preface by Martin O’Hara.)

Doran, Robert M. ‘Bernard Lonergan: First Canadian Doctor of the Church?’ *Catholic New Times: Educational Supplement* (November 7, 2004) 9.

‘Once we acknowledge the historical relativity of all concepts and judgments, including all doctrines and dogmas, all cultural forms and ideals, there occurs the wrenching question, Can anything be normative? If there is one reason why Lonergan should be named a doctor of the church, it lies in his answer to that question.’

Finamore, Rosanna. ‘La dinamicità del comprendere e dell’interpretare: Problemi speculativi nella traduzione italiana de *Insight*.’ *Gregorianum* 85/4 (2004) 774-94.

‘Systematic studies of translation which follow the scientific profile of theories and seek to individuate the methodological features that should be attributed to practical activity, the multiplicity of directions and solutions of logical and philosophical theories of language, the many facets of semiotics, the plurality of anthropological approaches tied into the multiform horizons of hermeneutical reflection, combine to increase the speculative problem of translation, which takes shape in the nexus between identity and otherness. These issues are examined in relation to B. Lonergan: not just regarding the experience of translating *Insight* but also through analyzing the difficulty of translation which Lonergan himself had to face in studying Aquinas.’ (From the English summary.)

Gallagher, Michael Paul. ‘Inculturation Debates: The Relevance of Lonergan.’ *Studia Missionalia* 52 (2003) 347-63.

‘In the first [part of the paper] I want to outline some tensions and potential confusions in the discussion of inculturation in general and concerning the Incarnation paradigm in particular. In the second part I propose that some the insights of Bernard Lonergan, writing well before the term inculturation came into vogue, can be of help in clarifying issues and focusing the challenge of this aspect of contemporary evangelization.’

Gallagher, Michael Paul. ‘Lonergan’s Newman: Appropriated Affinities.’ *Gregorianum* 85/4 (2004) 735-56.

‘This essay explores the relationship between Bernard Lonergan and his first intellectual mentor, John Henry Newman. It seeks to go beyond the question of explicit references to direct influences in order to identify major areas of affinity between the two thinkers. These include the limitations of logic, attention to cognitional structure, the centrality of judgement, the dialectic of self-transcendence distorted by biased attitudes, and the parallel between real assent and conversion.’ (From the summary.)

Gallagher, Michael Paul. ‘Retrieving Imagination in Theology.’ In *The Critical Spirit: Theology at the Crossroads of Faith and Culture. Essays in Honour of Gabriel Daly OSA*. Edited by Andrew Pierce and Geraldine Smyth. Dublin: The Columba Press, 2003, 200-07.

‘Thomas Aquinas tackles a surprising topic in the introduction to his commentary on the *Sentences*, inquiring whether the method of theology should be *artificialis*. Putting it in modern language, he asks whether theology needs an artistic dimension and he answers in the affirmative... If both Rahner and Lonergan tend to highlight the imaginative as a liberation towards the threshold of faith, for Balthasar it is

the uniqueness of revealed Christian glory that becomes the objective and prime analogy. Hence, “Christianity becomes *the aesthetic religion par excellence.*” ’

Galán Vélez, Francisco V. ¿Qué es hacer metafísica según el *Insight* de Lonergan? *Gregorianum* 85/4 (2004) 757-73.

‘The definition of metaphysics is analyzed... Here we have a prevalent work program. The main task of metaphysics is to integrate diverse realms of meaning that may seem unconnected. It is a methodology meant to integrate methodologies (meta-methodology). The strategy to achieve this consists of understanding that there is an isomorphism between our cognitive activities and being.’ (From the English summary.)

Hoyt-O’Connor, Paul. *Bernard Lonergan’s Macroeconomic Dynamics*. Lewiston, New York: Edwin Mellen Press, 2004.

‘...Hoyt-O’Connor provides a critical introduction to Lonergan’s economic arguments and analyses, spelling out carefully and thoroughly their details. Hoyt-O’Connor exactly shows how Lonergan makes his case for the connections among monetary circulations and the productive processes of technology, skill, and organization.’ (From the Preface by Patrick H. Byrne.)

Hughes, Glenn. ‘Languages of Transcendence Across the Realms of Meaning.’ *Method: Journal of Lonergan Studies* 21/2 (2003) 107-24.

‘The purpose of this essay is to show how Bernard Lonergan’s analysis of “differentiation of consciousness” helps to clarify the relation of divine transcendence to human consciousness... Becoming clear about what each of [the four realms of meaning] consists of, and about how they are conceptually and linguistically related to each other, very usefully illuminates the concept of *transcendence*. It also reveals the difficult challenge we face in attaining both a sufficiently differentiated, and properly integrated, self-understanding of our stage in history.’

Kidder, Paul. ‘The Lonergan-Heidegger Difference.’ *Philosophy and Theology* 15/2 (2003) 273-98.

‘Comparisons that have been made between the philosophies of Martin Heidegger and Bernard Lonergan...are justified, but they must be understood against the background of a disagreement over the meaning and role of ontological difference. A reading of Heidegger that emphasizes the negative or recessive aspect of the ontological “lighting” or “clearing” in being puts this disagreement into sharp relief and forms a charge against Lonergan of “forgetfulness of being.” A response to the charge is offered in the form of three approximations, focusing, respectively, on the way that Lonergan uses the term, “intelligibility,” the role he gives to question, and the way he finds ontological significance in a particular range of intentional acts.’ (From the Abstract.)

Lawrence, Frederick G. ‘Grace and Friendship: Postmodern Political Theology and God as Conversational.’ *Gregorianum* 85/4 (2004) 795-820.

‘From his earliest writings Lonergan was attentive to the friendship dimension that marks the trinitarian and created orders. Humanity remains essentially open to what is beyond itself: unable to coincide with itself, it is called to some conversion. Modern thought by contrast has focused on self-presence, thus giving rise to individualism where relationship to others becomes instrumental. The reaction of the post-modern is to underline the idea of the ‘other,’ awakening conscience to more human traits, thus promoting a retrieval of a philosophical and theological tradition on friendship... Lonergan adapts this tradition to explain the essence of the mystical body.’ (From the summary.)

Liddy, Richard M. ‘The Mystery of Lonergan.’ *America* 191/10 (October 11, 2004) 16-20.

‘The key to the “mystery” of Lonergan’s appeal is that he has provided a language that makes it possible for persons of faith to move through the welter of contemporary movements toward an understanding of themselves, the universe—and God.’

Liddy, Richard M. ‘“A Shower of Insights”: Autobiography and Intellectual Conversion.’ *Method: Journal of Lonergan Studies* 21/2 (2003) 125-43.

‘In the introduction to his *Insight*... Bernard Lonergan writes of an experience of “startling strangeness” that befalls someone who understands what the act of “insight” is all about... In the mid-1960s, while wrestling with *Insight*, I had such an experience... Every day for over a year I labored over the text—initially as an adversary, but then more and more sympathetically—until eventually a moment came that I remember “as if it were yesterday.” ’

Marmion, Declan, and Moloney, Raymond, ‘Rahner and Lonergan - A Centenary Tribute,’ *The Furrow* 55:9 (September 2004) 483-490.

Marroum, Renata-Maria. ‘The Role of Insight in Science Education: An Introduction to the Cognitional Theory of Bernard Lonergan.’ *Science & Education* 13/6 (2004) 519-40.

‘This paper describes the transcendental method of Bernard Lonergan and its relevance to science education in general, and to physics education in particular...His differentiated structure of knowledge can be employed to investigate pedagogical questions and models that address how students can be encouraged to engage in their own authentic learning process.’ (From the Abstract.)

Mayer, Daniel. ‘Interiority and the Challenge for Primatology: Anthropomorphism as an Instance of High-Level Cognition about High-Level Cognition.’ *Method: Journal of Lonergan Studies* 21/2 (2003) 145-60.

‘A key question I have asked myself is: what is the nature and status of our knowledge of the monkeys, both as a colony and as individuals? To begin to answer this question, the strategy chosen here has been to follow the structure of a single lecture by Bernard Lonergan. It deals neither with primates nor with animals, nor with our own animality,...nor ever with science. Entitled “Exegesis and Dogma,” it is rather exploratory and...leads into a clear statement of his central concern: interiority.’

METHOD: *Journal of Lonergan Studies* 21/2 (Fall, 2003).

See in this issue of the *Newsletter* articles listed under B. Lonergan, F.E. Crowe, G. Hughes, R.M. Liddy and D. Mayer.

Moloney, Raymond. ‘Conversion and Spirituality: Bernard Lonergan (1904-1984),’ *The Way* 43:4 (October 2004) 123-134.

Rixon, Gordon. ‘Transforming Mysticism: Adorning Pathways to Self-Transcendence.’ *Gregorianum* 85/4 (2004) 719-34.

‘The article develops an Ignatian perspective, from within which it then interprets and amplifies Bernard Lonergan’s intellectual project. Exploiting recent analyses of medieval memorial culture and rhetorical dynamics of monastic spiritual practice, the article highlights the performative quality of key Ignatian texts, paying particular attention to the categories of ornamentation (*elocutio*) and ordering (*dispositio*).’ (From the summary.)

Rizzi, Filippo. ‘Lonergan ultimo tomista.’ *Avvenire*, (17th November, 2004) 22.

Spaccapelo, Natalino. ‘Il “metodo in teologia”: Da Tommaso d’Aquino a Bernard Lonergan.’ *Gregorianum* 85/4 (2004) 700-18.

‘The scope of this essay, dealing with the relationship between...Lonergan and his debt to the theological and cultural inheritance from Thomas Aquinas, is to underline three important facts. Firstly, to focus on the vital, but not exclusive, influence of Lonergan’s Thomist studies (1938-1949)... Secondly, to explore the continuing role of the theological paradigm, worked on for decades, emerging from his doctoral thesis on operative grace in St. Thomas... Thirdly, there is the desire to bring theology back to its genuine role

as (a) advancement in wisdom of Christian faith and as (b) a service of mediation between revealed meaning and those stemming from human culture.’ (From the English summary.)

Reviews

Loneragan, Bernard J. F. *Die Einsicht. Eine Untersuchung über den menschlichen Verstand*. See LSN 16/3 (1995) 12.

Schöndorf, H. *Theologie und Philosophie* 79/3 (2004) 447-51.

Crowe, Frederick E. *Three Thomist Studies*. See LSN 21/3 (2000) 1.

Roy, Louis. *Science et Esprit* 56/2 (2004) 230-31.

Tekippe, Terry. *Bernard Lonergan. An Introductory Guide to Insight*. See LSN 24/4 (2003) 4.

Finamore, Rossana. *Gregorianum* 85/3 (2004) 617-17.

Dissertations & Theses

Fitterer, Robert John. *Bernard Lonergan’s Cognitive Theory and Aristotelian Phronesis: Towards a Conception of Performative Objectivity in Virtue Ethics*. Dissertation for the degree of PhD in Philosophy, University of British Columbia (Canada), 2004. Adviser: Jim Dybikowski.

‘In this project...I show that Lonergan’s mode of particularist intelligence, called “common sense insight,” is the mode of insight deployed by Aristotle’s person of practical wisdom. Thus, if *phronesis* is a species of common sense insight, I can deploy certain aspects of Lonergan’s notion of objectivity and particularist insight to bolster the weaknesses of virtue ethics... [H]owever useful Lonergan may be in the phenomenology of insight, he is in need of considerable enrichment when it comes to emotional cognition. I think Martha Nussbaum’s recent work can provide this.’

Serroul, Leo Vincent. “*Sapientis est ordinare*”: *An Interpretation of the Pars Systematica of Bernard Lonergan’s De Deo Trino from the Viewpoint of Order*. Dissertation for the degree of PhD in Theology, University of St Michael’s College, Toronto, 2004. Adviser: Robert M. Doran.

‘Ordering is the work of the wise. This interpretation of Bernard Lonergan’s systematic theology of God pursues throughout the Pars systematica of his *De Deo trino* (1964) an idea he does not advert to as constitutive of his method as such, namely the idea of order. The idea of order, I argue, does function methodically in the Pars systematica. As he moves systematically from the nature of God, from God to us, and back to God, Lonergan variously specifies the idea of order in ways integral to both the form and content of his theology, a trinitarian theology of comprehensive scope. These specific instances of order—relating to fundamental or trinitarian theory, soteriology, subjectivity, intersubjectivity, the natural world, history and culture—can be related intelligibly to one another. Thus the idea of order informs an emergent viewpoint that facilitates synthetic understanding of Lonergan’s complex, sometimes very difficult, systematics of the Trinity.’ (From the Abstract.)

Publications

Barron, Robert. 'Why Bernard Lonergan Matters for Pastoral People.' *Chicago Studies* 43/3 (Fall/Winter 2004) 240-51.

'Although Bernard Lonergan's complex theology can appear abstract and even remote from pastoral life, in fact, his analysis of human knowing contains four indispensable pastoral imperatives: be prayerfully attentive, be Biblically intelligent, be discerningly reasonable, and be spiritually responsible.'

Byrne, Patrick (Hugh). *The Dialogue between Science and Religion: What We Have Learned from Each Other*. Scranton, PA: The University of Scranton Press, 2005.

'The dialogue between science and religion found in this work is based on the positive portrait of competence and good will found among all those involved: scientists, philosophers, and theologians alike. This book makes effective use of these relational aspects... The level of respect thus established has produced a very interesting read...which sheds light on an obviously complex problem.'

Crowe, Frederick E. 'Aquinas, Pascal, Lonergan, and the Spiritual Exercises.' *Review for Religious* 64/1 (2005) 65-75.

'Lonergan sees two patterns of advance in human development. I propose to see them first in their unity and contrast, and then take each by itself. There is a movement from below upwards: from experience through understanding and judgment to decision and the commitment of love, and this is the order of Ignatian Second Week. But there is also a process from above downwards: from love through commitment and judgment to understanding and enriched experience. This second process gives us knowledge resulting from love, knowledge by connaturality, and it is the more fundamental and the chronologically prior process.'

Danna, Valter. *Percorsi dell'intelligenza: un viaggio nella filosofia con Bernard Lonergan*. Cantalupa (Torino): Effatà, 2003.

Doran, Robert [M.] 'Bernard Lonergan at 100.' *Regis Newsletter* 2/2 (Winter, 2005) 3, 5.

Doran, Robert M. 'Bernard Lonergan, S.J. (1904-1984)' *CTSA Proceedings* 59, June 10-13 (2004) 166-70.

Address given at the CTSA Centenarian Commemoration Banquet on June 12, 2004. Reminisces were also given honoring three other 'theological giants of the 20th Century,' Yves Congar, John Courtney Murray and Karl Rahner.

Kanaris, Jim and Mark J. Doorley (Editors). *In Deference to the Other: Lonergan and Contemporary Continental Thought*. Albany, New York: State University of New York, 2004.

'In the current revival of interest in religion among recent continental philosophers [such as Derrida, Foucault, Levinas, and Kristeva], the name of Bernard Lonergan is an unlikely partner. But if the studies in this present volume succeed, that is likely to change, and Lonergan will assume a growing importance in this discussion.' (From the Forward by John D. Caputo.)

McLaughlin, Michael T. 'Prof. Dhavamony, Lonergan and the Christian Theology of World Religions.' *Studia Missionalia* 53 (2004) 385-436.

'This article develops the connection between the work of Mariasusai Dhavamony in the theology of world religions and the projects of Bernard Lonergan and the Lonergan school as exemplified in *Method in Theology* and other writings... Lonergan may express a more western emphasis on social process, shared meanings, and social progress. Where Dhavamony is focused on key elements of Christian

understanding which cannot be sacrificed, Lonergan's philosophical foundations would raise questions for an even deeper confrontation with Hinduism over the real, the true, and the good.'

Ormerod, Neil. 'Faith and Reason: Perspectives from MacIntyre and Lonergan.' *Heythrop Journal* 46/1 (2005) 11-22.

'...Alasdair MacIntyre has argued against the Enlightenment pretensions of a universal reason...and for the notion of historically grounded reason... This is an important contribution to the faith-reason debate... On the other hand, MacIntyre's own project has certain difficulties. It is difficult...to see how his own historicist account of reason can avoid problems of relativism, a position clearly of concern to *Fides et ratio*... I believe that the work of Bernard Lonergan provides a more adequate account of rationality than that of MacIntyre, while remaining congruent with the latter's notion of a tradition of rationality.'

Roy, Louis. 'A Clarifying Note on Transcendent Experiences.' *Toronto Journal of Theology* 20/1 (2004) 51-56.

'After my book *Transcendent Experiences*...was published...the Lonergan Philosophical Association asked me to give a paper in which I would revisit my arguments... Here is the final version of my clarifying note, which I would like to share with a wider audience.'

Sawa, Russell J. 'Spirituality and Health: Reflections upon Clinical Experience and the Development of Theory about Whole Person Health Care from a Lonergan Perspective.' *Reflective Practice* 5/3 (2004) 409-23.

'This article derives theory from reflection on experience of clinical situations encountered in the doctor-patient relationship. Using the cognitional theory of Bernard Lonergan, the author theorizes about the nature of paranormal and spiritual phenomena experienced by his patients. The reader is invited to attend to the data presented, note the questions which arise in their consciousness from the data, and derive hypotheses which might explain the data.' (From the abstract.)

Seckinger, Stefan. *Theologie als Bekehrung: der konversorische Charakter der Theologie nach Bernard J. F. Lonergan SJ und Karl Rahner SJ*. Regensburg: Pustet, 2004.

Sullivan, William F. *Eye of the Heart: Knowing the Human Good in the Euthanasia Debate*. Toronto: University of Toronto Press, 2005.

'...Sullivan's book illustrates something of functional specialization and the advantages it brings to a narrowly focused inquiry. For on one level the book may indeed be characterized as regarding a very specific matter, namely, the moral status of euthanasia; and as thus characterized, it clearly manifests several of functional specialization's beneficial features. Its fundamental organization emerges from sequentially considering cognitional operations, rather than cognitional data or cognitional results... Furthermore, it clearly expounds and centrally employs the distinction between what one encounters only in a particular investigative situation, the empirical features of one's cognitional operations and objects, and what one brings to that situation, the pre-empirical features of one's cognitional operations and objects.' (From the Foreword by Michael Vertin.)

Teevan, Donna. *Lonergan, Hermeneutics, & Theological Method*. Milwaukee: Marquette University Press, 2005.

'This book argues that Bernard Lonergan's transcendental method offers an approach to theology that is in some sense hermeneutical. Many consider such a project surprising, given the debate that has arisen between those who advocate a transcendental approach to theology and those who contend that a hermeneutical approach furnishes a more adequate theological method in the light of contemporary theological development. This book brings into relief the features of Lonergan's transcendental method that make any polarization of the two approaches questionable. Ultimately, what is offered is an

interpretation of his transcendental method as a hermeneutical approach to theology.’ (From Publisher’s summary.)

Triani, Pierpaolo. *Sviluppo della coscienza e valori: il contributo di Bernard Lonergan*. Piacenza: Berti, 2003.

Vélez Caro, Olga Consuelo. *El Método Teológico: Bernard Lonergan y la Teología de la Liberación*. Bogotá, D.C.: Facultad de Teología, Pontificia Universidad Javeriana.

Reviews

Lonergan, Bernard. *For a New Political Economy*, vol. 21 of Collected Works of Bernard Lonergan.

Lonergan, Bernard. *Macroeconomic Dynamics: An Essay in Circulation Analysis*, vol. 15 of Collected Works of Bernard Lonergan.

De Neeve, Eileen. *Canadian Public Policy—Analyse de Politiques* 30/3 (2004) 345-46.

Dunn, James D.G. *Jesus Remembered: Christianity in the Making*, vol. 1.

MacDonald, Margaret. *Studies in Religion/Sciences Religieuses* 33/1 (2004) 126-28. (This work may be of particular interest for Lonergan studies because of the author’s remark that he aligns his approach with ‘the basic thrust of Lonergan’s epistemology and its application to history.’ See LSN 25/1 [March, 2004] 4.)

Kanaris, Jim. *Bernard Lonergan’s Philosophy of Religion: From Philosophy of God to Philosophy of Religious Studies*. (See LSN 23/2 [2002] 1.)

Loewe, William P. *Horizons* 31/2 (2004) 450-51.

Nash-Marshall, Siobhan. *La Ricettività dell’intelletto: Lonergan e la ripresa della gnoseologia scolastica nel xx secolo*. (See LSN 24/4 (2003) 2.)

Antoniotti, Sr. Louise-Marie *Revue Thomiste* 104/3 (2004) 483-84.

Ogilvie, Matthew C. *Faith Seeking Understanding: The Functional Specialty, “Systematics,” in Bernard Lonergan’s Method in Theology*. (See LSN 22/4 [2001] 1.)

Koszarycz, Yuri Josef. Available at: www.mcauley.acu.edu.au/theology/Bookreview.htm

Ormerod, Neil. *Method, Meaning and Revelation: The Meaning and Function of Revelation in Bernard Lonergan’s “Method in Theology.”* (See LSN 21/3 [2000] 12.)

Halloran, Tom. *Australasian Catholic Record* 81/2 (2004) 245-46.

Raymaker, John. *A Buddhist-Christian Logic of the Heart: Nishida’s Kyoto School and Lonergan’s “Spiritual Genome” as World Bridge*. (See LSN 24/4 [2003] 3.)

Soko, Keith. *Horizons* 31/2 (2004) 489-90.

Roy, Louis. *Mystical Consciousness: Western Perspectives and Dialogue with Japanese Thinkers*. (See LSN 24/2 [2003] 2)

Gawronski, Raymond. *Theological Studies* 65/4 (2004) 903.

Price, Jamie. *The Journal of Religion* 84/4 (2004) 651-52.

Shute, Michael and William Zanardi. *Improving Moral Decision-Making*. (See LSN 24/3 [2003] 6.)

Henman, Robert. *H E C Forum* 16/3 (2004) 214-16.

Tekippe, Terry J. *Bernard Lonergan’s Insight: A Comprehensive Commentary*. (LSN 24/4 [‘03] 4.)

Byrne, Patrick. *Theological Studies* 65/4 (2004) 891-93.

Loewe, William P. *Horizons* 31/2 (2004) 450-51.

Dissertations & Theses

Bacon, Jeremy J. *Willing Ignorance: Sin and Bernard Lonergan's Concept of Bias*. Thesis for the degree of Master of Arts, 2004, Lincoln Christian Seminary.

O'Neill, Joanne Monica. *The Sacred in Art: An Interpretative Study of Bernard Lonergan's Theory of Art*. Thesis for the degree of MA, 2003, Memorial University of Newfoundland. Advisers: Michael Shute and John Scott.

'The objective of the thesis is to explore what it is Lonergan has to say about art and its relation to religious meaning. By examining works in which he writes about the aesthetic realm, we are able to come to understand the importance of art for Lonergan and its significance in both religion and in our day-to-day living.' (From the Abstract.)

Ridge, John Hiski. *A Philosophical Analysis of the Fundamental Law of Marriage in American Jurisprudence*. Thesis for the degree of PhD, 2004, Boston College. Adviser: Arthur Madigan.

Not primarily on Lonergan, but in the Abstract the author remarks: 'Chapter 4 is a transition chapter discussing how Lonergan's philosophy can help resolve the modern dilemma in marriage [between a definition of the structure of marriage based upon tradition and a definition based upon the notion of privacy]. American jurisprudence has an under-developed understanding of the human person. Lonergan's philosophical approach must be explained before it can be applied to the presented legal issues. The philosophical discussion is integrated into a legal discussion at the end of each of the following chapters...'

Sutter, Raymond A. *From Alpha to Omega: The Nurturing of Conversion*. Thesis for the DMin degree, 2004, Saint Mary Seminary and Graduate School of Theology. Adviser: Donald H. Dunson.

Again, not primarily on Lonergan, but in the course of the Abstract the author remarks: 'Theories of faith development especially as developed by Bernard Lonergan and James Fowler were of particular importance. Walter Conn's *Christian Conversion*... served as an important source for this section.'

Van Holebeke, Mark H. *John Dewey's Pragmatic Reconstruction of Subjectivity*. Thesis for the degree of PhD, 2004, Fordham University. Adviser: Judith A Jones.

Once again, not primarily on Lonergan, but in the Abstract the author remarks: '...I juxtapose Dewey's naturalism with the transcendental methodology of ...Habermas and Bernard Lonergan to show that Dewey's historical and social account of subjectivity complements and enhances contemporary transcendental thinking.' A heading in chapter 4 is entitled "The Lonerganian Challenge," and the discussion covers some twenty-two pages.

Publications

Berchmans, Robert. *A Study of Lonergan's Self-Transcending Subject and Kegan's Evolving Self: A Framework for Christian Anthropology*. Lewiston, NY; Queenston, Ontario; Lampeter, Wales: The Edward Mellon Press, c. 2001.

'Berchmans contends that the vestiges of the manualist tradition ["a cognitive entrapment"] can still be clearly seen in contemporary Catholic moral theology. The purpose of [his] study is to steer away from a Christian anthropology based in faculty psychology and to offer an alternate framework [in which] the human subject is presented in the light of human existence as it is experienced in the ever-unfolding mystery of transcendence-in-immanence. To present this alternate framework, [he] employs a method of dialogue [that] draws together the works of the theologian Bernard Lonergan and the psychologist Robert Kegan...to provide the framework for a Christian anthropology that links meaning to self-transcendence.' (From the Preface by Philip Rossi, S.J.)

Botturi, Luca. 'Visualising Learning Goals with the Quail Model.' *Australian Journal of Educational Technology* 20/2 (2004) 248-73.

'This paper introduces the Quail Model, a device for the classification and visualization of learning goals... Its theoretical background mingles contributions from instructional design (Bloom, Gagné, Merrill) with the insights of an author of philosophy (Lonergan). The paper presents a literature review, the Quail Model and some examples.' (From the Abstract.)

Carley, Moira T., Ed.D. *Creative Learning & Living*. Montreal: Thomas More Institute Papers, 2005.

'Knowledge is not to be found in a library or in the teachings of authorities of the past but in the activity of the human mind asking questions within *the pulsing flow of life*.' The work represents Dr. Carley's many years of teaching experience, honed by her equally many years of Lonergan studies. The content is guided by the principle that 'human intelligence flourishes best when teachers and students creatively collaborate in the teaching-learning process.' (Quotations from the introduction.)

Coelho, Ivo. 'Implementations of Lonergan's Method: A Critique.' *Divyadaan: Journal of Philosophy & Education* 15/3 (2004) 379-404.

'Bernard Lonergan's *Method in Theology* was published in 1971...But, surprisingly, there have been very few attempts to actually implement the method. In this article, I will attempt to outline and enter into dialogue with these few attempts.' There follows a discussion of Frederick Crowe's *Theology of the Christian Word* and the work edited by Terry Tekippe, *Papal Infallibility*.

Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. Ottawa: Novalis, St. Paul University, 2005.

'This book presents a comprehensive look at the evolution of Bernard Lonergan's main writings and lectures pertaining directly or indirectly to Christology. Using the "scissors action" that Lonergan's *Insight* made famous, Crowe demonstrates that there is a conceptual unity intrinsic to Lonergan's Christology as it developed and matured over 45 years. The upper blade of the scissors is history, a dominant theme in Lonergan's life work; when it meets the lower blade, the data, the overarching idea is created. The author proudly admits to a subjective and personal side to his presentation of what he hopes is an objective view of Lonergan's work.' (From the Publisher's blurb.)

DIVYADAAN: *Journal of Philosophy & Education*. Lonergan Centenary Issue (1904-2004) Vol. 15, No. 3, 2004.

See in this LSN issue articles by I. Coelho, R. Doran, F. Lawrence, P. McShane, R. Pen, and P. Wallbank.

Doran, Robert M. 'Insight and Language: Steps Toward the Resolution of a Problem.' *Divyadaan: Journal of Philosophy & Education* 15/3 (2004) 405-26.

'I have argued in several papers...that...Lonergan's students might find it helpful, as we attempt to adjudicate such issues as are raised by Habermas and others, to expand the standard conception of what is included at the first, or empirical, level of consciousness, so as to include among the data of empirical consciousness... received meanings and values... I find here a key to the resolution of what, in a kind of shorthand expression for the problem, we might call the dialectic of insight and language. I will devote much of this paper to those arguments, before returning... to the problem as it is raised by Habermas.'

Doran, Robert M. 'Reception and Elemental Meaning: An Expansion of the Notion of Psychic Conversion.' *Toronto Journal of Theology* 20/2 (Fall, 2004) 133-57.

'The notion [of psychic conversion] is in need of expansion in two directions, an expansion into the organic, and an expansion into the hermeneutical. This paper does not attempt the first... What I am about here is an expansion of the notion of psychic conversion into the realm of the hermeneutical.' The author sees this expansion as a way of seeking 'peace,' from a Lonergan standpoint, with Heidegger, with Wittgenstein and with von Balthasar.

Gourde, Sylvie. 'Bernard Lonergan: La compréhension humaine expliquée. Rencontre avec Pierrot Lambert.' *Présence Magazine*, 14/106 (Mai 2005) 30-32. (In connection with this item, see the information mentioned below on the Colloquy held in Montréal on April 16th.)

Haughey, John C. 'The Three Conversions Embedded in Personal Calling.' In *Revisiting the Idea of Vocation: Theological Explorations*. Edited by John C. Haughey. Washington, DC: Catholic University of America Press, 2004, 1-23.

'The more I looked at the idea of call, of being called, of having a call, the more obscurities began to develop in my mind. I decided to look at it under a different lens...the notion of conversion.' In the discussion that follows, the author draws heavily and explicitly on Lonergan's thought on intellectual, moral and 'affective' conversion.

Lawrence, Fred. 'Expanding Challenge to Authenticity in *Insight: Lonergan's Hermeneutics of Facticity* (1953-1964).' *Divyadaan: Journal of Philosophy & Education* 15/3 (2004) 427-56.

'Once [Heidegger's] *Being and Time* consolidated the removal of the hermeneutics of facticity from any specifically religious or Christian context, then *Dasein's* care or concern (*Sorge*) becomes dominated by fear and anxiety... A possible candidate for Lonergan's primer on "hermeneutics of facticity" appears in *De Deo Trino* in a section about "the analogy of the times of the subject." It concentrates upon the human subject as a temporal subject (which is what *Dasein* is), whose intellectual nature is a higher integration of his material (organic and psychic) nature.'

Marmion, Declan (Editor). *Christian Identity in a Postmodern Age: Celebrating the Legacies of Karl Rahner and Bernard Lonergan*. Veritas Publications, 2005.

'Karl Rahner SJ and Bernard Lonergan SJ were two of the most significant theologians of the twentieth century. The background to this book was an International Conference hosted by the Milltown Institute of Philosophy and Theology to mark the centenary of the births of these two philosopher-theologians. An array of international specialists explores their respective legacies by examining not only their contributions to anthropology, theology and spirituality, but also by bringing their insights into dialogue with many of the issues facing Christians today.' (From the publisher's blurb.)

Martin, Stephen. 'Economic Development and True Democratic Capitalism.' *Catholic Rural Life Magazine* 46/2 (Spring 2004) 25-31.

'I would like here [in this part of the paper] to briefly locate Lonergan's approach in relation to the problems of the two dominant forms of international economic development discussed here,

developmentalism and globalization, and along the way to [Jane] Jacob's ideas. The focus is on all economic agents intelligently, reasonably, and responsibly managing economic decision-making for the good of all.'

Martini, Card. Carlo Maria. 'Bernard Lonergan al servizio della chiesa.' *La Civiltà Cattolica*, Quaderno 3712 (19 febbraio 2005) 329-41.

'Il testo è la Prolusione letta dal card. Carlo M. Martini al Convegno internazionale tenuto all'Università Gregoriana di Roma nei giorni 17-19 novembre 2004 in occasione del centenario della nascita del gesuita Bernard J.F. Lonergan.'

McShane, Philip. 'The Wonder of Water: The Legacy of Lonergan.' *Divyadaan: Journal of Philosophy & Education* 15/3 (2004) 457-75.

'[In the context from which I began]...[w]e were dipping into the first page of *Insight*, heading for the topic "Rescuing *Insight*" by way of "Archimedes' water invitation". I am re-presenting Lonergan's presentation of that invitation, and that re-presentation, that gift of me to you, raises questions. Is there something axial about Lonergan's presentation? ...[T]hat *Insight* needs rescuing is to me quite evident. The book has been brutally trivialized by disciples "never bitten by theory"... What, then, of rescuing *Insight*? History is on the move towards that rescue in the slow but inevitable implementation of his central legacy: the global division of labour in all areas of inquiry and culture.'

Melchin, Kenneth R. 'What is "the Good" of Business? Insights from the Work of Bernard Lonergan.' *Anglican Theological Review* 87/1 (2005) 43-61.

'Scholars and practitioners examining "the purpose of business" increasingly are drawing on theological resources for understanding the roles and responsibilities of business in economy and society. Recent conversations have centered around the shareholder, stakeholder, and common good models of the firm. This study draws on the work of Bernard Lonergan to offer two contributions to these conversations: (1) Understanding "the constitutive function of meaning" helps better assess how working life shapes us as persons and offers further arguments in favor of an enhanced "common good" model of the firm. (2) There are three very different "levels" of moral meaning that operate in business life, and this three-level framework can provide ethical guidance for the life and work of business.' (From the Abstract.)

Pen, Robert. 'The Lonerganian Notion of Mediation in the Process of Communication.' *Divyadaan: Journal of Philosophy & Education* 15/3 (2004) 477-520.

'The 'problem solving' approach—where reaching agreement is paramount—now characterizes the contemporary mediation movement. At times it seems to be neglecting the most important dimension of the process: its potential to change the people themselves who are in the very midst of conflict—giving them both a greater sense of their own efficacy and greater openness to others. Lonerganian model of mediation just [*sic*] provides this. It concentrates on the *subject in communication* in its mediation process. It explores the transformative potential of mutual self-mediation, showing what that potential is, why the process is so important in communication, and how it can be realized in daily practical communication and mass-media communication.' for the reference to the dissertation on which this is based.

Robert Pen. 'Communication as Mutual Self-mediation in Context: Bernard Lonergan's Philosophy of Communication.' *Divyadaan: Journal of Philosophy & Education* 15/3 (2004) 535-536.

An abstract of the dissertation with this title. See LSN 25/3 [2004] 4.

Perry, Donna J.. 'Transcendent pluralism and the influence of nursing testimony on environmental justice legislation.' *Policy, Politics & Nursing Practice*, 6(1), (2005, Feb.) 60-71.

The author gives empirical evidence, based on personally conducted tests, that American politicians manifest both group and general bias, and that information related to commonsense concerns, science,

and values positively influence the decisions of legislators. She proposes that nursing leaders effectively inform the superstructure level in a way that moves beyond group and general biases and influences policies leading to a healthy human society.

Perry, Donna J. 'Self-transcendence: Lonergan's Key to the Integration of Nursing Theory, Research, and Practice.' *Nursing Philosophy* 5 (2004) 67-74.

Discusses 'two key elements in Lonergan's work that relate to nursing: the subject-object challenge of nursing inquiry and common sense vs. scientific knowledge. The author suggests that integration of nursing theory, science and practice may be achieved through self-transcendence.' (From the Abstract.)

Roscoe, Keith. 'Lonergan's Theory of Cognition, Constructivism and Science Education.' *Science and Education* 13 (2004) 541-551.

The paper aims to show that Bernard Lonergan's theory of cognition can inform the debate between constructivists and 'realists' science educators over science education's underlying philosophy, and the curricular and pedagogical implications of constructivism by 'suggesting ways to see the merit in the views of constructivists and realists and bridge the gap between them,' and by 'illustrating how Lonergan's thought can be brought to bear on science curriculum documents and teaching-learning resources for science teachers.' (Based on the Abstract.)

Ryan, Thomas. 'Revisiting Affective Knowledge and Connaturality in Aquinas.' *Theological Studies* 66/1 (2005) 49-68.

'The author investigates the nature and function of affective cognition through connaturality in Thomas Aquinas. Its modulations are disclosed in the human attraction to happiness, in emotions and their moral significance, in the affective virtues..., and in the gifts of the Holy Spirit. Finally, the article notes some convergences between the thought of Aquinas and Bernard Lonergan concerning conversion and intentionality, both epistemological and existential.' (From the Abstract.)

Sala, Giovanni. *Kant, Lonergan und der christliche Glaube*. Edited by Ulrich L. Lehner und Ronald K. Tacelli, Nordhausen: Bautz Verlag 2005. Hardbound, 570 pp. ISBN 3-88309-236-3. 100 Euros.

Foreword by Joachim Cardinal Meisner (Cologne). This is a companion volume to the following entry.

Sala, Giovanni. *Kontroverse Theologie*. Edited by Ulrich L. Lehner und Ronald K. Tacelli, Bonn: Nova et Vetera Verlag 2005. ISBN 3-936741-00X. 22,50 Euros.

Contains a number of Sala's theological writings. Lonergan scholars will be especially interested in the essays on created grace and the knowledge of God.

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In honor of Sala's 75th birthday, Lehner and Tacelli have put together these two volumes containing the masterpieces of this eminent Lonergan scholar. The volume, *Kant, Lonergan und der christliche Glaube* brings together his philosophical analyses of Kant, via a Lonergan perspective. Joachim Cardinal Meisner (Cologne) contributed a forward to this volume, in which he praises Sala's work. The second volume, *Kontroverse Theologie*, which begins with an introduction by Leo Cardinal Scheffczyk (Munich), contains Sala's theological writings, including essays on created grace and the knowledge of God. Prof. Ronald Tacelli is from Boston College, and Ulrich Lehner is from Ludwig-Maximilians-Universität, Munich. (From information provided by the publishers.)

Wallbank, Phyllis. 'A Universal Way of Education.' *Divyadaan: Journal of Philosophy & Education* 15/3 (2004) 521-32.

'The way forward in education was pointed out by three great Catholics of the last century, who all spoke of Universal Ways of Development, and maintained that there are no watertight compartments but rather a real unity of subjects that will be discovered if we follow the inborn quest for knowledge within everyone... They all proclaimed the universality of the way they were pointing for real education. They

were Newman, Montessori and Lonergan. Dr. Eugene Curren, in his doctoral thesis on them, said: "I see Montessori education as the carrier oil for Lonergan's later essential oil".'

Reviews

Blanchette, Oliva. *Philosophy of Being: A Reconstructive Essay in Metaphysics*.
(See LSN 25/2 [2004] 1.)

Hammond, David M. *The Maritain Notebook* 13/1 (Spring 2005), 3rd page. In the course of his review, Hammond remarks: 'In accord with Blanchette's turn to the subject, and in explicit agreement with, if not reliance on, Lonergan, Professor Blanchette stresses the importance of the act of judgment for the grounding of metaphysics.'

Roy, Louis. *Transcendental Experience: Phenomenology and Critique*. (See LSN 22:3 [2001] 3.)

Rixon, Gordon. *American Catholic Philosophical Quarterly* 78/4 (2004) 679-82.

Dissertations & Theses

Egan, Philip Anthony. *Newman, Lonergan and Doctrinal Development*. Thesis for the degree of Doctor of Philosophy, Department of Theology, University of Birmingham, 2004. Supervisor: Karen Kilby.

'The global aim of this study is to compare and contrast the thought of John Henry Newman...and Bernard J.F. Lonergan... To do this both efficiently and effectively, we investigate how respectively they handle the vexed issue of doctrinal development... [W]e seek to show they inhabit "genetically related horizons" and espouse complementary theologies of revelation. This is why they can often be read together in a "layered convergence", Lonergan explaining what Newman describes, Newman enhancing Lonergan's methodological philosophy with a rich theological and historical context. Both account for the historical nature of truth, yet their realistic epistemologies challenge other approaches that tend to relativise (liberalism), ossify (classicism) or idolatrise (fundamentalism) Christian doctrine.' (From the Abstract.)

Koning, Robin. *Clifford Geertz's Understanding of Culture as an Anthropological Resource for Theology: A Lonergan Reading*. Thesis for the degree of Doctor of Theology, Regis College and the University of Toronto, 2005. Director: Robert M. Doran.

'This thesis examines Clifford Geertz's understanding of culture and how its usefulness for theology might be enhanced by dialogue with Bernard Lonergan's account of meaning and knowing... Considerable overlap between the two thinkers is discovered in relation to the public, shared aspects of meaning, while a major discrepancy is found in relation to meaning's personal aspects, which are downplayed by Geertz.... Lonergan's epistemology...is shown to provide a better grounding for what Geertz seeks—an account of culture which takes meaning seriously and is at the same time empirical. The conclusion points to ways in which theologians using culture as a general theological category might draw upon this suitably reoriented Geertzian approach.' (From the Abstract.)

Osicki, Ryszard J. *Towards a Theology of Christian Communication*. Thesis for the degree of Master of Arts, University of Dayton, 2004. Advisor: Dennis M. Doyle.

'The thesis attempts to map out a path towards an authentic, living theology of Christian communications. [It] contends that the Church needs but does not have a broadly inclusive, realistic, and widely accepted theology of Christian communications. It, therefore, proposes a dynamic, experience-based, and spirit-filled approach towards developing and maintaining such a theology. The thesis suggests that communion ecclesiology is an appropriate starting point for the approach. It shows how the theological method of Bernard Lonergan can be used to construct a framework for Christian communications theology that is founded on communion ecclesiology.' (From the Abstract.)

Publications

Benton, John; Drage, Alessandra; McShane, Philip. *Introducing Critical Thinking*. Halifax: Axial Press, 2005.

Written for a 12-grade audience, this work will introduce adults to “critical thinking.” It takes seriously the Socratic slogans of “know thyself” and “the worth of the examined life” by focusing on the question of knowing oneself as a thinker. In a very concrete and inspirational way this text offers hope for a new ethos in learning, teaching and adult growth. – A paraphrase of jacket blurb.

Dadosky, John D. ‘The Sacred as Real: Eliade’s Ontology of the Sacred and Lonergan’s Philosophy of God.’ *Loneragan Workshop* 18 (2005) 63-86.

‘I suggest an interpretation of Eliade’s ontology of the sacred in light of certain aspects Lonergan’s philosophy of God, especially those that follow from the notion of the *unrestricted act of understanding* and in relation to the subject’s full religious horizon. This applies Lonergan’s understanding of differentiation of consciousness to the sacred-profane distinction.’

De Sousa, Ronald. ‘A Master Thinker’s Thoughts.’ *Literary Review of Canada*. June, 2005, 11-13.

A review article of William F. Sullivan’s book, *Eye of the Heart* (see *LSN* 26:1 [2005] 2). ‘The general thesis [of the book] is surely worth exploring: “apprehension of value...are given in feelings.” But the Lonergan-Sullivan contention is that feelings enter the picture only once non-evaluative levels of cognition—sensing, understanding and judging—have been achieved. And that has been abundantly proved false.’ Lonergan is described as ‘Canada’s own philosophical bubble-boy,’ insulated ‘behind an aseptic hedge of disciples who know only one another and the Master.’ He ‘is to lay Catholics what Ayn Rand was to capitalists.’ (See below under ‘Vertin.’)

Doran, Robert M. ‘Affectivity.’ In *The New Westminster Dictionary of Christian Spirituality*, edited by Philip Sheldrake. Louisville, Kentucky: Westminster John Knox Press, 2005, 90-91.

‘Contemporary developments enable greater precision on the role of the affections in the spiritual life than is found in most traditional literature.’

Doran, Robert M. ‘Summary of “Ignatius Themes in the Thought of Bernard Lonergan”.’ *Regis Newsletter* 3:1 (Summer, 2005) 6.

It [the lecture] holds that there are themes in Lonergan’s work that have correspondences in the Spiritual Exercises of St Ignatius, and that there is in Lonergan’s work a language that helps us understand what Ignatius is up to.’

Fitzpatrick, Joseph. *Philosophical Encounters: Lonergan and the Analytic Tradition*. Toronto, Buffalo, London: University of Toronto Press, 2005.

‘The philosophical views of Bernard Lonergan often ran contrary to those of his contemporaries in the dominant analytical school. In *Philosophical Encounters*, Joseph Fitzpatrick examines the concepts and terms both Lonergan and the analytical school employed and shared in order to map out clearly where they agreed and where they differed, and indicates where fruitful possibilities exist for dialogue.’ (From the publisher’s blurb.)

Hefling, Charles. ‘Over Thin Ice: Comments on “*Gratia: Grace and Gratitude*”.’ *Loneragan Workshop* 18 (2005) 87-120.

‘This is a “second-order” essay. Its purpose...is to explain and amplify, from a “Lonerganian” viewpoint, an article of my own... “*Gratia: Grace and Gratitude*”... Its topic, the Holy Spirit, did not fall within the zone of systematic theology I am most familiar with. My specialization is Christology. But if there is

anything that I *am* sure of, it is that the most important questions in Christology today are not Christological questions.'

Helminiak, Daniel A. 'A Down-to-Earth Approach to the Psychology of Spirituality a Century after James's *Varieties*.' *The Humanist Psychologist* 33:2 (2005) 69-86.

'Building on Bernard Lonergan's analysis of human consciousness or spirit, this article suggests an approach that might account for spiritual phenomena apart from appeal to gratuitous metaphysical presuppositions; potentially ground universally applicable, normative, core beliefs and ethics; and be open to theist extrapolation and other religious applications.'

Jamieson, Christine. 'To Begin Anew: Reflections on Freedom, Destiny and Ethics in the Work of Bernard Lonergan and Julia Kristeva.' *Lonergan Workshop* 18 (2005) 121-37.

'...I will first consider the words destiny and freedom indicating the tension between destiny and freedom. Second, I will consider a few specific texts from Lonergan that deal with destiny and freedom. Third, I give a brief overview of some pertinent aspects of Kristeva's work in order to understand what she has to say about destiny and freedom. Finally, I will offer some insights from both thinkers toward resolving the quandary set up at the beginning of this paper [that ideas appear to have a "life of their own" and yet they do not emerge independently of those who think them].'

Kidder, Paulette W. 'Derrida and Lonergan on the Gift.' *Lonergan Workshop* 18 (2005) 139-53.

'I propose to make a rather narrow comparison of Lonergan and Derrida on a topic that is central to both thinkers: the phenomenon of gift. I will begin with an interpretation of Derrida's two major works on the gift, *Given Time: I. Counterfeit Money*, and *The Gift of Death*... Following this, I will draw a comparison to the role of gift in Lonergan's thought, focusing on his late essay, "Mission and the Spirit." I hope that this comparison of Lonergan and Derrida on a topic of fundamental concern to them both may shed light on broader questions regarding their commonalities and differences.'

Lonergan Workshop, Volume 18. Lonergan's Openness: Polymorphism, Postmodernism, and Religion. Edited by Fred Lawrence. Boston, Mass.: Boston College, 2005.

See under 'Publications' in this *LSN* articles under 'Dadosky,' 'Hefling,' 'Jamieson,' 'Kidder,' 'Maxwell,' 'Miller,' 'Moore,' 'Pambrun,' and 'St. Amour.'

Martini, Cardinal Carlo Maria. 'Bernard Lonergan at the Service of the Church.' *Theological Studies* 66:3 (2005) 517-26. (See *LSN* 26:2 [2005] 3 for previous listing of this inaugural address under its Italian title.)

'Cardinal Martini...delivered this inaugural address on November 17, 2004, during a three-day international congress held at the Gregorian University on the occasion of the 100th anniversary of Lonergan's birth... Cardinal Martini in his lecture brought out the person of Lonergan as well as his ecclesial and cultural significance.' (From the Abstract.)

Maxwell, Michael P. 'Lonergan's Critique of Aristotle's Notion of Science.' *Lonergan Workshop* 18 (2005) 155-87.

'Lonergan was critical of Aristotle's view that science can attain demonstrative knowledge of explanations that are known to be *true of necessity*. For Lonergan, even on Aristotle's own account of the ground of scientific knowing, such knowledge is not, without more, attainable by human beings. The purpose of this paper is to present Lonergan's criticism of Aristotle's understanding of scientific knowing on this point. That is, we will explore why for Lonergan science cannot, on Aristotle's own terms, achieve knowledge of explanations that...are known to be true of necessity.'

Miller, Jerome A. 'Historicity and Normative Order.' *Lonergan Workshop* 18 (2005) 189-201.

'I will explore the possibilities that open up when we liberate our thinking from the presuppositions about both historicity and normative order that underlie this dilemma: ["the choice between a belief in normative order that recoils from historicity and an affirmation of historicity that abandons normative order or historically relativizes it"]. In doing so, I will be guided by and thematizing, the revolutionary understanding of time operative in Lonergan's theory of emergent probability and his account of human existence.'

Moore, Sebastian. 'A Word for Sexual Desire: Order Is In Things not Over Them.' *Lonergan Workshop* 18 (2005) 203-24.

'In my paper, I attempt some understanding of sexual desire... I am attempting to reverse the flight from understanding in its most vigorous form... I am addressing a feeling among the Catholic laity that I sense is worldwide and world-old... that the church, when it talks of sex, is talking a language that does not touch their experience of it.'

Pambrun, James. 'Theology, Philosophy & Interiority: Experience Speaks to Experience.' *Lonergan Workshop* 18 (2005) 225-46.

'In Lonergan's comments on the functional specialty Systematics, he calls for a new collaborative synthesis between theology and philosophy. In that light, I wish to begin with two remarks from Lonergan regarding theology and philosophy. These remarks consist of, first, a general comment on the dynamic character of the notions [of] philosophy and theology and, secondly, a comment on the differentiation between and integration of these disciplines. Following these preliminary remarks, I shall explore what a synthesis may look like today given Lonergan's own claim that we have moved from a stage of meaning governed by logic to one governed by interiority.'

Pen, Robert. "Communication as Mutual Self-Mediation in Context: Bernard Lonergan's Philosophy of Communication." *Annuario per l'anno accademico 2003-2004. LXIV dalla fondazione. Universita' Pontificia Salesiana*. Roma 2005. 349-350.

Perez Valera, J. E. *Fushigi no kuni no watashi (My Inner Wonderland)*. Tokyo: Gyousei Publishing Company, 2005.

An introduction to the thought and method of Bernard Lonergan, using for self-appropriation examples from Japanese literature and history of philosophy.

Savariarpitchai, Jayaseelan. "A Practical Application of Hermeneutical Principles of Bernard Lonergan." *Jnanodaya: Journal of Philosophy* 12 (June 2005) 69-77.

St. Amour, Paul. Kierkegaard and Lonergan on the Prospect of Cognitional-Existential Integration.' *Lonergan Workshop* 18 (2005) 1-62.

'I would like to suggest that the dialectic of thought and existence, of rationalistic excess and its subsequent disruption, of extroverted speculation and ethico-religious interiority, not only underpins the broad phases of modern philosophy but thoroughly punctuates the entire history of western philosophy... [H]ere it must be sufficient merely to indicate in adumbrated form some of the more obvious moments instantiating this dialectic.'

Streeter, Sister Carla Mae. 'Technology and Human Becoming: The Virtual and the Virtuous.' In *Computers, Artificial Intelligence Virtual Reality: Proceedings of the ITEST Workshop October 15-17, 2004*. St Louis Missouri: ITEST Faith/Science Press, 2005, 82-93.

'The human spirit has long begged explanation. Lonergan's levels of human consciousness have provided a framework for a consideration of the human spirit for the first time in terms that open up the dialogue to members of the scientific community.' The paper was originally presented at the Second International Lonergan Workshop, held at Regis College, Toronto, in August 2004.

Vertin, Michael. 'To the Editor.' *Literary Review of Canada*. July/August 2005, 29.

'I suggest that de Sousa's criticism reflects an inadequate understanding of Sullivan's lengthy argument about the links between self-transcendence, objectivity, authenticity and feelings.' Letter written in response to Ronald de Sousa's negative evaluation in his review article of William F. Sullivan's book, *Eye of the Heart*. (See above under 'De Sousa.')

Reviews

Loneragan, Bernard. *Macoconomic Dynamics: An Essay in Circulation Analysis*, vol. 15 of Collected Works of Bernard Lonergan. (See LSN 20:4 [1999] 91.)

Considine, John. (Dept. of Economics, UCD, Cork.) *Milltown Studies* 54 (2004) 169-73.

Loneragan, Bernard. *Philosophical and Theological Papers*, vol. 17 of Collected Works of Bernard Lonergan. (See LSN 25:4 [2004] 1.)

Anonymous book notice in *Theology Digest* 51:4 (2004) 374.

Kanaris, Jim. *Bernard Lonergan's Philosophy of Religion: From Philosophy of God to Philosophy of Religious Studies*. (See LSN 23:3 [2002] 1.)

Moodey, Dick. *Tradition and Discovery* 30:1 (2003-2004) 41-42.

Roy, Louis. *Mystical Consciousness: Western Perspectives and Dialogue with Japanese Thinkers*. (See LSN 24:2 [2003] 2).

Fredericks, James. *New Blackfriars* 85 (2004) 112-14.

Wiseman, James A. *The Thomist* 68 (2004) 486-90.

Saracino, Michele. *On Being Human: A Conversation with Lonergan and Levinas*. (See LSN 24:4 [2003] 3).

Finamore, Rosanna. *Gregorianum* 86/2 (2005) 423-25.

Wiley, Tatha. *Original Sin: Origins, Developments, Contemporary Meanings*. (See LSN 23:4 [2002] 2).

Vanneste, A. *Ephemerides Theologicae Lovanienses* 80:1 (April, 2004) 208-09.

Dissertations & Theses

Rojka, L'uboš. *The Eternity of God: Comparative Study of Bernard Lonergan, S.J. and Richard Swinburne*. Thesis for the degree of PhD, Department of Philosophy, Graduate School of Arts and Sciences, Boston College, 2004. Advisor: Patrick Byrne.

'Even though Lonergan's concept of God as unrestricted act of understanding seems to be meaningful, his affirmation of the timelessness of God does not seem to be justified for two main reasons. First, on Swinburne's definition of time, the temporal existence of a perfect being does not seem to imply any unintelligible imperfection... Second, Lonergan refuses Swinburne's time as an illusion, but it is only with Swinburne's concept of time that Lonergan's God can really be said to be "time-less"... Based on Swinburne's criteria of explanatory power and simplicity as evidence of truth, Swinburne's theory is more probably true.' (From the Abstract.)

Snell, Russell. *Through a Glass Darkly: Bernard Lonergan and Richard Rorty on the Possibility of Knowing Without a God's-Eye-View*. Thesis for the degree of PhD in Philosophy, Graduate School, Marquette University, 2004. Adviser: Andrew Tallon.

'This work investigates and defends the human capacity to know the truth without a God's-Eye-View...It hopes to offer a small voice of assistance to those struggling with what Fred Lawrence and Hugo Meynell have called the "New Enlightenment," i.e. to clarify, justify and apply rational norms in a way that takes seriously postmodern objections to modernity while retaining critical realism as a theory of truth. To this

end, I study the thought of Bernard Lonergan, SJ, and Richard Rorty on the possibility of knowing. I argue that while Lonergan and Rorty share similar criticisms of the philosophical tradition's dependence on intuitionism, Rorty's subsequent attempt to jettison the correspondence theory of truth is unsatisfactory given the success of Lonergan's critical realism' (From the Abstract.)

Publications

Loneragan, Bernard J. F. *Insight: A Study of Human Understanding*, edited by Frederick E. Crowe and Robert M. Doran, vol. 3 of *Collected Works of Bernard Lonergan*. Toronto, Buffalo, London: University of Toronto Press, 2005.

This is a cloth reprint of the 1992 *Collected Works* edition of *Insight*. Only 150 copies of this Cloth edition have been reprinted, and they are available from the University of Toronto Press until the stock runs out.

Dadosky, John D. 'The Church and the Other: Mediation and Friendship in Post-Vatican II Roman Catholic Ecclesiology.' *Pacifica* 18 (October 2005) 302-22.

'This essay argues that the notion of mutual self-mediation as developed by Bernard Lonergan can provide the technical theological language to account for the different types of differences between the Church and the Other. Moreover, the notion of mutual self-mediation provides an ecclesiological hermeneutic key and foundation for developing an ecclesiology of friendship.'

Dadosky, John D. 'Lonergan on Evangelization.' *Toronto Journal of Theology* 21/1 (2005) 127-36.

In this paper I present Lonergan's most explicit unpublished statements concerning evangelization. They occurred in the context of his response to the [1973] pre-Synodal pamphlet "Evangelization in the Modern World"... I summarize its main points and then insert Lonergan's verbatim responses to specific points in the pamphlet.' This edition of the *Toronto Journal of Theology* was in honour and recognition of the work of Carl E. Starkloff. John Dadosky edited the issue.

Doran, Robert M. *What Is Systematic Theology?* Toronto, Buffalo, London: University of Toronto Press, 2005.

'Bernard Lonergan left many questions unanswered in regard to his treatment of systematics in his classic work *Method in Theology*. In *What is Systematic Theology?* ...Doran attempts to articulate and respond to these questions. [He] begins by accepting four emphases presented by Lonergan concerning systematics: first, that its principle function is the hypothetical and analogical understanding of the mysteries of faith; second, that it should begin with those mysteries of faith that have received dogmatic status; third, that it must proceed in the "order of teaching" rather than the "order of discovery"; and last, that it must be explanatory rather than merely descriptive. He then replies to the questions that are raised by each of these emphases.'

Fejfar, Anthony J. *Jurisprudence for a New Age*. Morrisville, NC: Lulu Press, 2005.

The author synthesizes his own legal philosophy with the work of Bernard Lonergan, Plato, and Aristotle, to develop a new jurisprudence called "Critical Thomism." Includes critiques of postmodernism and a new Trinitarian metaphysics/theology. Hardcover available for \$19.61; free download available at www.Lulu.com

Kanaris, Jim. 'Bernard Lonergan, SJ (1904-84): A Theologian of Change and Judgment.' *Theology Today* 62 (2005) 330-41.

'First, I discuss the form of Catholic "orthodoxy" that Lonergan made every effort to distill... Second, I identify the key operation typifying Lonergan's integration of orthodoxy and thinking: judgment. This term also earmarks the fundamental failure of reactionary thinking to the Catholicism Lonergan had every intention of transcending. Third, I correlate these in a concrete illustration in Lonergan's Christology.'

Kim, Sr. Insook. *Bernard Lonergan and the Method of Spiritual Theology*. South Korea: Catholic Press, 2005.

This is the translated title of a publication in Korean.

Ormerod, Neil. "A Dialectic Engagement with the Social Sciences in an Ecclesiological Context." *Theological Studies*, 66:4 (December 2005). 815-840.

The author examines the difficulties theologians face in using the social sciences, owing to the diversity of approaches in these sciences and their inability to be theologically neutral regarding the problem of evil and what Lonergan calls the 'social surd.' A historically conscious ecclesiology will rely on social sciences that have been reoriented within a comprehensive theology of history where ecclesiology finds its natural home.

Rojka, L'uboš. *The Eternity of God: Comparative Study of Bernard Lonergan SJ and Richard Swinburne*. Trnava: Dobrá Kniha, 2005.

Publication of a work previously listed as a dissertation. See LSN 26/3 (2005) 4. With some qualification, the author favours Swinburn's notion of a temporal (everlasting) God over Lonergan's notion of God as absolutely timeless or eternal.

Sala, Giovanni. 'La filosofia nel contesto dell'epistemologia teologica.' In *Il desiderio di conoscere la verità: Teologia e filosofia a cinque anni da Fides et ratio*. Edited, Antonio Livi and Giuseppe Lorizio. Rome: Lateran University Press, 2005, 121-46.

Topley, Raymond. 'Maximizing the Learning Potential of the University Lecture: An Application of Bernard Lonergan's Cognitional Theory.' In *Catholic Universities in the New Europe*. Edited, Christopher Garbowski, Piotr Gutowski and Agnieszka Kijewska. Lublin, Poland: Wydawnictwo KUL, 2005, 309-32.

'This paper, drawing inspiration from the work of one particular Catholic author [Lonergan], will argue that Catholic traditions can shape university teaching. It will achieve this end by exploring the nature of the university lecture, not in terms of content but in terms of process. As it will focus on methodology, it will concern itself with the 'how' of teaching rather than with the 'what.'

Reviews

Carley, Moira. *Creative Learning and Living: The Human Element*. (See LSN 26:2 [June 2005] 1.)

Dunn, Kathleen Coughlin. *Catholic Times, Montreal* (Sept, 2005) 14.

Shields, Richard. *Catholic New Times* vol. 29, no. 14 (Sept. 25, 2005) 18.

Dadosky, John D. *The Structure of Religious Knowing: Encountering the Sacred in Eliade and Lonergan*. (See LSN 25:2 [June 2004] 1.)

Finamore, Rosanna. *Gregorianum* 86:3 (2005) 684-85.

Roy, Louis. *Theological Studies* 66:4 (December 2005) 936.

Sala, Giovanni B. *Kants 'Kritik der Practischen Vernunft': Ein Kommentar*. (See LSN 25:3 [Sept 2004] 2.)

Ibáñez-Noé, Javier A. *Theological Studies* 66:4 (December 2005) 927-8.

Dissertations & Theses

Allen, Jeffrey A. *Augustine's Revision of a Philosophical Presupposition Underlying the Manichean View of God*. Thesis for the degree of Master of Arts in Theology, Faculty of Theology of the University of St Michael's College and the Department of Theology of the Toronto School of Theology, 2005.

'I begin my thesis by reviewing the Manichean view of God. I then expose its philosophical presumption that all reality is material. Next I use Lonergan's notion of intellectual conversion to highlight the more subtle philosophical developments that precede Augustine's adoption of a revised presupposition: reality

is being. Lastly, I show how this presupposition renders viable a new view of God which stands in stark contrast to that of the Manichees.’ (From the Abstract.)

Arputhasamy, Bernard Hyacinth. *Redemption: Understanding Lonergan’s Fundamental Meaning of the Law of the Cross as the Transformation of Evil into Good*. Thesis for the degree of Master of Theology and Licentiate in Sacred Theology, Regis College, Toronto, and the University of Toronto, 2005. Director: Prof. Robert M. Doran.

‘The thesis examines Bernard Lonergan’s “De Verbo Incarnato: Supplementum de Redemptione” in order to *understand* the fundamental *meaning* of Redemption. It is the Law of the Cross as the transformation of evil into good. Evil is to be overcome by good through the *victory of the will*... The Law of the Cross, given as a precept—return good for evil done, is suggested as a *transcultural precept*. Could not the formal intelligibility of the Law of the Cross be found in other religions while its material content may differ according to the different religious narratives?’

Carry, Joseph Bengert. *Methodical Creativity: The Foundational Contribution of Bernard Lonergan and Clodovis Boff toward a Global Theology of Liberation*. Dissertation for the degree of Doctor of Philosophy, Fordham University, 2005. Adviser: Richard R. Viladesau.

‘This dissertation sets out to examine the nature and method for a theology of liberation that avoids the narrowing reductionism of some early iterations of liberation theology while remaining true to their more authentic trajectories. In order to do so it draws on the works of Clodovis Boff and Bernard Lonergan... The dissertation first examines the foundations of general theological praxis as developed by Lonergan. It then examines those additional ingredients that are foundational to a theology of liberation, as developed by Boff. It then argues that there exists a basic complementarity between the foundational work of Boff and that of Lonergan, a complementarity that manifests itself both in the structuring and principles of theological praxis.’ (From the Abstract.)

Chen, Wen-Hsiang Chen. *Insight and the Possibility of Knowledge: A study of Bernard Lonergan's Cognitive Theory*." Dissertation for the doctorate in philosophy at Fu Jen University, 2005. Directors: Dr. Wing-Chung Kwan of the philosophy department of National Taiwan University and Frank Budenholzer, SVD.

This interpretive study of Lonergan’s thought is divided into two parts: 1) “the pivotal role of insight” and 2) “the possibility of knowledge.” This thesis is written in Chinese and will be an important contribution to knowledge of Lonergan in greater China. Dr. Chen will begin a post-doctoral fellowship at Boston College in January of 2006.

Lin, Yueh-Kuan, *A Study of Bernard Lonergan’s Insight: Lonergan’s cognitive theory and his position on objectivity*." Masters’s thesis at Fu Jen University, 2005. Directed by Frank Budenholzer, SVD.

An exploration of how objectivity relies on authentic subjectivity. Includes a critical comparison to Kant, using Sala’s interpretation (G. B. Sala, *Lonergan and Kant: Five Essays on Human Knowledge*, U. of Toronto Press, 1994). It is written in English. Mr. Lin is currently completing compulsory military service. He hopes to go on to Germany to do doctoral studies.

Orji, Cyril. *The Significance of Bernard Lonergan’s Work on Bias for the Ethnic and Religious Conflicts of Sub-Saharan Africa*. Dissertation for the degree of Doctor of Philosophy, Marquette University, 2005. Adviser: Thomas Hughson.

‘Scholars have, at various times, examined the cause of ethnic/religious conflicts in Africa but have not been able to bring about a lasting solution. African bishops, theologians, and policy makers are still laboring to find a meaningful and lasting solution to the crisis. The Canadian Jesuit theologian, Bernard Lonergan offers an analysis of bias that addresses the root cause of conflict in the human person and society, an analysis that can contribute to a deeper understanding of ethnic and religious conflict in

Africa. He also offers resources for overcoming them...The import of this work lies in the fact that it brings into the African discussion the work of...Lonergan.' (From the Abstract.)

Topley, Raymond. *Bernard Lonergan's Levels of Consciousness Applied to Christian Religious Education*. Dissertation for the Doctorate in Education, Graduate Theological Foundation, Indiana, 2004. Doctoral consultant: Dr. Timothy J. Lynch.

'...this doctoral manuscript focuses on Christian religious education and on the benefits which can accrue to that activity from engagement with the pioneering work of Bernard Lonergan, particularly in the area of methodology... [T]he thesis which the study sets out to establish...[is:] Certain current expressions of Christian religious education, in terms of Christianity's volitional and behavioral concerns, are volitionally inadequate, but methodologically rectifiable.'

Publications

Loneragan, Bernard. 'Transcendental Philosophy and the Study of Religion: The 1968 Boston College lectures on method in theology.' Toronto: Lonergan Research Institute, 2006.

A set of 14 audio compact discs, available from the Lonergan Research Institute in Toronto for \$150.00 per set. These lectures were given from July 3 to July 12, 1968, and have a special historical significance in that they include Lonergan's first public account of functional specialties in theology.

Cooley, Larry. 'The Way to Ultimate Meaning in the Mystical Theology of St. John of the Cross.' *Ultimate Reality and Meaning* 23/3 (2005) 201-27.

'...I will attempt not only to present St. John's understanding of the human soul, its faculties and its discovery of Ultimate Meaning through union with God but also to transpose this understanding into the framework of intentionality analysis developed by the Canadian Jesuit, Bernard J. F. Lonergan.'

Fernández, Germán Neira. 'El dinamismo de los sentimientos y de los valores como constitutivo de la moralidad.' *Theologica Xaveriana* No. 155, Año 55/3 (2005) 463-76.

'Lonergan was gifted with a continuous thinking development, and became close to phenomenology and existentialism. In *Method in Theology*...he developed special interest for existential human dynamism implied in the deciding and loving operations, and in answering questions as What do I want to do about my own life? and What do I consider really worthy in my life? We are thus concerned with the moral realm. In this article the author offers an articulated arrangement of materials about feelings and values as constituents of human morality (decision process) that Lonergan has dealt with in different places of his work.' (From the English version of the abstract.)

Gutiérrez, Francisco Sierra. 'La filosofía como meta-método.' *Theologica Xaveriana* No. 155, Año 55/3 (2005) 413-31.

'Lonergan's latest conception of philosophy as a meta-method, without being the whole of philosophy, is an exigence for a historical, present day, comprehension of itself and of the human being in general. It tries to thematize its intrinsic normativity: authenticity. It overcomes philosophical dichotomies without sacrificing a reasonable pluralism and considers the development of the systems in movement without itself becoming another system that embraces them. Rather, it is emancipative, critical, foundational, integrative and dynamizing for them, because it goes beyond its analogies with logic, regulated linguistic behaviours, scientific naturalism, the arts or the frenzy of everyday life.' (From the English version of the abstract.)

Haughey, John. 'The Wider Ecumenism in the Pneumatology of Bernard Lonergan.' In *The Holy Spirit, The Church, and Christian Unity: Proceedings of the Consultation Held at the Monastery of Bose, Italy (14-20 October 2002)*. Edited by D. Donnelly, A. Denaux, J. Famerée. Leuven: Leuven University Press, 2005, 383-403.

'It is only after the Second Vatican Council that Lonergan...became more interested in the universal scope of God's action... His intentionality analysis had already savored the dynamism of our consciousness that is always moving us towards self-transcendence. But now he was sure that this intentionality crested with love received as gift and acted on faithfully.'

Helminiak, Daniel A. 'The Role of Spirituality in Formulating a Theory of the Psychology of Religion.' *Zygon* 41/1 (2006) 197-224.

'An explanatory psychology of spirituality would elucidate the scientific underpinnings of the psychology of religion as well as that of the social sciences in general, all of which grapple with the issue of human meaning making. Three prevalent and debilitating errors preclude that achievement: (1) the confounding of the spiritual and the divine and importation of 'God' into psychology, (2) the uncritical association of

any spiritual phenomenon with spirituality, and (3) the attempts to eschew value judgments from the study of religion and spirituality. To confirm the possibility of avoiding these errors in the face of radical postmodernism, I build on Bernard Lonergan's analysis of intentional consciousness, or human spirit, and thus intimate a psychology of spirituality that is fully nontheological and potentially explanatory.'

Higgins, Michael. '32. *Insight: A Study in [sic] Human Understanding (1957).*' *Literary Review of Canada* 14/1 (January/February 2006) 9-10.

A one-paragraph defense of the inclusion of *Insight* among the *Literary Review of Canada*'s list of Canada's hundred most important books (see *LSN* 26/4 [2005] 6).

Mathews, William A. *Lonergan's Quest: A Study of Desire in the Authoring of Insight*. Toronto, Buffalo, London: University of Toronto Press, 2005.

'*Insight* is widely regarded as Bernard Lonergan's masterpiece. Worked out over a period of twenty-eight years, its aim was to present a theory of human knowing that underpinned a wide range of disciplines and to explore their distinctive insights. In *Lonergan's Quest*, William A Mathews details the genesis, composition, and structure of *Insight*... It locates *Insight* centrally within the broader philosophical tradition, presenting a new solution to the problem of the mind-world relation as posed by Kant. As well as addressing the nature of human consciousness, the book demonstrates that intellectual desire is also a narrative in time through which the identity of the author is forged and its relation with the text is established.'

McShane, Philip. *Music That Is Soundless: A Fine Tuning for the Lonely Bud A*. Cape Breton, Nova Scotia: Axial Press, 2005.

'*Music That Is Soundless* is a book about loneliness.... [T]here is a bud in our birth that clamours in solitude. To take possession of that bud is to vibrate to *A Fine Tuning*, akin to Aristotle's *finest way*. This book invites you to turn your heart toward that heart of loneliness which is our reach for the *Music Without Sound*, our desire for God.' This is a reprint of the second edition of this book, with an Editor's Introduction and Editorial Conclusion by the author.

Melchin, Kenneth. *L'art de vivre ensemble: introduction à une éthique chrétienne*. Ottawa: Novalis, 2006.

A French translation of *Living with Other People* (See *LSN* 19/4 [1998] 78).

Muck, Otto. 'Vernunft und Religion—Zum Jubiläum von Bernard Lonergan SJ.' *Zeitschrift für Katholische Theologie* 126/4 (2004) 397-414.

'B. Lonergan and K. Rahner have a lot more in common than their years of birth (1904) and death (1984). They are also similar in the function which they attribute to reason for human life and in how they see the relation of reason to religious belief.... Both see the role of reason not only in the success of science. They emphasize also how reason may help to evaluate the impact of science on human life and their relation to religious belief. Thus, reason opens the possibility of dialogue between the different worldviews and religions. This has consequences for the relation of reason and faith and for method in theology. Although their views in this field are quite different, they can also be seen as complementary.'

Neira, Germán. 'Editorial.' *Theologica Xaveriana* No. 155, Año 55/3 (2005) 333-42.

'La Facultad de Teología de la Pontificia Universidad Javeriana ha querido celebrar con este número de su revista los cien años del nacimiento de dos grandes teólogos de la Compañía de Jesús: Karl Rahner y Bernard Lonergan, que significaron un gran regalo de Dios para la Iglesia Católica, en tiempos de cambio en el siglo XX, y siguen vigentes como luminosos faros de luz para nuestra tarea en el siglo XXI y el nuevo milenio que hemos comenzado.'

Parra, Jaime Barrera. 'Significado de Bernard Lonergan para un teólogo.' *Theologica Xaveriana* No. 155, Año 55/3 (2005) 433-62.

‘The definition of theology found in Bernard Lonergan’s *Method in Theology* presents apparently certain problems. On the one side, it lacks certain traditional terms like ‘God’ or ‘Christ Jesus.’ On the other side, it includes the term ‘mediation,’ but its meaning is not extensively treated. As for the first aspect, this paper explains that it is an ‘implicit definition.’ As for the second aspect, it proposes to read *Method* as a series of mediations. The paper examines Karl Rahner’s commentaries and objections to the functional specialties and the correspondent answers of Lonergan. As a matter of fact, Rahner’s commentaries do not deny the worth of an implicit definition for theology. Lonergan’s observations stress the need for an intellectual conversion.’ (From the English version of the abstract.)

Roy, Louis. *Coherent Christianity*. Ottawa, Canada: Novalis, 2005.

‘Through this book, I hope to express my conviction that Christianity offers the deepest experience to which human beings are invited by God. The Christian experience involves meaning and truth, hope and love, suffering and joy... It is a space of freedom, where each person must seek the light and make their decisions, interacting with the intellectual and affective resources of their culture... You will find in these pages a traditional Catholic theology, expressed in a contemporary manner thanks to Bernard Lonergan’s philosophy of human intentionality, which requires knowing the self as an aware, active, loving and religious subject.’

Seckinger, Stefan. *Theologie als Bekehrung: Der Konversorische Charakter der Theologie nach Bernard J.F. Lonergan SJ und Karl Rahner SJ* (Eichstätter Studien: Neue Folge, 53) Regensburg: Pustet, 2004.

Tortorelli, Kevin. *Christology with Lonergan and Balthasar*. Ely, Cambridgeshire: Melrose Books, 2005.

‘...the author presents a series of...essays covering and examining a range of relevant subjects in the spirit of these two theologians, all building ideas with the aim of answering, or at least forming a basis for the answer to the question that Jesus asked ‘Who do you say I am?’ [He] explains research and analysis techniques with particular emphasis on the difficulties between historical-critical methodology and faith..., tackles the essential issues of Christology in relation to Feminism, Liberation Theology and the current hunger in western civilization for greater spirituality..., [and] concludes with his belief of a unity within the ideas of Lonergan and Balthasar wrought their mutual regard for the writings of St. Thomas Aquinas.’ (From publisher’s blurb.)

Wiercinski, Andrzej and Gustav Siewerth. *Philosophizing with Gustav Siewerth*: Konstanz: Verlag Gustav Siewerth Gesellschaft, 2005.

A new German edition with facing translation of *Das Sein als Gleichnis Gottes/Being as likeness of God*; and a study ‘From metaphor and indication to icon: the centrality of the notion of verbum in Hans-Georg Gadamer, Bernard Lonergan, and Gustav Siewerth.’

Reviews

Lonergan, Bernard J. F. Collected Works. XVII. *Philosophical and Theological Papers 1965-1980*. (See LSN 25/4 [2004] 1.)

Gallagher, Michael Paul. *Gregorianum* 86/4 (2005) 910-11.

Wilkins, Jeremy D. *Theological Studies* 67/1 (2006) 198-200.

Crowe, Frederick E. *Developing the Lonergan Legacy: Historical, Theoretical, and Existential Themes*. (See LSN 25/5 [2004] 1, 9.)

Doorley, Mark. *Philosophy in Review/Comptes rendus philosophiques* XXV/6 (2005) 398-400.

Dadosky, John D. *The Structure of Religious Knowing: Encountering the Sacred in Eliade and Lonergan*. (See LSN 25/2 [2004] 1.)

Doyle, Dennis M. *Studies in Religion/Sciences Religieuses* 34/3-4 (2005) 577-78.

Scheuer, J. *Nouvelle revue théologique* 128/1 (2006) 120-21.

Kanaris, Jim and Mark Doorley (Editors). *In Deference to the Other: Lonergan and Contemporary Continental Thought*. (See LSN 26/1 [2005] 1.)

Gallagher, Michael Paul. *Gregorianum* 86/4 (2005) 910-11. (Included in his review of *Philosophical and Theological Papers 1965-1980*, listed above.)

McPartland, Thomas J. *Lonergan and the Philosophy of Historical Consciousness*. (See LSN 22/3 [2001] 1.)

Marsh, James L. *International Philosophical Quarterly* 45/4, Issue 180 (2005) 545-46.

Saricino, Michael. *On Being Human: A Conversation with Lonergan and Levinas*. (See LSN 24/4 (2003), 3.

Benso, Sylvia. *Theological Studies* 67/1 (2006), 219.

Sullivan, William F. *Eye of the Heart: Knowing the Human Good in the Euthanasia Debate*. (See LSN 26/1 [2005] 2.)

Brassington, Iain. *Philosophy in Review/Comptes rendus philosophiques* XXV/6 (2005) 442-44.

Bretzke, James T. *Horizons* 32/2 (2005) 424-25.

Dissertations & Theses

Brannick, Kevin James. *Norms of the Mind: Applying Lonergan's Analysis of Human Consciousness to the Epistemological Crisis in Psychological Theory and Clinical Practice*. Thesis for the degree of Doctor of Psychology, Graduate Faculty, Argosy University, Seattle, 2005. Adviser: Daniel Helminiak.

‘This dissertation is focused on identifying and integrating both the objective and subjective dimensions of human conscious experience into a unified theory of human knowledge-acquisition. Mainstream psychology’s pragmatic paradigm, constructed from two theories of human knowledge, ‘logical positivism’ and ‘representational theory,’ does not offer a unified theory of human knowledge acquisition... The purpose of this dissertation is to identify theories of human knowledge-acquisition which can explain the objective and subjective dimensions of human knowledge-acquisition and unify them in the normative structure and operations of the human mind. Such a unified theory of human knowledge-acquisition would provide an invariant foundation for both defining healthy human functioning, change, and development, and developing treatment interventions that unequivocally support healthy human functioning, change, and development.’ (From the Abstract.)

Publications

Clifford, Catherine E. *The Group des Dombes: A Dialogue of Conversion*. New York: American University Studies, 2005.

A study of the extremely influential European ecumenical team initiated by Abbé Paul Couturier (1881-1953). (Named because it usually met at the Cistercian abbey of Notre Dame des Dombes, near Lyons). The author relies on Lonergan's *Method in Theology* to account for the success of the group. (See Reviews, below.)

Drage, Alessandra Gillis. *Thinking Woman*. Cape Breton, Nova Scotia: Axial Publishing, 2006.

Written as a possible introductory foundational text in undergraduate women's studies and feminism, this book draws on two key areas of Lonergan's work. Part One, consisting of seven chapters, introduces the elements of meaning as operating within a specifically female pattern of experience and invites the reader to discover in herself her own dynamic structure of consciousness. Part Two, consisting of five chapters, develops on Part One: it considers women's development and questions of women in culture and history from a critical position of basic self-knowledge. It explores the significance of the rise of feminism at this particular time in human history and introduces Lonergan's method of Functional Specialization as a hopeful means of unifying a vibrant though at times problematic global feminism.

Miller, Robert A. 'Lifesizing Entrepreneurship: Lonergan, Bias and the Role of Business in Society.' *Journal of Business Ethics* 58, nos. 1-2-3 (2005) 219-25.

'This paper defines entrepreneurship as a calling to endow resources with new value. In support of the impact such a distinction would have on repositioning the role of business in society, the paper weaves together writings from the Pope, Drucker, and Lonergan, with emphasis on applying Lonergan's discussion of bias to the discussion of ethics in business.'

Pambrun, James R. 'Revelation and Interiority: The Contribution of Frederick E. Crowe, S.J.' *Theological Studies* 67/2 (June 2006), 320-344.

A reflection on revelation in light of Crowe's *Theology of the Christian Word* and Vatican II's call for a pastoral and ecumenical theology. The author summarizes the historical transitions in how the "Word of God" has been thematized as originally explored by Crowe. Special attention is paid to the intrinsic historicity and dialectic nature of acts of understanding "God's Word."

Pambrun, James R. 'The Relationship between Theology and Philosophy: Augustine, Ricoeur and Hermeneutics.' *Theoforum* 36/3 (2005) 293-319.

'I shall develop my reflections in three steps. First, I wish to say a word about the distinction between philosophy and theology, especially as this distinction has been influenced by nominalism.... In the second step, I shall turn to Bochet's own study of Ricoeur and examine the tensions she herself has identified in Ricoeur's appropriation of Augustine. Finally...I shall attempt to address the underlying and more general issue of the relationship between philosophy and theology. In this step, I shall refer to a mode of inquiry opened up by the philosopher and theologian Bernard Lonergan.'

Russ, Timothy. 'The Finalities of Marriage in the Thought of Bernard Lonergan.' *Faith* 38/2 (2006) 38.

'...the Church in the Second Vatican Council defined marriage as a "Covenant of Life and Love." One could take Life as referring to the basic level and Love as referring to the divine level, but I think it is more likely that the Church is referring to the friendship and co-operation that belong to Lonergan's second level.'

Sawa, Russell J. 'Foundations of Interdisciplinarity: A Lonergan Perspective.' *Medicine, Health Care and Philosophy: A European Journal* 8/1 (2005) 53-61.

This paper discusses functional specialization and interdisciplinary method[,] which provides a basis for interdisciplinary collaboration. In functional specialization, successive stages in the process of coming to know are distinguished. These stages correspond to Lonergan's four levels of consciousness... Authenticity, which involves genuine attentiveness, intelligence, reasonableness, and responsibility, guides the appropriate attitude in interdisciplinary work.'

St. Amour, Paul. 'Lonergan and Gilson on the Problem of Critical Realism.' *The Thomist* 69 (2005) 557-92.

'While Gilson maintained that there is little value "in attempting to analyze each individual variety of neo-scholastic critical Thomism" because "a dogmatic discussion is generally exhausted, as far as essentials go, when one or two examples of the thesis in question have been considered," such a policy presupposes that there exist no relevant differences among various approaches to critical realism. I would submit that the approach of Bernard Lonergan is distinctive, that it would be facile to dismiss this approach as simply another instance of transcendental Thomism, and that it would be interesting to subject Lonergan's critical realism to some specific objections Gilson raised against other critical realists two decades prior to the publication of *Insight*.'

Reviews

Collected Works of Bernard Lonergan. (See LSN 25/4 [2004] 1.)

Jamieson, Christine. *Studies in Religion/Sciences Religieuses* 35/1 (2006) 154-56.

Clifford, Catherine E. *The Group des Dombes: A Dialogue of Conversion*. New York: American University Studies, 2005. [See Publications, above.]

Fahey, Michael A. *Theological Studies* 67/2 (2006), 462

Crowe, Frederick E. *Developing the Lonergan Legacy: Historical, Theoretical, and Existential Themes*. (See LSN 25/4 [December 2004] 1.)

Pambrun, James R. *Theoforum* 36:3 (2005) 358-62, at 360-62.

Dadosky, John D. *The Structure of Religious Knowing: Encountering the Sacred in Eliade and Lonergan*. (See LSN 25/2 [June 2004] 1.)

Koning, Robin. *Toronto Journal of Theology* 21/2 (2005) 321-22.

Locklin, Reid. *University of Toronto Quarterly* 75:1 (2006) 379-80.

Peelman, Achiel. *Theoforum* 36:3 (2005) 356-58.

Kanaris, Jim and Mark J. Doorley. *In Deference to the Other: Lonergan and Contemporary Continental Thought*. (See LSN 26/1 [2005] 1.)

Rixon, Gordon. *University of Toronto Quarterly* 75/1 (2006) 377-78.

Saracino, Michele. *On Being Human: A Conversation with Lonergan and Levinas*. (See LSN 24/4 [December 2003] 3.)

Rosenberg, Randall S. *Heythrop Journal* 47/2 (2006) 337-39.

Dissertations & Theses

Bell, Ian. *The Relevance of Bernard Lonergan's Notion of Self-Appropriation to a Mystical-Political Theology*. Dissertation for the degree of Doctor of Philosophy at Marquette University, 2005. Adviser: Shawn M. Copeland.

'The author argues...that a mindset has become entrenched in the Western Christian tradition that mysticism has little or no contribution to make to the social institutions and structures that govern human

communities. The root cause of this position is a lamentable division between the interior and exterior life of the human person named the ‘mentality of the split soul’... In response to this situation, the author suggests that the work of Bernard Lonergan on the operations of the human subject stands to make three contributions. First, with an adequate appreciation of the human subject the theologian is better equipped to attend to the experience of mystical union and the wisdom contained therein. Secondly, the consistency with which human persons perform the operations of consciousness resist the mentality of split soul... Thirdly, if we are called to live in love with one another, those who have experienced mystical union with the God who is love stand to make a decided contribution.’ (From the Abstract.)

Hrkút, Ján: *Dynamic Structure of Cognition according to Bernard Lonergan*. A thesis for a degree Doctor of Philosophy (PhD.), Faculty of Philosophy, Catholic University in Ružomberok, Slovak Republic, 2005. Advisor: Prof. Peter Volek, PhD.

The author counters two extremes which regard self-knowledge as impossible: (1) a regress argument which rests on cumulative metaknowledges looking for the last position of a knower that would not need another metaposition; and (2) a reduction of the subject to an object, which, while it reaches knowledge, is not knowing of the subject but knowing of the object which is only a part or an aspect of the subject. A solution resides in an analysis of the transcendental self-knowledge the subject, which reveals a permanent desire to know with immanent dynamics whose material and formal aspects may be verified. Particular attention is paid to resolving problems of cognition raised by philosophers in the Kantian tradition and critiques of transcendental Thomism raised by Cullen, Haldane, and Brunner. With this solution, Lonergan (along with Maréchal, Coreth, Muck, Rahner and others) remains in the field of Thomism while resolving issues raised by Kant. (ed.)

Scott Kelley. *Formal Existential Ethics in the Thought of Bernard Lonergan and Ignatius of Loyola*. Dissertation for the degree of Doctor of Philosophy. Loyola University, Chicago. Under the direction of John Haughey, SJ and Jon Nilson.

An exploration of the normativity of spiritual experience for ethics. The author draws on the work of Karl Rahner and Bernard Lonergan for a viable anthropology for an examination of Ignatius of Loyola’s *Spiritual Exercises* and a case study from Dorothy Day’s *The Long Loneliness*. Key findings include: (1) Spiritual experience is central to any discussion of values. (2) Religious experience is like any experience insofar as its reliability stems from being understood, judged and chosen. (3) Because values attach to worldviews, ethicists need to examine scales of preference as manifested in feelings. (4) Ethicists also need to identify how worldviews differ – whether genetically, complementarily, or dialectically. (5) Transcendental method provides a means to address dialectically related worldviews.

Shimada, Yutaka. *Bernard Lonergan’s Critical Realism, Isomorphism, and Metaphysics of Proportionate Being in Insight: An Encounter with the Critical Problem of Knowledge*. Dissertation for the degree of Doctor of Philosophy in the Department of Philosophy, Graduate School of Arts and Sciences, Fordham University, May 2006. Adviser: James Marsh.

‘This dissertation is...an attempt to accurately explicate and rigorously justify B.F. Lonergan’s *critical realism* and its consequent *explicit metaphysics of proportionate being* that together and implicitly contain a rigorous and factually justifiable formulation of *a solution to the critical problem of our objective knowledge of reality*, with respect to a) its concrete possibility (as to whether it is possible) and b) its antecedent conditions for the same possibility (as to how it is possible) as it is found in his philosophical *magnum opus*, i.e., *Insight: A Study of Human Understanding*.’ (From the Abstract.)

Publications

Beards, Andrew. 'Critical Realism, MacIntyre, and Animal Consciousness.' *Angelicum* 83/3 (2006) 495-513.

'I...have questions concerning the way MacIntyre handles the treatment of animal reasoning and its similarity and dissimilarity to human knowing and reasoning. While I agree with many points he makes in his discussion, and share his "high doctrine" of animal knowing, a Thomistic doctrine, I wish to point out that there are ambiguities which emerge from his treatment which he does not resolve. I will suggest that such matters can be clarified if we turn to the work of Bernard Lonergan and therefore I will devote some space...to a discussion of Lonergan's position on animal consciousness.'

Beards, Andrew. 'Rahner's Philosophy: A Lonerganian Critique.' *Gregorianum* 87/2 (2006) 262-83.

'Among theological commentators from the 1960's [*sic*] onward it was largely taken for granted that Rahner and Lonergan were fellow travelers along...[the] path of retrieving and adapting Aquinas' philosophy and theology under the influence of Maréchal's philosophy of the dynamic, God-oriented intellect... [D]uring the last three decades philosophers such as Giovanni Sala have identified significant differences between Lonergan's philosophy and that of Coreth (to some extent influenced by Rahner)[,] and theologians including Raymond Molony, Guy Mansini, and Neil Ormerod have drawn attention to quite profound differences between Rahner's theological positions and those of Lonergan which stem from differences in philosophical viewpoint.'

Boillieu, Richard L. 'A Lonergan View on Francis of Assisi on Consciousness, Conversion, and Communication.' *The Cord* 56:1 (2006), 3-22

Brennan, Patrick McKinley. 'Asking the Right Questions: Harnessing the Insights of Bernard Lonergan for the Rule of Law.' *Journal of Religion and Law* 21/1 (2005-2006) 1-38.

' "[P]rior to the criteria of truth invented by philosophers," observes Bernard Lonergan, "there is the dynamic criterion of the further questions immanent in intelligence itself." That criterion I shall refer to as *inner law*...The law of any community, I shall argue, is what is generated by and only by human operators faithful to the foundational operator that is inner law. For that desire, rather than something external to us, is our "natural law." Failure to acknowledge the dynamic, inner source of the rule of law leads to dead ends...'

Byrne, Patrick H. 'Evolution, Randomness, and Divine Purpose: A Reply to Cardinal Schönborn.' *Theological Studies* 67/3 (2006) 653-65.

'Responding to a recent article by Cardinal Christoph Schönborn, the author argues that evolution of the world and life, through random processes rightly understood, is indeed consistent with divine, transcendent meaning, value, and purpose of creation. After criticizing traditional "intelligent design" arguments, the article analyzes the key notions of design and randomness. It then draws on the work of Bernard Lonergan to show how it is possible to reconcile the affirmation of divine purpose and the randomness of the evolving world.' (From the Abstract.)

Coelho, Ivo, S.D.B. 'Applying Lonergan's Method: The Case of an Indian Theology.' *Method: Journal of Lonergan Studies* 22:1 (Spring 2004) 1-22.

'...I attempt to work out steps for applying the method [Lonergan's] toward the generation of an Indian Christian theology.'

Coghlan, David, S.J. 'Towards a Spirituality of Academic Work: Lessons from Action Research.' *Human Development* 27:2 (2006).

'Helps readers, whether academics or students, to find God in the everyday of their academic life.' The author proposes an 'action research' that promotes action and creates knowledge or theory about that action, following the practice of the social psychologist, Kurt Lewin.

Cronin, Brian, CS.Sp. 'Deliberative Insights: A Sketch.' *Method: Journal of Lonergan Studies* 22:1 (Spring 2004) 23-56.

An elaboration on Lonergan's view of the components of a judgment of value. Draws in part on Michael Vertin's 'Judgments of Value in the Later Lonergan' (*Method: Journal of Lonergan Studies* 13:2 (1995) 221-48.)

Cronin, Brian. *Value Ethics: A Lonergan Perspective*. Langata-Nairobi: Consolata Institute of Philosophy Press, 2006.

'This text is designed to promote...ethical self-discovery. We have privileged access to our own values, to our reception of values from parents and society, to our own critique of values, our internalization of values and our hesitant, partial, implementation of values in the concrete realities of life. The method does not provide a simple, magic solution, but sets up a slow, painstaking process of discovery of what it is... [to] be a free and responsible human person, motivated by moral obligation and equipped with an ability to discern good from evil.' (From the Preface.)

Drage, Alessandra Gillis. *Thinking Woman*. Cape Breton, Nova Scotia: Axial Publishing, 2006.

Written as a possible introductory foundational text in undergraduate women's studies and feminism, this book draws on two key areas of Lonergan's work. Part One, consisting of seven chapters, introduces the elements of meaning as operating within a specifically female pattern of experience and invites the reader to discover in herself her own dynamic structure of consciousness. Part Two, consisting of five chapters, develops on Part One: it considers women's development and questions of women in culture and history from a critical position of basic self-knowledge. It explores the significance of the rise of feminism at this particular time in human history and introduces Lonergan's method of Functional Specialization as a hopeful means of unifying a vibrant though at times problematic global feminism.

Maillet, Gregory. '“A Poem Should Not Mean / But Be”: Lonergan and Literary Aesthetics.' *Method: Journal of Lonergan Studies* 22:1 (Spring 2004) 57-91.

To propose a 'transcendental literary criticism,' the author explores Lonergan's aesthetics, comparing his earlier and later views. Relates this to poetry, with an emphasis on Coleridge's 'Rime of the Ancient Mariner.'

McShane, Philip. *Lack in the Beingstalk*, Axial Publishing, Cape Breton, 2006.

The work fosters interest in, and implementation of, the functional division of labour suggested by Lonergan in *Method in Theology*. While the work ranges over many disciplines, early chapters add enrichments of the existential dimensions of the various conversions. The final chapter five includes the original lengthy Appendix A to volume 18 of Lonergan's Complete Works, *Phenomenology and Logic*.

Murray, Elizabeth. 'The Unity of the Self as Given.' *Method: Journal of Lonergan Studies* 22:1 (Spring 2004) 93-104.

The author relies on Lonergan, particularly his four-page discussion of the meaning of the word *I*, in *De constitutione Christi* to engage the views of Husserl and Sartre.

Ormerod, Neil. 'Chance and Necessity, Providence and God.' *Irish Theological Quarterly* 70 (2005) 263-78.

'The article addresses the issue of difficulties raised by process theology for the traditional understanding of God. Far from new, the issues raised by process thinkers were not unknown to past thinkers, such as Aquinas, who dealt adequately with them. The author argues that the classical view of God, more recently

expressed by Lonergan in a more modern idiom, is more in accordance with contemporary scientific thinking on space, time, and matter, than the view of its detractors.'

Swan, Michael. 'Lonergan Scholars Descend on Toronto.' *The Catholic Register*, Weeks of August 20-27 (2006) 5.

An interview with Chris Jacobs-Vandegeer, one of the organizers of the 'Week-end Conversation,' titled 'Lonergan on the Edge,' held at Regis College, Toronto, on August 11-13, 2006. (See below, under *Conferences*.)

Walmsley, G[erard]. 'Integral Self-Appropriation and the Science-Religion Encounter: Lonergan's Methodological Mediation.' In *The Integrity of the Human Person in an African Context: Perspectives from Science and Religion*. Edited by C.W. du Toit. Pretoria: Research Institute for Theology and Religion, University of South Africa, 2004, 205-64.

'My overall aim is to show the relevance of Lonergan's philosophy of consciousness to the ongoing science-religion debate, including the unfolding of the debate in an African context. I argue that if the debate is to be effective and worthwhile there is need for a philosophical framework capable of mediating between the two sides of the dialogue. I argue that Lonergan's nuanced account of integral self-appropriation...provides unique resources for facilitating dialogue between the realm of science and the realm of religion. It does this by identifying points of contact between science and religion within the conscious intellectual operations of scientists and theologians.'

Walmsley, G[erard]. 'The Problem(s) of Evil in the Context of the Science-Religion Dialogue: The Role of Cosmology.' In *Can Nature be Evil or Evil Natural? A Science-and-Religion View on Suffering and Evil*. Edited by Cornel W. Toit. Pretoria: Research Institute for Theology and Religion, University of South Africa, 2006, 189-227.

'...I want to explain how the science-religion dialogue makes a distinctive contribution to reflection on the problem(s) of evil. *In particular I want to highlight the special contribution of a science-based cosmology to the discussion.*' Section 5 (pp. 204-16) deals specifically with 'Lonergan's World View of Emergent Probability,' and [in] section 6 (pp. 216-24) the author argues that this [Lonergan's] account of world process throws light on natural evil and how we should respond to it [and] even on moral-spiritual and how we might find a solution to it.'

Ysaac, Walter L., SJ. *A Prayer Catechism: A Contemporary Pasiong Mahal to be Pondered-Prayerd by Both Catechuman and Catechist*. Lonergan Center Kalooban Series III,1. Quezon City, Manila, 2006.

'The book heavily relies on my understanding of Bernie's seminal insight on mutual self-mediation from his talk on 'The Mediation of Christ in Prayer,' ... on the five levels of self-transcendence from *Insight and Method* ... on "being in Christ in the being of subject," from "*Existenz and Aggiornamento*," and on ... Tad [Dunne's] *We Cannot Find Word: the Foundations of Prayer*, as well as on many other books on Ignatius' *Spiritual Exercises* mostly by Lonergan scholars.'

Reviews

Lonergan, Bernard J. F. *Collected Works of Bernard Lonergan vol. 17: Philosophical and Theological Papers 1965-1980*. (See LSN 25/4 [2004] 1.)

Mannion, Gerard. *The Heythrop Journal* 47/3 (2006) 508-509.

Moloney, Raymond. *Irish Theological Quarterly* 70 (2005) 294.

Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. (See LSN 26/2 [2005] 1.)

Loewe, William P. *Horizons* 33/1 (2006) 149-50.

- Crowe, Frederick E. *Developing the Lonergan Legacy*. (See LSN 25/4 [2004] 1).
- Allen, Paul. *Studies in Religion/Sciences Religieuses* 35/2 (2006) 344-45.
- Finamore, Rosanna. *Gregorianum* 87/2 (2006) 424-26.
- Sullivan, John. *The Heythrop Journal* 47/3 (2006) 509-10.
- Teevan, Donna. *Lonergan's Hermeneutics, & Theological Method*. (See LSN 26/1 [2005] 2).
- Sullivan, John. *The Heythrop Journal* 47/3 (2006) 510-11.

Dissertations & Theses

Onyango Oduke, Charles. *Lonergan's Notion of Cosmopolis: A Study of a Higher Viewpoint and a Creative Framework for Engaging Individual and Social 'Biases' with Special Relevance to Socio-Political Challenges of Kenya and the Continent of Africa*. Dissertation for the degree of Doctor of Philosophy at Boston College, 2005. Adviser: Patrick H. Byrne.

'...I intend to show that Lonergan's seminal notion of cosmopolis is a higher viewpoint grounded in authentic subjectivity and critical-historical consciousness. It is a non-political, non-partisan fact that transcends factionalism. It is the critical dimension of any culture and therefore functions as a creative humanistic framework that aptly engages societal degeneration and decline... I underscore the role of collaboration between authentic persons, as agents of emergent probability, with divine transcendence, in effecting the development and transformation of human history.' (From the Abstract.)

Perry, Donna J., RN. *Transcendent Pluralism and the Evolution of the Human Spirit: A Philosophical Nursing Inquiry using Lonergan's Transcendental Method of Transcendent Pluralism in Catholics who Support Same-Gender Marriage*. Dissertation for the degree of Doctor of Philosophy at Boston College, 2006. Advisor: Dorothy Jones, EdD, RNC, FAAN

The author proposes a framework of 'transcendent pluralism' which builds upon the work of Lonergan to address the problem of devaluing certain classes of people and the need for social transformation. The framework is largely grounded in an explication of human dignity and the scale of values within the context of human development. A research study of transcendent pluralism was conducted using an interview process based on Lonergan's transcendental method in which 21 Catholics who support same-gender marriage were queried regarding their decision to take this position. Responses were analyzed within the context of their personal history of family, social relationships, past decisions, values, communications, and responses to Church actions. Analysis revealed experiences of personal and community transformation, and, for some participants, intellectual, moral and/or spiritual conversion.

Savage, Deborah. *The Subjective Dimension of Human Work: The Conversion of the Acting Person According to Karol Wojtyla/John Paul II and Bernard Lonergan*. Thesis for the degree of Doctor of Philosophy, Marquette University, 2005. Adviser: Shawn Copeland.

'The point of departure for this dissertation is the arguably radical claim made by Pope John Paul II in his 1981 encyclical *Laborem Exercens* (On Human Work) that human work is "the key, maybe the essential key to the social question." My interest is in unpacking the meaning of this statement through an analysis of the underlying anthropological framework presupposed by John Paul and grounded in his work as the philosopher Karol Wojtyla. I then question the adequacy of that framework by comparing it to the anthropology of Bernard Lonergan. My intention is to determine which understanding of the human person in the act of self-transcendence provides a more adequate basis for John Paul's claim, and which allows for a more comprehensive grasp of the role that human work may play in living a Christian life.' (From the Abstract.)

Publications

Colzani, Gianni. 'La crisi della Teologia contemporanea e la ricerca di un nuovo paradigma.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*. Ed. Paul Gilbert and Natalino Spaccapelo. Rome: Gregorian University Press, 2006, 155-71.

Connor, James L., and Fellows of the Woodstock Theological Center. *The Dynamism of Desire: Bernard J. F. Lonergan, S.J., on the Spiritual Exercises of Saint Ignatius of Loyola*. Saint Louis: The Institute of Jesuit Sources, 2006.

'These discussions and reflections were carried on by the entire Woodstock Theological Center staff from the years 1987 to 2002, while I was director of the Center... As the work of a Jesuit Center, this process had to be rooted in the spirituality and the Spiritual Exercises of St. Ignatius of Loyola. Subsequently, it also became clear that Bernard Lonergan must be our Ignatian guide. No more helpful contemporary commentator on and expositor of the Exercises can be found than Bernard Lonergan... This book chronicles the insights that grounded our convictions, as well as our choice of Bernard Lonergan as our Ignatian guide.' (From the Forward by James L. Connor, S.J.)

Cottier, Georges M.M. Card. 'Prospettive.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 375-81. See full bibliographic information above, under 'Colzani.'

Crowe, Frederick E. *Appropriating the Lonergan Idea*. Ed. Michael Vertin. Toronto: University of Toronto Press, 2006.

A reprint publication of a collection of twenty-two essays by Crowe, first published in book form in 1989. This edition includes a new 'Editor's Introduction' by Michael Vertin and a more up-to-date bibliography of Crowe's writings.

Doran, Robert M. 'Ignatian Themes in the Thought of Bernard Lonergan.' *Toronto Journal of Theology* 22/1 (2006) 39-54.

'First, I have selected some themes and currents in Bernard Lonergan's work that have correspondences in the *Spiritual Exercises* of St. Ignatius and may very well be Ignatian in inspiration, and second, I have identified in Lonergan a language, a contemporary idiom, that I believe helps us understand what Ignatius himself is up to. So I will try to identify a movement, a dynamism, from Ignatius to Lonergan, and then in Lonergan a set of contributions to the clarification and development of the Ignatian charism in the Church.'

Doran, Robert M. *Psychic Conversion and Theological Foundations*. 2nd revised edition. Milwaukee: Marquette University Press, 2006.

'In the fall of 1973, not without trepidation I shared with Lonergan a set of notes in which I argued for another area of self-appropriation, of interiorly differentiated consciousness, and of conversion besides those that had been cleared by his analysis of the operations of intentional consciousness. That other area was psychic, affective, symbolic, even organic... I referred to these developments on Lonergan's work under the general rubric of "psychic conversion." His response to my efforts was generous.' (From the preface to the 2nd edition.)

Doran, Robert M. 'The Starting Point of Systematic Theology.' *Theological Studies* 67/4 (2006) 750-76.

The article proposes that Bernard Lonergan's four-point hypothesis linking the four divine relations with four created participations in divine life can join with the theory of history proposed by Lonergan and developed by the author to form the unified field structure and so the starting point of a contemporary systematic theology. The hypothesis allows for a new form of the psychological analogy for the divine

processions, one that is related to but distinct from the analogy found in Aquinas and the early Lonergan. (From the Abstract.)

Doran, Robert M. 'System Seeking Method: Reconciling System and History.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 275-99. See full bibliographic information above, under 'Colzani.'

'[P]recisely because [the functional specialty] Doctrines organizes doctrinal and theological affirmations around the theme of redemption in history, [the functional specialty] Systematics understands these same affirmations in the form of a theological theory of history. The mediated object of Doctrines is redemption in history. The mediated object of Systematics is *Geschichte*.' [In the Table of Contents, the article is given the title, 'Systematic Theology seeking Method: Reconciling System and History.']

Finamore, Rosanna. 'La dinamicità del comprendere e dell'interpretare.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 99-121. See full bibliographic information above, under 'Colzani.'

Galán Vélez, Francisco V. '¿Qué es hacer metafísica según el *Insight* de Lonergan?' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 79-97. See full bibliographic information above, under 'Colzani.'

Gallagher, Michael Paul. 'Lonergan's Newman: Appropriated Affinities.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 53-77. For full bibliographic information, see above, under 'Colzani.'

'Although in his later life Lonergan fairly frequently referred to Newman, he seems to have had a number of key sentences or ideas in mind, and he never expanded at length on their significance for him...What are we to make of this absence of direct and detailed commentary on Newman on the part of Lonergan? The hypothesis of this article is suggested in its title: it is a question of appropriated affinities..., a case of affinities recognized, appropriated and then creatively developed in new directions.'

Gallagher, Michael Paul. 'Rifondazione metodologica della teologia fondamentale.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 265-74. See full bibliographic information above, under 'Colzani.'

Gilbert, Paul and Natalino Spaccapelo, ed. *Il Teologo e la Storia: Lonergan Centenary (1904-2004)*. Rome: Gregorian University Press, 2006.

For content, see listings under Colzani, Cottier, Doran, Galán Vélez, Gallagher, Finamore, Gilbert, Healy, Lawrence, Martini, Mura, Pottmeyer, Rixon, Sala, Spaccapelo and Tomasi.

Gilbert, Paul. 'L'inventio della quaestio tra la cogitatio e l'intellectio.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 197-216. For full bibliographic information, see above, under 'Colzani.'

Healy, Timothy K. 'Transcendental Method and the Human Sciences.' In *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*, 347-54. For full bibliographic information, see above, under 'Colzani.'

'...in the Institute of Psychology of the Gregorian the name of Lonergan is to be found as a regular point of reference, as part of the effort to make explicit an interdisciplinary understanding of human motivation, in the context of the christian vocation... This paper will deal...with the contribution of Lonergan to the Institute of Psychology of the Gregorian University.'

Lamb, Matthew L. 'Temporality and History: Reflections from St. Augustine and Bernard Lonergan.' *Nova et Vetera* 4/4 (2006) 815-50.

‘...I shall first indicate the relevance of returning to St. Augustine in regard to a proper theological understanding of the history of suffering. There will then be a brief sketch of Augustine’s ascent of mind and heart as the context for his masterful understanding of time as presence and eternity. In conclusion, I shall sketch how Bernard Lonergan transposes Augustine’s perspectives in his methodological reflections on historicity and historical knowledge.’

Lawrence, Frederick G. ‘The Dialectic Tradition/Innovation and the Possibility of Method.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 249-64. For full bibliographic information, see above, under ‘Colzani.’

‘...in our day theology is threatened by the modern emergence of the empirical natural sciences and of historical consciousness... Lonergan responded to these threats by envisaging a method for increasing the intellectual probity and authenticity in the Christian community’s mediation of normative meanings and values in history... Because his approach is founded on a post-Cartesian account of consciousness that integrates the personal and social self-understanding and self-constitution of human beings as hermeneutical, Lonergan’s method is an illumination of the complicated way human self-interpretation actually occurs within <<the conversation we are>> (Hölderlin). This method was the outcome of the concrete interplay between tradition and innovation in his career-long elaboration of a hermeneutics of theory, a hermeneutics of cognitional interiority, and a hermeneutics of existential interiority.’

Lawrence, Frederick G. ‘Grace and Friendship: Postmodern Political Theology and God as Conversational.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 123-51. See full bibliographic information above, under ‘Colzani.’

‘I want to examine certain motifs from Lonergan’s earlier theological writings for this study of grace and friendship... Let us examine the aspect of grace called the gift of charity by recalling Thomas Aquinas’s explanation of it as *amicitia Dei*... Only in a context of friendship lived and correctly understood, affirmed, and valued, perhaps, can we appropriate Christian experience itself, and understand all that makes it possible.’

Liddy, Richard M. *Startling Strangeness: Reading Lonergan’s Insight*. Lanham, MD: University Press of America, 2006.

‘In the introduction to *Insight*..., Bernard Lonergan writes of the “startling strangeness” that overtakes someone who really understands what the act of “insight” is all about. The present work is about that experience in the life of Richard Liddy as he wrestled with *Insight* in the 1960s... [H]e recounts his encounter with Lonergan and with *Insight*. He includes memories of other Lonergan students as well as witnesses to the “startling strangeness” the reading of *Insight* engenders.’ (From the Publisher’s blurb.) Richard M. Liddy is the University Professor of Catholic Thought and Culture and Director of the Center of Catholic Studies at Seton Hall University. .

Martini, Carlo M. Card. ‘Bernard Lonergan al servizio della Chiesa.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 1-11. See full bibliographic information above, under ‘Colzani.’

Mura, Gaspare. ‘Il panorama filosofico-teologico attuale e l’esigenza di un metodo generale.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 173-96. See full bibliographic information above, under ‘Colzani.’

Pottmeyer, Hermann J. ‘Die <<Methode in der Theologie>> von B. Lonergan und die Dogmengeschichte.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*. 323-34. For full bibliographic information, see above, under ‘Colzani.’

Rixon, Gordon. ‘Transforming Mysticism: Adorning Pathways to Self-Transcendence.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 35-51. For full bibliographic information, see above, under ‘Colzani.’

‘In this essay I develop the promise of...collaboration [among the interpreters of Ignatius of Loyola and Bernard Lonergan] in two steps. First, exploiting recent analyses of medieval memorial culture and the monastic adaptation of classical rhetoric to the practice of spiritual meditation... I draw the performative quality of the principal Ignatian texts into relief. Second, proceeding from the context supplied by the rhetorical dynamics of the *Spiritual Exercises*... and *The Acts of Father Ignatius*...—eliciting active spiritual and personal formation through the interaction among heightened self-presence, reflexive knowledge and intentional praxis—I outline some implications for the interpretation and amplification of Lonergan’s intellectual project.’

Sala, Giovanni B. ‘I fondamenti tomisti del metodo di Lonergan.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 217-48. For full bibliographic information, see above, under ‘Colzani.’

Sala, Giovanni B. ‘Lonergan, Bernard J. F.’ In *Thomistenlexikon*. Edited by David Berger and Jörgen Vijgen (Bonn: Nova & Vetera, 2006) 388-99.

Snell, Russell J. *Through a Glass Darkly: Bernard Lonergan and Richard Rorty on Knowing without a God’s-Eye View*. Milwaukee, Wis.: Marquette University Press, 2006.

Chapter 1 explains the historical problem of the God’s-eye view. Chapters 2 and 3 develop the thought of Lonergan and Rorty. The remaining chapters engage the two thinkers on five questions, ultimately finding Lonergan’s responses stronger: (1) Does Rorty suffer from Cartesian anxiety? (2) Can Lonergan’s understanding of cognitional theory demonstrate that Rorty’s statements about knowledge and truth performatively contradict *how* he presents his case? (3) Can Lonergan survive Rorty’s critique? (4) Can Lonergan survive the linguistic turn on which Rorty depends? (5) Can Lonergan provide more adequate notions of epistemic progress, and a more adequate motivation for ongoing conversation and thus co-opt Rorty’s own position? (Based on the author’s dissertation. See LSN 26:3.)

Spaccapelo, Natalino. ‘Genesi della fede dei cristiani’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 301-21. For full bibliographic information, see above, under ‘Colzani.’

Spaccapelo, Natalino. ‘Il <<metodo in teologia>> Da Tommaso d’Aquino a Bernard Lonergan.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 15-34. For full bibliographic information, see above, under ‘Colzani.’

Tomasi, Michele. ‘Il teologo e l’economia.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 355-74. For full bibliographic information, see above, under ‘Colzani.’

Versaldi, Giuseppe. ‘Il <<Metodo in Teologia>> e la sua valenza per il diritto canonico.’ In *Il Teologo e la Storia: Lonergan’s Centenary (1904-2004)*, 335-45. For full bibliographic information, see above, under ‘Colzani.’

Walmsley, Gerard. ‘Applying Lonergan’s Philosophy of Self-Appropriation to the Science-Religion Debate: Lonergan Meets Gell-Mann and the Mystics.’ In *The Quest for Humanity in Science and Religion: The South African Experience*. Ed. Augustine Shutte. Pietermaritzburg: Cluster Publications, 2006, 112-67.

‘...I want to apply *Lonergan’s philosophy of consciousness and his method of self-appropriation to the science-religion debate* in a more direct way... I will first show how scientific inquiry may be understood in a way that goes beyond a rigid positivism, and hence in a way that keeps it open to the religious dimension. Then I will show how religious and theological thinking may be characterized in a way that allows it to be informed by other disciplines, including the sciences, and yet also in a way that acknowledges its involvement with a transcendent dimension.’

Walmsley, Gerard. ‘Integral Self-Appropriation and the Science-Religion Encounter: Lonergan’s Methodological Mediation.’ In *The Quest for Humanity in Science and Religion: The South African Experience*. Ed. Augustine Shutte. Pietermaritzburg: Cluster Publications, 2006, 63-110.

'My overall aim is to show the relevance of Lonergan's philosophy of consciousness to the ongoing science-religion debate, including the unfolding of the debate in an African context... I argue that Lonergan's nuanced account of *integral self-appropriation*, an account of how we come to a heightened awareness of the nature and dynamism of consciousness, of the *patterns* of experience in which consciousness flows, of the *levels* of consciousness and of the *cognitional structure* relating these levels, and of the *differentiations* of consciousness that unfold in history and culture, provides unique resources for facilitating dialogue between the realm of science and the realm of religion.'

Reviews

Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982* (See LSN 26/2 [2005] 1).

Hefling, Charles. *Toronto Journal of Theology* 22/1 (2006) 99-101.

Doran, Robert. *What Is Systematic Theology?* (See LSN 26/4 [2005] 1)

Hefling, Charles, *Theological Studies* 67/4 (2006) 994-95.

Fitzpatrick, Joseph. *Philosophical Encounters: Lonergan and the Analytical Tradition* (See LSN 26/3 [2005] 1).

Lindholm, Stefan. *New Blackfriars* 81, no. 1011 (2006) 539-41.

Matthews, William A. *Lonergan's Quest: A Study of Desire in the Authoring of Insight*. (See LSN 27/1 [2006] 2)

Liddy, Richard. *Theological Studies* 67/4 (2006) 889-91.

Tekippe, Terry J. *Bernard Lonergan: An Introductory Guide to Insight* (See LSN 24/4 [2003] 4).

Curnow, Rohan M. *Journal of Religious History* 30/1 (2006) 155-56.

Dissertations & Theses

Baker, Russell, C. *From Dialectic to Foundations: Objectifying Subjectivity through an Encounter with Thomas Müntzer (1489?-1525)*. Thesis for the degree of Master of Arts (Theological Studies), Concordia University, Montreal, Quebec, Canada, March 2006.

'This work is grounded in a moral horizon constructed around the worldview of emergent probability as central to a generalized theory of evolution reaching finality in the Trinity, in Otto Friedman's transdisciplinary framework for professional practice transposed into the realm of the transcendent, in Bernard Lonergan's transdisciplinary method in *Insight* and *Method*, and in an analysis of core problems in contemporary society. All these elements, when used as a guide to an encounter with the incarnate meaning of Thomas Müntzer, make explicit the horizons and intentions of the author as they relate to different levels of conversion required for intelligent, reasonable and responsible action during times of fundamental change... The objective is...to present and test one concrete procedure for intentional analysis in the functional specialty of Foundations.' (From the Abstract.)

Clark, Jennifer Lin. *Understanding and Theology according to St. Gregory of Nyssa*. Dissertation for the degree of Doctor of Philosophy, Boston College, 2005. Adviser: Matthew Lamb.

'At the heart of [the division between the Catholic and Orthodox churches] lies a debate over the role of human reason and understanding in the ascent of the mind towards knowledge of God. The larger horizon of this debate is an argument about the process of human knowing. The contemporary backdrop of our study of St. Gregory of Nyssa was the account of this process given by Bernard Lonergan. We hoped to have shown that Gregory's performance of theology portrays a sufficiently integrated view, inasmuch as it takes the knowledge of the saints as its exemplar.' (From the Abstract.)

Hrynkow, Christopher. *Implications of Thomas Berry's 'The Dream of the Earth': An Argument for Value-Based Education after Multiculturalism Using Bernard Lonergan's Epistemological Methodology*. Thesis for the degree of Master of Education, Dept. of Educational Administration, Foundations and Psychology, University of Manitoba, Winnipeg, Canada, 2005. Adviser: David Creamer.

'What I propose in this thesis is that there is a discernable teleological path, surrounding an authentic expansion of ethical criteria, that philosophy of education has been following in the West since its inception in 5th century BCE Athens.' Bernard Lonergan epistemological methodology is discussed and 'used to understand how multiculturalism is a necessary, but at the same time transitory, phase in the dynamic and authentically progressive socio-evolutionary expansion of moral categories noted by Aldo Leopold.' (From the Abstract.)

Mugridge, Christine A., S.O.L.T. *Toward the Development of a Theology of Communication in John Paul II: Excellence in the Communication of the Faith as Exemplified in the Apostolic Exhortation, 'Ecclesia in America.'* Dissertation for the doctoral degree from University Pontificia Salesiana, Faculty of the Science of Social Communications. Rome. Director: Sr. Maria Gannon, F.M.A.

Examines the application of Lonergan's work on method and communications to publications of John Paul II. Demonstrates that the pontiff successfully moved theology of communications forward. Concludes with a communicative strategy for the mission of the Church, based on the pontiff's *Ecclesia in America*.

Publications

Loneragan, Bernard. *Filosofía de la Educación: Las conferencias de Cincinnati en 1959 sobre aspectos de la educación*. 2a. edición corregida y aumentada. Traducción de Armando J. Bravo Gallardo. México: Universidad Iberoamericana, 2006.

Bisson, Peter. 'The Postconciliar Jesuit Congregations: Social Commitment Constructing a New World of Religious Meaning.' In *Loneragan Workshop*, vol. 19 (2006) 1-35.

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'My contribution to the Loneragan Workshop's celebration of this 450th Jesuit Jubilee Year...is to analyze trends in the development of Jesuit religious meaning stimulated by the Society's four general congregations to date since the council. I maintain that the growing religious importance of social justice in the Society's understanding of its mission has been generating a new world of meaning, one increasingly differentiated by the four realms of meaning and forms of consciousness identified by Bernard Loneragan...: the transcendent, common sense, theory and interiority.'

Brodie, Ian. 'The Insight Legend.' *Contemporary Legend* n.s. 6 (2003) 44-88.

'...as they are retold, legends having to do with insight have a tendency to conform to a standard pattern. Because they concern quantifiable developments in the course of human history,...the historical situation of the legend is not incidental to the insights that result; however, the general nature of insight is not only illustrated time and again in this dramatic way, but there is also the implication that it is obtainable by anyone properly attuned. The simplicity of the solution, the suddenness with which it arrives, and the accidental circumstances of its discovery does not so much diminish the accomplishment of the insight as much as it questions why no one had it before. The universe is fundamentally changed as a result of a somewhat banal happenstance.' There are several references to Loneragan in the article, and in one footnote the author writes that Loneragan 'is the main focus of my research interests.'

Burke, Kevin. 'Reflections on Ignatian Soteriology: The Contribution of Ignacio Ellacuría.' In *Loneragan Workshop*, vol. 19 (2006) 37-50.

'In my reflections you may notice hints of convergence between Ellacuría and Loneragan, although my primary focus is not on the explication of the similarities and differences between them. Rather, attentive to the Ignatian vision that nourishes both thinkers, I conceive this essay as a kind of experiment, a speculative exploration in the discipline of soteriology...shaped in fundamental ways by the *Spiritual Exercises* of St. Ignatius and the Ignatian integration of contemplation in action.'

Budenholzer Frank 'The Spiritual Emergent: Loneragan's View of Science and the Human Person.' *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. 127 ff.

Cassidy, Richard J. 'The Models of Avery Dulles and Some References to Loneragan.' In *Loneragan Workshop*, vol. 19 (2006) 51-59.

'In the first section of this paper I want to provide a brief assessment of Avery Dulles's achievements, principally with respect to his success in employing models for illuminating several key areas within Catholic theology. In the second section...I want to elaborate briefly upon some of the connectedness that exists between Avery Dulles and Bernard Loneragan.'

Chen, Wen Hsiang 'Insight: the Process, Boundaries and Development.' *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. 109-126

Cheng, Chiao Ruen 'Loneragan's Philosophy of Education: Construction of Idea and Development.' *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. 85-108

Coelho, Ivo. 'Francis Xavier, Lonergan, and the Problem of Missions Today.' In *Lonergan Workshop*, vol. 19 (2006) 61-82.

'If Francis's voyages of exploration took him over continents planting the church and strengthening communities, Lonergan, I think, spent his energies evangelizing the equally vast continents of the worlds of meaning. Lonergan shares Francis's conviction that the gospel must be preached to all nations, but his own practical contribution lies more in the area of the *missio Ecclesiae* than the mission *ad gentes*.'

Doran, Robert M. 'Ignatian Themes in the Thought of Bernard Lonergan: Revisiting a Topic That Deserves Further Reflection.' In *Lonergan Workshop*, vol. 19 (2006) 82-106.

'...Lonergan provides a contemporary idiom that has helped me understand what Ignatius himself was up to. I wish then to select some the themes and currents in Lonergan's work that may be Ignatian in inspiration, thus locating him as a true son of Ignatius in the service of the church for the greater glory of God and to highlight his own contribution to the ongoing development of the Ignatian charism in the church.' This is an expansion of an article of the same name published in the *Toronto Journal of Theology*. See LSN 27/4 [2006] 1.

Jacobs-Vandegeer, Christiaan. 'Sanctifying Grace in a "Methodical Theology."' *Theological Studies* 68/1 (March 2007). 52-76.

'In the metaphysical categories of a theoretical theology, "sanctifying grace" denotes an entitative habit rooted in the essence of the soul. In a methodical theology, however, Lonergan described the reality of that habit as the "dynamic state" [of being in love unrestrictedly]. But what would a more detailed explanation of that transposition from metaphysical to interiority categories entail? What difference does an entitative habit actually make *in consciousness*?'

Hughes, Glenn. 'Gerard Manley Hopkins and Lonergan's Notion of Elemental Meaning.' In *Lonergan Workshop*, vol. 19 (2006) 107-36.

'The notion of elemental meaning is important to Lonergan's philosophy for a number of reasons. ...[I]t informs his analysis of *spontaneous intersubjective communication*; and it is also central to his notion of *incarnate meaning*, where a person or group expresses meaning that is embodied in, and inseparable from, their deeds, lives, and destinies. But there are two other contexts of analysis in which Lonergan relies on the notion of elemental meaning that are more relevant to our theme of considering the poetry and thought of Gerard Manley Hopkins. The first of these is Lonergan's account of *symbolic meaning*; the second, and most important here, is his *examination of the nature of art*.'

Kao, Sr. Marian, ed. *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. The most recent number of the journal, November 2006, is dedicated to the thought of Bernard Lonergan.

Published by the Fu Jen University Department of Philosophy. The main language of the journal is Chinese, with occasional articles in English. For content, see listings under Kao, Kwan, Vu, Cheng, Chen, and Budenholzer.

Kao, Sr. Marian. 'Introduction: Bernard Lonergan.' *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. 1.

Kidder, Paul. 'Thinking With Fr. Richardson.' In *Lonergan Workshop*, vol. 19 (2006) 137-47.

'A Heideggerian would consider Lonergan's thought on these topics [Lonergan's various "distinctions among the notion of being"] to be metaphysical and subject-ist, concerning itself with beings and the relations among them, doing so always through the vehicle of human understanding. Inasmuch as Lonergan grounds the metaphysics of being in the idea of a supreme being his philosophy would be deemed "onto-theological." ... This Heideggerian assessment of Lonergan cannot be understood adequately...without thinking our way into the very distinctive sense of being that is the signature mark of Heideggerian thinking. The manner of Fr. Richardson's approach to this task provides one of the greatest

benefits that Lonergan scholars can draw from his work, for they will recognize in it an interpretation sensitive to “what is going forward” in a thinker’s development.’

Kwan, Carlo . ‘Moral Exigence, Insight, and Conversion—a Possible Development in Bernard Lonergan’s Theory of Knowledge.’ *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. 3-20

Kwan, Carlo. ‘Transcendent Exigence, Mystical Insight, and Religious Conversion—A Possible Dialogue between Lonergan’s and Saint John of the Cross.’ *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. 21-64

Lawrence, Fred (Ed.). *Lonergan Workshop*, vol. 19: *Celebrating the 450th Jesuit Jubilee*. Boston: Boston College, 2006.

For content, see listings under Bisson, Burke, Cassidy, Coelho, Doran, Hughes, Kidder, Maloney, Miner, Mongeau, Murray, Ormerod, Siebenrock, Vertin, Vila-Chã, and Wandinger.

Maloney, Colin. ‘Ignatian Discernment from Lonergan’s Perspective.’ In *Lonergan Workshop*, vol. 19 (2006) 149- 96.

‘...I attempt through the lens of Lonergan’s thought to understand Ignatian discernment... My first focus...is Lonergan’s teaching on God’s self-communication. Then I examine Ignatius’s teaching on consolation and desolation and the discernment of spirits because he believed that they reveal God’s self-communication. After this, I review Ignatius’s way of election as method to discover how God guides one to a personal, free, and loving choice that is his will. Finally, I consider the personal praxis one needs to develop in order to discern God’s self communication in all things and all things in God.’

Mansini, Guy. ‘Lonergan on the Natural Desire in the Light of Feingold.’ *Nova et Vetera* (English Edition) 5/1 (2007) 185-98.

‘This essay will measure Bernard Lonergan’s understanding of the natural desire to see God asserted by St. Thomas against that provided by Lawrence Feingold. Feingold does not refer to Lonergan. Fr. Lonergan’s treatment of the natural desire has been important for many North American theologians, however. Moreover, it has recently received renewed and detailed attention from Michael Stebbins.’

Mendoza, Fe. *Basic Ecclesial Communities: Context and Foundations of Formation*. [Privately published and printed bt Mandaue Printshop Corporation]: Mandaue City, Philippines, 2005.

‘What I offer in this book is a pearl of incalculable price: foundations of formation in the thought of Bernard Joseph Lonergan, Jesuit, Canadian, philosopher, theologian... For Lonergan, human formation is the search for authenticity. Authenticity is reached by means of a process of self-transcendence that occurs primarily through fidelity to the inner dynamism of our consciousness at its various levels. At the heart of this dynamism lies both the content and the process of formation.’

Miner, Robert C. ‘Collingwood and Lonergan on Historical Knowledge.’ In *Lonergan Workshop*, vol. 19 (2006) 197-209.

‘First, I will lay out the notion of historical knowledge as contained in Collingwood’s *The Idea of History*. Second, I will mention some key areas of convergence between Lonergan and Collingwood, gesturing toward Lonergan’s appropriation of Collingwood in *Method in Theology*. Third, I will identify and elucidate the main criticism that Lonergan levels against Collingwood. Fourth, I will suggest ways to defend Collingwood against this criticism, while leaving open the possibility that Lonergan may develop Collingwood in important ways.’

Mongeau, Gilles. ‘Trivium Pursuit: Lonergan on Aquinas.’ In *Lonergan Workshop*, vol. 19 (2006) 211-23.

‘What I propose...is a kind of explanatory schema for understanding Lonergan as an interpreter of Aquinas, one that refutes accusations of distortion and bias and suggests why Lonergan’s reading is so fruitful... I shall posit that Lonergan’s relation to Aquinas is threefold, or has three related moments. These moments are roughly chronological, but their intelligible connection is one of genetic emergence. I shall further posit that a fourth relation has emerged between Lonergan and Aquinas since Lonergan’s death in 1984.’

Murray, Elizabeth A. ‘Joyful Sorrow.’ In *Lonergan Workshop*, vol. 19 (2006) 225-34.

‘...joyful sorrow is not another mood of *Angst* but a distinct fundamental mood with its own dialectic. According to Lonergan, the introduction of the transcendent conjugate forms transform not only one’s intellect and will, but also one’s sensitivity. Joyful sorrow is the transformed fundamental mood of human existence. Indeed, the two moods of dread and joyful sorrow are contraries... In terms of intentional analysis, the will of chapter 18 of *Insight* is described as the affectivity of the fourth level of consciousness... [T]he fundamental intentional state of rational self-consciousness is *Angst*. The transcendent will of Lonergan’s chapter 20 of *Insight* becomes the fundamental intentional state of joyful sorrow.’

Ormerod, Neil. ‘What Really Happened at Vatican II—A Response to O’Malley and Schloesser.’ In *Lonergan Workshop*, vol. 19 (2006) 235-49.

‘I want to take...[the article by O’Malley and the response by Schloesser] as a starting point for further reflections... I have argued, following the lead of Joseph Komonchak and Robert Doran, for the need to develop an historical ecclesiology grounded in a systematic of history. To further such a project requires active engagement with, and reorientation of, the social sciences. In this article I would like to take the results of these two articles and present how they might appear within the type of project I am envisaging.’

Sala, Giovanni B. ‘La Legge Morale Naturale: Dove Sta Scritta?’ *La Scuola Cattolica* 134 (2006) 461-79.

‘This paper tries to explain how to understand the statement which says that the moral law is written in the heart of man and must therefore be considered as “natural.” ... [T]he author shows how, thanks to intelligent and rational dynamism, the human being can pass by degrees from what is known because it is perceived to what is known because it is... In the second part, the paper examines the social and historical dimension of moral knowledge... In the end[,] the paper mentions the mission of the Church in the moral issue.’ (From the summary at the end of the article.)

Siebenrock, Roman A. ‘*Gratia Christi*, the Heart of the Theology of Karl Rahner: Ignatian Influences in the Codex *De Gratia Christi* (1937/38) and its Importance for the Development of His Work.’ In *Lonergan Workshop*, vol. 19 (2006) 251-65.

‘...I will explain that Karl Rahner’s work and its immanent development is founded on a plurality of sources, which I want to call Rahner’s *loci*... Second, among these sources both the spiritual tradition of St. Ignatius of Loyola and the academic formation in the Society of Jesus are very important... Third, because, according to my understanding of Karl Rahner’s work, the theology of grace is the heart of his theological project, I will unfold my interpretation by explaining the first three theses of his first handbook for students (he called it a “codex”): *De Gratia Christi* of 1937/38.’

Vertin, Michael. ‘The Finality of Human Spirit: From Maréchal to Lonergan.’ In *Lonergan Workshop*, vol. 19 (2006) 267-85.

‘Spiritual finality is...a key theme in the writings of Bernard Lonergan. Phenomenologically speaking, it receives its most basic articulation in his account of the transcendental intentions of intelligibility, reality, and real value. Metaphysically speaking, it is a central element in his account of the broader vertical finality of the created universe as such. Now, if the principal inspirations for Lonergan’s notion of spiritual finality are the writings of Augustine and Aquinas, it remains that an important proximate

inspiration of his stance on the specifically cognitional dimension of spiritual finality is the work of his Jesuit predecessor Joseph Maréchal... My central contention in this essay...[is] that Lonergan's account of intellectual finality agrees with Maréchal's account in two initial respects and differs from it in six subsequent respects.'

Vila-Chã, João. 'The Transformation of Consciousness: Walter J. Ong and the Presence of the Word in the Making of Culture.' In *Lonergan Workshop*, vol. 19 (2006) 287-323.

'The organizing question of Ong's thought is: What does it truly mean to become a human being? His answer was always connected with the notion of "interiority," that is, the idea of becoming explicitly aware of the dynamism within our own consciousness so that we can take possession of them... Ong's account of the oral-aural communication cannot but be profoundly indebted to the major insights of the so-called philosophy of dialogue. But it also has a strong relation with the thought of Bernard Lonergan... [T]he two Jesuit thinkers are well aware of the dangers of the perceptualism and conceptualism oriented toward the fixed, the static, the immutable.'

Vu, Kim Chinh, SJ 'The Way of Bernard Lonergan towards Interreligious Dialogue.' *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006]. 65-84

Reviews

Lonergan, Bernard. *The Ontological and Psychological Constitution of Christ*, vol.7 of *Collected Works of Bernard Lonergan*. (See LSN 23/2 [2002] 1.)

Bracken, W. Jerome. *Nova et Vetera* (English Edition) 5/1 (2007) 216-20.

Lonergan, Bernard. *Method in Theology*.

Yu, Chih Chieh. *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006] 149.

Lonergan, Bernard. *A Third Collection*.

Huang, Sherlock. *Universitas: Monthly Review of Philosophy and Culture*. 33/11 [2006] 153.

Crowe, Frederick E. *Developing the Lonergan Legacy*. (See LSN 25/4 [2004] 1.)

Byrne, Patrick H. *International Philosophical Quarterly* 46/4 (2006) 511-12.

Groves, Peter. *New Blackfriars* 87/1012 (2006) 668-70.

Fitzpatrick, Joseph. *Philosophical Encounters: Lonergan and the Analytic Tradition*. (See LSN 26/3 [2005] 1.)

Fitterer, Robert J. *Philosophy in Review/Comptes rendus philosophique* 26/6 (2006) 409-11.

Kanaris, Jim and Mark J. Doorley. In *Deference to the Other: Lonergan and Contemporary Continental Thought*. (See LSN 26/1 [2005] 1.)

Groves, Peter. *New Blackfriars* 87/1012 (2006) 668-70.

Kolaszyc, David. *ARC* 34 (2006) 291-94.

Sala, Giovanni. *Kant, Lonergan und der christliche Glaube*. (See LSN 26/2 [2005] 4.)

Muck, Otto. *Zeitschrift für Katholische Theologie* 128/4 (2006) 467-68.

Seckinger, Stefan. *Theologie als Bekehrung: Der konversorische Charakter der Theologie nach Bernard J.F. Lonergan SJ und Karl Rahner SJ*. (See LSN 27/1 [2006] 3.)

Gmainer-Pranzl, Frank. *Zeitschrift für Katholische Theologie* 128/4 (2006) 476-78.

Dissertations & Theses

Guglielmi, G. *La sfida di dirigere se stessi*. Lo sviluppo del soggetto esistenziale tra autenticità e inautenticità in Bernard Lonergan, Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregoriana, Andria (Ba) 2007. Relatore, Prof. Natalino Spaccapelo SJ. Controrelatore, Prof. Michael Paul Gallagher SJ.

The author deals with the issue of the development of the existential subject in Lonergan and points out the value that fundamental theology in a foundational meaning can receive from such a notion. In the extract, the Introduction, chs. IV-V, bibliography and the table of contents have been published.

Kelley, Scott Patrick. *Formal Existential Ethics in the Thought of Bernard Lonergan and Ignatius of Loyola*. Dissertation for the degree of Doctor of Philosophy, Program of Theology, Loyola University, Chicago, 2006. Director: John Haughey.

‘The underlying, operative question of my entire project concerns the formal relationship of “spirituality” to ethics. I contend that spiritual experience is normative for ethics: one’s elected worldview orders feeling-values according to an appropriate scale of preference. To analyze the normative influence of spirituality on feeling-values, I begin by defining the term spirituality and then use an article written by Karl Rahner as a framework for identifying a particular form of ethics. I then examine the thought of Bernard Lonergan for an adequate account of subjectivity. With a viable anthropology in place, I examine Ignatius of Loyola’s *Spiritual Exercises* to help understand the normative function of spiritual experience. I conclude with a case study from Dorothy Day’s *The Long Loneliness* that illustrates the way spiritual experience is normative for moral-decision making.’ (From the Abstract.)

Publications

Loneragan, Bernard. 은총과 자유 (*Grace and Freedom*). Translated by Kim Yul. Seoul, Korea: Catholic Publishing House, 2005.

A Korean translation of Lonergan's articles on grace originally published in *Theological Studies* 2 (1941) and 3 (1942). The translation is based on the edited version of these articles published as volume 1 in *Collected Works of Bernard Lonergan*.

Loneragan, Bernard. *Insight: estudio sobre la comprensión humana*. Segunda edición. Translated by Francisco Quijano. Salamanca, España: Universidad Iberoamericana, 2004.

This is the second edition of a translation originally published in 1999. (See LSN 20/2 [1999] 1.)

Loneragan, Bernard. *The Triune God: Systematics*, vol. 12 in *Collected Works of Bernard Lonergan*. Translated from *De Deo Trino: Pars systematica* (1964) by Michael G. Shields. Edited by Robert M. Doran and H. Daniel Monsour. Toronto, Buffalo, London: University of Toronto Press, 2007.

'Buried for more than forty years in a Latin text written for seminarians at the Gregorian University in Rome, Lonergan's important work on systematic theology, *De Deo Trino: Pars systematica*, is presented here for the first time in a facing-page edition that includes the Latin along with a precise English translation.... With this definitive translated edition, one of the masterpieces of systematic theology will at last be readily available to contemporary scholars.'

Beards, Andrew. 'Assessing Anscombe.' *International Philosophical Quarterly* 7/1, Issue 185 (2007) 39-57.

'[Elizabeth Anscombe's] work is characterized by the attempt to retrieve and deploy some of the insights of Aristotle and Aquinas in the light of the philosophical perspective of her mentor, Ludwig Wittgenstein. Bernard Lonergan was...also concerned to retrieve and develop perspectives from the Aristotelian-Thomist tradition in the context of modern and post-modern thought. This article attempts to initiate a critical dialogue between the thought of these two philosophers. Anscombe's philosophical views on topics such as self-knowledge, conscious intention, and the foundations of ethics are discussed and critically evaluated.'

Bracken, Joseph A. 'Intentionality Analysis and Intersubjectivity.' *Horizons* 33/2 (2006) 207-20.

'...Lonergan acknowledges the reality of intersubjectivity in human life and sought to incorporate it in various ways into his understanding of theological method. ... Building upon Lonergan's insights, this essay indicates how his three stages of meaning and different realms of meaning can be expanded in terms of the author's Neo-Whiteheadian metaphysics of universal intersubjectivity so as to justify a communal and processive approach to truth and objectivity in human affairs.... [T]he resulting synthesis of [Thomist and Neo-Whiteheadian] metaphysical perspectives notably strengthens the position of those who advocate discussion and dialogue over the use of force for the resolution of persistent controversial issues.' (From the Abstract.)

Brennan, Patrick McKinley. 'Who's Responsible for Natural Law?' *Journal of Catholic Social Thought* 4/1 (2007) 29-33.

Includes discussion of Lonergan, John Courtney Murray and Reinhold Niebuhr.

Clifford, Catherine E. 'The Collaboration of Theology and Canon Law in Light of Lonergan's Theory.' *Studia Canonica* 40/1 (2006) 117-36.

'First,...[this reflection] sets out to describe briefly the activity of the Peter and Paul Seminar to date.... Second, it explores some recent work on the dynamic relationship between theology and canon law.... Ladislav Örsy has drawn on Lonergan's cognitional theory to propose an understanding of the organic

relationship of these two sciences. We shall explore this line of thought further by returning to Lonergan's generalized empirical method.... Finally, we offer a tentative proposal for understanding the operative methodology that is reflected in the goals and activities of the interdisciplinary Peter and Paul Seminar in terms of Lonergan's functional specialties.'

Condic, Samuel B. 'How a priori is Lonergan?' In *Social Justice: Its Theory and Practice. Proceedings of the American Catholic Philosophical Association*, ed. Michael Baur, vol. 79 (2005) 103-16.

'...Jeremy Wilkins and John F.X. Knasas differ sharply over the correct interpretation of St. Thomas, Bernard Lonergan, and the very nature of cognition itself.... This debate is clouded, however, due to a lack of appreciation for key terms, specifically "sensation" and Lonergan's own phrase "the notion of being." Using the distinction between precise and non-precise abstraction, the author clarifies the relevant sense of "sensation" and its related concepts.... Contrary to what is supposed by Knasas, the notion of being, for Lonergan, contributes no formal or constitutive element to human knowing, and is in fact a pure potency with respect to intelligibility. Accordingly, any concerns or charges of crypto-Kantianism with respect to Lonergan are unfounded.' (From the Abstract.)

Crowe, Frederick E. 'Is God Free to Create or Not Create?' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, below), 85-96.

'Is it possible that our thinking about freedom and necessity is blocked by a too ready application of the yes-or-no dichotomy?.... A two-valued logic will say it is true or false, one or the other, but a three-valued logic will give us a third option: true, false, or indeterminate. Philosophers..., pondering the problem of alteration from being *x* to being *y*, developed a concept of *fieri* for the movement itself: not being-*x* and not being-*y*, but a becoming. These cases are far from our problem, but they raise the question whether our tertium is not just a dream but a possibility. Does the sharp division of 'free' and 'necessity' exclude a possible third option?'

Crysdale, Cynthia. 'The Character of Moral Value, Moral Knowledge, and Moral Debate.' In *Ethics and the New Genetics: An Integrated Approach*, (see Monsour, below), 79-89.

The paper explores: 'the dynamic and contextual nature of moral knowledge and decision,' with an emphasis on the good as always concrete; the distinctions and relations among particular goods, the good of order, and terminal values; 'the notion that moral debate have no resolution owing to an infinite regress in the plurality of view present at the table,' and argues that it is not impossible to determine a correct moral position.

Crysdale, Cynthia S.W. 'Risk, Gratitude, and Love: Grounding Authentic Moral Deliberation.' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, below), 151-71.

'My intent [in this essay] is to follow Vertin's lead by explicating how we engage in 'deliberative insight' as a way to ground an ethic for the current situation. My general position is that a number of mistaken views on moral deliberation serve to bolster false understanding of ourselves as moral agents.... I will proceed through three sections: first discussing the probability-shaped nature of moral deliberation, then examining Vertin's (borrowed) insight about complacency and concern in deliberative insights, and finally alluding to religious love as transvaluing all other values in light of transcendent meaning.'

Danna, Valter. *Bernard Lonergan: Il metodo teologico, le scienza e la filosofia*. Cantalupa (Torino): Effatà, 2006.

'Questo volume riprende e amplia gli interventi di un convegno tenutosi presso la Facoltà Teologica torinese nel 2005 sul metodo e il pensiero del gesuita canadese Bernard J.F. Lonergan, teologo, filosofo, metodologo ed epistemologo. Si è voluto presentare la feconda riflessione metodologica ad epistemologica del pensatore canadese, frutto di un'acuta intelligenza e di una vasta esperienza di insegnamento prima in Canada e poi all'Università Gregoriana di Roma.'

Dool, John. 'Discerning Catholic Positions on Particular Ethical Issues.' In *Ethics and the New Genetics: An Integrated Approach*, (see Monsour, below), 108-17.

'In trying to discern the Catholic position on moral issues, we commonly turn to three sources: the magisterium..., the reflection and insights of theologians, and the conscience of the individual.... I would like to borrow some insights from Lonergan to suggest one way in which the three elements can be both brought into balance and intrinsically linked.'

Doran, Robert M. 'Empirical Consciousness in *Insight*: Is Our Conception Too Narrow?' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, below), 49-63.

'This paper turns to Bernard Lonergan's *Insight* for confirmation of a position already tentatively explored, namely, that we (the community of Lonergan's students) might want to expand the standard conception of first, or empirical, level of consciousness so as to include in empirical consciousness received meanings and values. In this way we will be able to make our own what is salutary in Martin Heidegger's notion of *Verstehen*, in Ludwig Wittgenstein's insistence on the public meaningfulness of language, and in Hans Urs von Balthasar's 'taken to be true' (*Wahrnehmen*) the received forms expressive of God's revelation.'

Drilling, Peter. 'The Psychological Analogy of the Trinity: Augustine, Aquinas, and Lonergan.' *Irish Theological Quarterly* 71/3&4 (2006) 320-37.

'The author argues that the psychological analogy of the Trinity should not be left aside or overlooked, since for Christians willing to attend to the operations of human consciousness, the analogy offers an understanding of the divine Trinity that is fruitful for Christian theology and spirituality.'

버나드 로너간의 교육철학과 한국사회의 적용 (*The Educational Philosophy of Bernard Lonergan and the Application to Korean Society*). Papers from the Lonergan International Academic Symposium [국제학술심포지엄] held in Seoul, Korea by the Pastoral Institute of the Catholic Theology University in Seoul from March 21st to March 31st.

A bound volume of the papers has been produced. See listings under Insook Kim, Lovett, McShane and Seo.

Guglielmi, G. "La questione di Dio in Bernard Lonergan," *Rassegna di Teologia* 48 (2007) 19-38.

The article deals with the issue of God in Lonergan's thought, starting with his idea of the 'existential turning-point' and the centrality of the 'religious experience.' In *Insight*, Lonergan treated mainly within the cognitive field, but following the new anthropological approach, he treats the question of God within the experience of a religious involvement which is a radical experience of 'falling in love,' the completion of man's conscious intentionality, and a gift of God (Rm 5,5).

Hefling, Charles. 'Revelation and/as Insight.' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, below), 97-115.

'Can a methodical, historically minded, "existential" theology that takes self-appropriation seriously claim any turf of its own? Or does Athens annex Jerusalem? I will attempt...to investigate one component of an answer: the notion of revelation itself.... By understanding it, I mean...understanding it as Lonergan did or might have done. My discussion hovers between the indirect discourse of reporting on what Lonergan himself wrote and the direct discourse of explaining how revelation can be understood as a Christian doctrine that is true.'

Insook, Kim, Theresa. 강: 로너간의 교육철학의 특성(김인숙). ('The Character of Lonergan's Educational Philosophy.') In *The Educational Philosophy of Bernard Lonergan and the Application to Korean Society*, (See this title, above). 18-48.

Kerr, Fergus. *Twentieth-Century Catholic Theologians: From Neoscholasticism to Nuptial Mysticism*. Oxford: Basil Blackwell, 2007.

Loneragan is discussed in chapter 7 (pp. 105-20). Kerr concludes his discussion of Lonergan with the following: 'In years of sustained study, Lonergan worked out, on his own, a revolutionary reading of Thomas Aquinas, first in reconstructing the history of Aquinas's doctrine of grace, then his theory of knowledge.... Lonergan allowed that he played a modest part in the wider process of renewal in Catholic thought.... In his reflections on the mystery of subjectivity,...on 'the fated call to dread [*sic*] holiness,' Bernard Lonergan (like Chenu, de Lubac and Karl Rahner) calls the reader into a form of theological work which is simultaneously an ascetic discipline—a spirituality so to speak.'

King, Jason. 'Bernard Lonergan's Theology of Marriage.' *Josephinum Journal of Theology* 14/1 (2007) 71-87.

'In this essay, I set about explaining what I understand to be the most significant claim in Lonergan's essay on marriage: one can only understand marriage by situating it in "the general field of human process...the context of nature, history, and grace." It is this move that I believe enables Lonergan to understand the multidimensional aspect of marriage, the relationship between these aspects, and thereby provides a framework that not only anticipates current scholarship but provides a way to synthesize it. My main purpose...is to retrieve Lonergan's insights on marriage.'

Lamb, Matthew. 'Lonergan's Transposition of Augustine and Aquinas: Exploratory Suggestions.' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, below), 3-21.

'[Lonergan] was able to grasp in method the key habits and skills underpinning the theological life, and in the two phases of theology, along with the transposition of metaphysical wisdom, he found the keys to recovery and transposition itself that heals the serious deformations of religious and theological truth generated by the modern and postmodern truncations of theological and philosophical wisdom.'

Lawrence, Fred. 'The Ethic of Authenticity and the Human Good, In Honour of Michael Vertin, an Authentic Colleague.' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, below), 127-50.

'Social ethics and political philosophy require an idea of the common good that takes seriously the modern concern for values and the ethics of authenticity. Bernard Lonergan's notions of value and of the human good contribute to a more integral view of the meaning of being human in a world dominated by liberal individualism and consumerism. His ideas have an affinity with many postmodern endeavours to address this concern even as he avoids the pitfalls of those approaches.'

Liptay, John J. Jr. and David S. Liptay, eds. *The Importance of Insight: Essays in Honour of Michael Vertin*. Toronto, Buffalo, London: University of Toronto Press, 2007.

A *Festschrift* in honour of Michael Vertin. 'His service and contribution to the University of Toronto's academic community and the global Lonergan community, and, in addition, his profound influence on the lives of hundreds of former students, make him a most worthy subject for a *Festschrift*.' For contributors, see listings under Crowe, Crysdale, Doran, Hefling, Lamb, Lawrence, Liptay and Liptay, McGrath, McShane, Melchin, Morelli, O'Gara, and Sullivan and Heng.

Liptay, John J. and David S. Liptay. 'Introduction.' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, above), vii-xiv.

'This volume of essays has two different but related purposes. First, it is intended as an expression of gratitude to and esteem for Michael Vertin.... [It] is also intended as a significant contribution to the study of Bernard Lonergan's thought, and, in particular, looks to attest to the importance of Lonergan's articulation of insight itself, and to how it can be applied to fields of cognitional theory, theology, ethics, and politics.'

Lovett, Brendan. 'Key to the "Background" of Lonergan's *Method in Theology*.' In *The Educational Philosophy of Bernard Lonergan and the Application to Korean Society*, (See this title, above). 52-61 (in Korean), 107-22 (in English).

'I am asked to identify the key to the "Background" half of *Method in Theology*. I will begin by working towards some sense of the question to which the whole of Lonergan's life-work was an answer. It is a question that arises out of experienced cultural crisis, out of a sense of horror at what is being done to human beings by their institutions and governing ideologies in the twentieth century.'

Maillet, Gregory. "'Fidelity to the Word": Lonerganian Conversion through Shakespeare's 'The Winter's Tale' and Dante's 'Purgatorio.'" *Religion and the Arts* 10/2 (2006) 219-43.

'The present essay demonstrates that all four elements [intellectual, moral, aesthetic and religious] of Lonerganian conversion, in diverse ways and in varying degrees, can be explored through the study of two classic works of literature: Shakespeare's *The Winter's Tale* and Dante's *Purgatorio*. Not only do the major characters in these texts undergo transformations, or conversions, that can be illuminated through Lonergan's concepts but, moreover, both texts as whole use complex aesthetic methods to attempt a similar transformation in their reader. As such..., these works of literature both illuminate the meaning of authentic conversion and seek to enact its effects.' (From the Abstract.)

McGrath, S.J. 'The Excessive Meaning of the Imaginal and Indirect Communication in Methodical Philosophy.' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, above), 64-81.

'The following is an effort to amplify the significance of the image in methodical philosophy. I question Lonergan's distinction between "the sphere of the ulterior unknown, of the unexplored and strange, of the undefined surplus of significance," from "the sphere of reality that is domesticated, familiar, common." Is a surplus of significance not in fact constitutive of everyday living? Does this distinction of "two spheres of reality" conceal a more original unity of the strange and the familiar? My thesis is that everyday images are horizoned by an excess of meaning, and infinite mysteriousness, which makes any talk of distinct spheres of reality artificial.'

McGuckian, Michael C. 'The Role of Faith in Theology: A Critique of Lonergan's Method.' *Irish Theological Quarterly* 71/3&4 (2006) 242-59.

'Theology has been traditionally defined as "faith seeking understanding," the science taking the faith of the Church as its starting point. Lonergan, in *Method*, says that positive theology has no normative presuppositions. This article sets out to show that the faith of the Church is the presupposition of all theology.' Thus, the author argues that 'Lonergan is quite wrong in suggesting...that the data of theology need only be decided when "the sixth functional specialty, doctrines is reached." The fact of the matter, on the contrary, is that this issue is settled for a theologian by his confessional commitment, and it is settled for him long before he begins to study theology....'

McShane, Philip. 'The Importance of Rescuing *Insight*.' In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, above), 199-225.

'The second section [of the essay] takes up the question of my title. Section 3 focuses on the logic of the rescue talked of in the title. Section 4 turns to the topic of *function*, and section 5 enlarges on that under the title "*Praxis*." Section 8...turns on the ongoing context that is Mike Vertin. Section 9 broadens the reflection to the context that we all are. Section 10 seeks to identify the context that I am and that you are, and the eleventh section raises the question of a fuller response.' The final section is 'a push for unity,' 'for some integral perspective on the volume.'

McShane, Philip. 'Applying Lonergan's Suggestions about Education.' In *The Educational Philosophy of Bernard Lonergan and the Application to Korean Society*, (See this title, above). 71-86 (in Korean), 123-40 (in English).

‘What seems good to me to do here...is to take what is undoubtedly the most troublesome and confused zone of present education, economic education, and give some pointers about educational changes that could work. The importance of this decision of mine is that it brings to the fore a part of Lonergan’s practical thinking that, if we are honest in accepting his integral suggestions, we cannot personally dodge here and now.’

McShane, Philip. ‘Lonergan’s Educational Philosophy: Elements of Implementation.’ In *The Educational Philosophy of Bernard Lonergan and the Application to Korean Society*, (See this title, above). 1-14 (in Korean), 89-106 (in English).

‘I take my lead from a note of Lonergan in his chapter on “Systematics” in *Method in Theology*. Lonergan remarks there: “The key issue is whether concepts result from understanding or understanding results from concepts.”’

Melchin, Kenneth R. ‘Democracy, Sublation, and the Scale of Values.’ In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, above), 183-96.

‘This essay forms part of a wider set of explorations...into the challenges to ethics posed by our experiences and ideas of democracy. My concern here is with the way our commitment to democratic pluralism seems to require the relativization of values.... It has seemed to me that Lonergan’s insights into an integral scale of values could help sort out some of these difficulties.... In this exploration, I have asked whether Lonergan’s philosophy provides grounds for differentiating among different kinds of values, not simply on the basis of their cultural origins or their fields of operation, but according to more basic, generalizable criteria rooted in the structure of consciousness.’

Monsour, H. Daniel, ed. *Ethics and the New Genetics: An Integrated Approach*. Toronto: University of Toronto Press, 2007.

Papers from a 2002 ‘think tank’ sponsored by the Canadian Catholic Bioethics Institute in which an interdisciplinary group of ethicists, geneticists, physicians, lawyers, and theologians gathered in an attempt to apply Bernard Lonergan’s notion of functional specialization to the ethical debates surrounding genetics. The papers attempt to accomplish two tasks: first, they explore some of the advances in human genetics that continue to prompt ethical debate and outline the different stances taken on critical issues; second, they examine those stances in the context of Catholic moral and religious thought. For papers dealing explicitly with Lonergan’s thought, see listings under Crysedale, Dool, Rixon, Sullivan and Vertin.

Morelli, Mark D. ‘Obstacles to the Implementation of Lonergan’s Solution to the Contemporary Crisis of Meaning.’ In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, above), 22-48.

‘I shall describe, first, salient symptoms of the breakdown of the classical control of meaning. Secondly, I shall outline Lonergan’s understanding of the epochal shift from classicism to modernity. Thirdly, I shall say a bit more about Lonergan’s innovative conception of the type of foundation that is needed to meet the demands of our times.... Finally, I shall introduce a nest of terms I find helpful for the exposition of the obstacles, identify two major obstacles, and propose two ways in which those obstacles may be at least mitigated if not thoroughly overcome.’

O’Gara, Margaret. ‘Two Accounts of Reception.’ In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, above), 116-24.

‘In this article I want to focus on how Bernard Lonergan’s discussion of knowing can correct false understandings of reception and provide a basis for the correct one. This is a significant issue for ecumenical dialogue, which increasingly recognizes the necessity of reception for the discernment of authoritative teaching.’

Ormerod, Neil. ‘Theology, History and Globalization.’ *Gregorianum* 88/1 (2007) 23-48.

The article ‘...considers...globalization, in light of Doran’s theology of history. It analyses the vital, social, cultural, personal and religious issues raised by globalization. It argues that the driving force of globalization is the creative drive of practical intelligence, particularly at the social, economic level.... It identifies the impact of globalization on religion, with particular reference to inter-religious dialogue, and asks how religion may contribute to the healing of the global issues of evil which confront us.’

Raymaker, John. *Empowering Philosophy and Science with the Art of Love: Lonergan and Deleuze in the Light of Buddhist-Christian Ethics*. Lanham, MD.: University Press of America, 2006.

‘Philosophy and science are subject to conflicting interpretations, such as the rules of positivism and analytic thought. Bernard Lonergan and Gilles Deleuze have both assessed such issue in complementary fashion. This book examines their arguments through the application of mathematical theories and Buddhist-Christian ethics in an attempt to bridge the religious-secularist divide exacerbated by postmodernism.’ (Publishers blurb.)

Rixon, Gordon. ‘Religion as the Dynamic Horizon of Moral Discernment.’ In *Ethics and the New Genetics: An Integrated Approach*, (see Monsour, above), 93-104.

‘How are we to understand the role and significance of religion within the diverse, at times clashing, matrices of meaning and value that are formed by the kaleidoscopic intersection of the sciences, cultures, and philosophies?... Some would argue that widespread adherence to a religious tradition is an obstacle to world peace and security.... Is religion...a hegemonic encroachment, requiring vigorous resistance?... I propose to respond to these questions by exploring an aspect of Bernard Lonergan’s methodologically grounded intellectual project, within which he develops an account of the dynamic core of the human subject’s intentional operations, of the immanent intelligibility of emergent world process, and of the fuller intelligibility of transcendent knowledge.’

Seo, Dong-Su. ‘A Comment on Fr. Brendan Lovett’s ‘Key to the “Background” of Lonergan’s Method in Theology.’ In *The Educational Philosophy of Bernard Lonergan and the Application to Korean Society*, (See this title, above). 67-70.

Streeter, Carla Mae, O.P. "Crafting New Theological Categories for Interfaith Dialogue," *In Medio Ecclesiae*, ed. Richard Peddicord, OP (Bloomington, IN: Authorhouse, 2007; UK: Milton Keyes, 2007) 215-38.

The book is a festschrift for Benedict Ashley, OP for his 90th birthday.

Sullivan, William F. ‘Expanding Horizons for Moral Discernment: A Retrospective Synthesis.’ In *Ethics and the New Genetics: An Integrated Approach*, (see Monsour, above), 165-77.

This final paper from *Ethics and the New Genetics* attempts to bring into a single perspective the papers from Part I of the volume, which highlight the opposed stances on some bioethical issues in human genetics, the papers from Part II of the volume, which attempt to differentiate the ‘pre-empirical components’ in the opposed stances, and the papers from Part III of the volume, which attempt to move toward determining normative stances from among the opposed stances.

Sullivan, William F. and John Heng. ‘Moral Education of Health Care Professionals.’ In *The Importance of Insight: Essays in Honour of Michael Vertin*, (See Liptay, above), 172-82.

‘...we first show why a framework that emphasizes only an uncritical form of patient autonomy is inadequate. We then consider the pivotal role of feelings, or affective cognitions, in apprehending values. On this issue, we will highlight some important contributions made by Michael Vertin.... Finally, we will propose that a proper account of the role of feelings in apprehending genuine values points to the significance of spirituality in health care and in health care ethics.’

Symington, Paul. 'The Unconscious and Conscious Self: The Nature of Psychological Unity in Freud and Lonergan.' *American Catholic Philosophical Quarterly* 80/4 (2006) 563-80.

'As opposed to Freud's theory, which is based on an imaginative synthesis of the classical laws of natural science, Lonergan considers psychological and organic function as concretely integrated in human functionality according to probabilistic schemes of recurrence. Consequently, Lonergan offers a theory of the psychological problems of repression and inhibition not primarily as functions of subverted organic desires, but more properly according to the functioning of intellectual bias. Lonergan thereby provides a more comprehensive understanding of the unity of the human self at the psychological level.'

Vertin, Michael. 'Employing Functional Specialization: Overview of a Group Experiment.' In *Ethics and the New Genetics: An Integrated Approach*, (see Monsour, above), 3-12.

'Though he developed it [functional specialization] for multidisciplinary theological investigation in particular, Lonergan envisioned functional specialization as potentially fruitful for any multidisciplinary scholarly or scientific investigation and, indeed, for the complete set of such investigations. The present chapter provides more details about functional specialization and about the effort by the Canadian Catholic Bioethics Institute to utilize it for the multidisciplinary study of a specific set of bioethical issues.'

Reviews

Lonergan, Bernard. *Philosophical and Theological Papers 1965-1980*, vol. 17 in *Collected Works of Bernard Lonergan*. (See LSN 25:4, 1]

Gallagher, Michael Paul. *Gregorianum* 87/4 (2006) 865-66. (This review first appeared in *Gregorianum* 86/4 [2005] 910-11 [see LSN 27/1 {2006} 3] and has been reprinted in this later issue of *Gregorianum*, presumably by mistake.)

Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. (See LSN 26/2 [2005] 1.)

Meynell, Hugo. *The Heythrop Journal* 48/3 (2007) 496-97.

Moloney, Raymond. *Milltown Studies* 57 (Summer 2006) 108-12. (A review article that also includes a discussion of Crowe's *Developing the Lonergan Legacy*.)

Crowe, Frederick E. *Developing the Lonergan Legacy: Historical, Theoretical and Existential Themes*. (See LSN 25/4 [2004] 1.)

Moloney, Raymond. *Milltown Studies* 57 (Summer 2006) 108-12. (A review article that also includes a discussion of Crowe's *Christ and History*.)

Doran, Robert M. *What is Systematic Theology?* (See LSN 26/4 [2005] 1.)

Koning, Robin. *Pacifica* 20/1 (February 2007) 110-12.

McGuckian, Michael. *The Heythrop Journal* 48/3 (2007) 497-99.

Moloney, Raymond. *Milltown Studies* 57 (Summer 2006) 162-64.

Kanaris, Jim and Mark J. Doorley. *In Deference to the Other: Lonergan and Contemporary Continental Thought*. (See LSN 26:1 [2005] 1.)

Gallagher, Michael Paul. *Gregorianum* 87/4 (2006) 865-66. (This review first appeared in *Gregorianum* 86/4 [2005] 910-11 [see LSN 27/1 {2006} 4] and has been reprinted in this later issue of *Gregorianum*, presumably by mistake.)

Mathews, William A. *Lonergan's Quest: A Study of Desire in the Authoring of Insight*. (See LSN 27/1 [2006] 2.)

- Loewe, William P. *The Catholic Historical Review* 93/1 (January 2007) 218-20.
- Shute, Michael. *Philosophy in Review/Comptes rendus philosophiques* 27/1 (February 2007) 50-52.
- Starkloff, Carl. *A Theology of the In-Between: The Value of Syncretic Process*
(See LSN 25/3 [2004] 2.)
- Hrynkow, Christopher. *Perspective* 9/2 (2007) 15-22.
- Teevan, Donna. *Loneragan's Hermeneutics, and Theological Method*. (See LSN 26/1 [2005] 2-3.)
- Dalton, Ann Marie. *Studies in Religion/Sciences Religieuses*. 36/1 (2007) 190-92.
- Finamore, Rosanna. *Gregorianium* 88/1 (2007) 204-206.

Dissertations & Theses

- McDermott, Sean, *Intentionality, Intersubjectivity and Education: A Study in the Philosophy of Bernard Lonergan*, Dissertation for the degree of PhD in the philosophy of education, The University of Dublin 2006.

Lonergan's transcendental method forms an excellent basis for a philosophy of education. As a basis for a practical and usable pedagogical model, however, it has clear limitations. This study has argued that, while Lonergan's self-appropriation of interiority is necessary for development of the *being* mode of living and for one's own self-realization, yet for its proper implementation within the school situation a practical methodology, such as that of Reuven Feuerstein's instrumental enrichment programme, is also necessary.

Publications

Loneragan, Bernard. 'Bernard Lonergan's Draft Pages for Chapter 3 of his Doctoral Dissertation, "*Gratia Operans: A Study of the Speculative Development in the Writings of St. Thomas of Aquin.*"' *Method: Journal of Lonergan Studies* 22/2 (2004), pp 125-208

'We catch a glimpse of the early Lonergan at work in these pages, as a set of ideas percolated in his mind and he struggled to give them organized formulation. If one takes chapter 3 of *Gratia Operans* as representing the outcome of this struggle, one can, I think, properly consider these pages as the surviving records of the struggle itself, as the various forays in formulation and organization of material that for one reason or another Lonergan eventually found wanting.' — From the introduction by Daniel H. Monsour (see below).

Byrne, Patrick H. 'The Goodness of Being in Lonergan's *Insight*.' *American Catholic Philosophical Quarterly* 81/1 (2007) 43-72.

'The enigmatic treatment of the good in *Insight* has led to a neglect of this feature of his thought. This is regrettable, since it has much of importance to contribute, both within the context of his own subsequent writings on the good, and in the context of various contemporary ethical debates. The objective of this paper, therefore, is to explore this important approach to the question of the good as it appears in *Insight*, and as well to address the difficulties and the virtues of Lonergan's way of developing this position.'

Frank Budenholzer, "Bernard Lonergan as a Process Philosopher," Published in Chinese: '郎尼根之為一位歷程哲學家' Translated from the English by Cheng, Chiao Ruen, *Universitas: Monthly Review of Philosophy and Culture* , Volume 34/11 (2007.6) pp. 143~154.

'In this paper I wish to consider two elements of Lonergan's thought: (1) the nature of the real as verified intelligibility, where intelligibility implies that the real can only be understood as relational and (2) world process as becoming, described by Lonergan as *emergent probability*. This will be an initial exploration of Lonergan's thought in relation to certain key themes in process philosophy. I leave it to those more familiar with the thought of Whitehead and other process thinkers to determine to what extent Lonergan's thought is congruent with traditional process thought.'

Coghlan, David 'Enacting a Jesuit Hermeneutic: A Praxis on the Academic Pursuit of the Study of Learning and Changing.' *Review of Ignatian Spirituality*, XXXVIII, 2, 2007, # 115, 57-74.

'In my article in this special issue on the Spirituality of the Intellectual Apostolate I reflect on my own self-appropriation of being a Jesuit academic in the field of applied behavioural science. Drawing on themes from action research and organization development, I ground my reflection in Lonergan's transcendental imperatives and a Jesuit hermeneutic.'

Doran, Robert M. 'Addressing the Four-Point Hypothesis.' *Theological Studies* 68/3 (2007) 674-82.

'The author accepts two of Charles Hefling's corrections, but the second in a qualified fashion: Lonergan's appeal to love as a starting point for the psychological analogy is open to an analogy based in religious love. Christiaan Jacobs-Vandegeer's article in the March 2007 issue of... [*Theological Studies*] highlights the distinction of sanctifying grace and charity. The author here amplifies that distinction more than in his previous article. [See "The Starting Point of Systematic Theology," *Theological Studies* 67 (2006) 750-76.] Neil Ormerod's theological arguments for the distinction and the hypothesis based on it are warmly welcomed.' For the other two contributions to this '*quaestio disputata*,' see the listings under 'Hefling' and 'Ormerod.'

Hefling, Charles. 'On the (Economic) Trinity: An Argument in Conversation with Robert Doran.' *Theological Studies* 68/3 (2007) 642-60.

‘Following Bernard Lonergan’s lead, a systematic-theological account of the human world in relation to God will have a trinitarian “shape,” inasmuch as finite, contingent realities participate in the divine relations that constitute the three who are God. While Robert Doran has proposed an excellent beginning of such an account, the author argues that this proposal can be improved, and that as there are three really distinct relations in God, so too there are three ways in which humanity can be, and is being, taken into God’s own being.’ For the other two contributions to of this ‘*quaestio disputata*,’ see the listings under ‘Doran’ and ‘Ormerod.’

Hodes, Greg. ‘Lonergan and Perceptual Direct Realism: Facing Up to the Problem of the External Material World.’ *International Philosophical Quarterly* 47/2, Issue 186 (2007) 203-20.

‘... Lonergan gives two radically opposed accounts of how sense perception relates us to the external world and of how we know that this relation exists. ... [T]he position that Lonergan characteristically adopts is not the one implied by what is most fundamental in his theory of cognition. I describe the initial epistemic position with regard to the problem of skepticism about the external material world that is in fact implied by his theory of cognition, and I sort out some confusion about various forms of direct and representative perceptual realisms. The paper concludes with a critique of Lonergan’s theory of description and explanation in empirical science that makes evident the difficulties into which he is led by lack of clarity in his theory of perception.’

Holt, Philip S. and Andrew Basden. ‘Justice and Ethics: How Does Bernard Lonergan’s Usage of Ethics Facilitate the Realization of Social Justice (Jus Civile), Legal Justice (Jus Ad Rem), and Natural-Moral Justice (Jus Naturalis)?’ *Journal of Security Education* 2/2 (2007) 81-106.

The article considers ‘the interplay of [the] three types of justice...while asking the reasonable question, “Can these three types of justice co-exist?”’ It answers this question through an ‘application of Lonergan’s ethics, ...[which] allows for the examination of the good, obligation, and value.’

Livingston, James C. and Francis Schüssler Fiorenza, with Sarah Coakley and James H. Evans, Jr. ‘Bernard Lonergan.’ In *Modern Christian Thought*, vol. 2: *The Twentieth Century*. 2nd edition. Minneapolis: Fortress Press, 2006, 214-20.

Martin, Stephen L. *Healing and Creativity in Economic Ethics: The Contribution of Bernard Lonergan’s Economic Thought to Catholic Social Teaching*. Lanham MD: University Press of America, 2007.

‘In this short book, Professor Martin presents a clear challenge to the Christian community to move forward towards a serious understanding of the fundamentals of economic life. One simply does not know what is happening economically without the functional division that is hinted at by Joseph Schumpeter but developed seriously by Lonergan’ (Philip McShane).

Monsour, Daniel H. ‘Editor’s Introduction.’ Introduction to ‘Bernard Lonergan’s Draft Pages for Chapter 3 of his Doctoral Dissertation, “*Gratia Operans: A Study of the Speculative Development in the Writings of St. Thomas of Aquin.*”’ *Method: Journal of Lonergan Studies* 22/2 (2004), pp 105-124.

See bibliographic entry under ‘Lonergan,’ above.

Ormerod, Neil J. ‘Two Points or Four?—Rahner and Lonergan on Trinity, Incarnation, Grace, and Beatific Vision.’ *Theological Studies* 68/3 (2007) 661-73.

‘In response to a recent article by Robert Doran [see “The Starting Point of Systematic Theology,” *Theological Studies* 67 (2006) 750-76.] this article compares and contrasts the systematic coherence of Karl Rahner and Bernard Lonergan—how they interrelate the divine mysteries of the Trinity, incarnation, grace, and beatific vision. It argues that on all grounds Lonergan’s position provides a more satisfying response to relating the mysteries to one another than does Rahner’s. It also examines the possible origins

of Lonergan's four-point hypothesis.' For the other two contributions to this 'quaestio disputata,' see the listings under 'Doran' and 'Hefling.'

Russ, Timothy. 'Lonergan and the Second Vatican Council.' *Second Spring*, Issue 7 (2006) 65-66.

Reviews

Lonergan, Bernard. *Philosophical and Theological Papers 1965-1980*, vol. 17 in *Collected Works of Bernard Lonergan*. (See LSN 25/4 [2004] 1.)

Jacobs-Vandegeer, Christiaan. *Toronto Journal of Theology* 22/2 (2006) 238-40.

Connor, James L., et al. *The Dynamism of Desire: Bernard J.F. Lonergan on the Spiritual Exercises of Saint Ignatius of Loyola*. (See LSN 27/4 [2006] 1.)

Liddy, Richard M. *Theological Studies* 68/3 (2007) 705-707.

Doran, Robert M. *What is Systematic Theology?* (See LSN 26/4 [2005] 1.)

Gallagher, Daniel B. *Horizons* 34/1 (2007) 120-21.

Ormerod, Neil. *Toronto Journal of Theology* 22/2 (2006) 240-41.

Fitzpatrick, Joseph. *Philosophical Encounters: Lonergan and the Analytical Tradition*. (See LSN 26/3 [2005] 1.)

Rixon, Gordon A. *University of Toronto Quarterly* 76/1 (2007) 561-62.

Hughes, Glenn. *Transcendence and History: The Search for Ultimacy from Ancient Societies to Postmodernity*. (See LSN 25/1 [2004] 1.)

Cheeks, Robert C. *South Carolina Review* 39/2 (2007) 195-97. The review is titled 'Raising the Question of History.'

Roy, Louis. *Science et Esprit* 59/1 (2007) 112-13.

Mathews, William A. *Lonergan's Quest: A Study of Desire in the Authoring of Insight*. (See LSN 27/1 [2006] 2.)

Staunton, Brendan. *Studies: An Irish Quarterly Review* 95, Issue 379 (2006) 123-26. Available online at: <http://www.studiesirishreview.ie/j/page123>

Roy, Louis. *Mystical Consciousness: Western Perspectives and Dialogue with Japanese Thinkers*. (See LSN 24/2 [2003] 2.)

Winfield, Pamela D. *Philosophy East and West* 55/3 (2005) 493-95.

Teevan, Donna. *Lonergan's Hermeneutics, & Theological Method*. (See LSN 26/1 [2005] 2.)

Rixon, Gordon A. *Toronto Journal of Theology* 22/2 (2006) 259-60.

Dissertations & Theses

Benders, Alison Mearns. *A Comparative Study of Self-Awareness and Self-Transcendence: What Do Lonergan and Sankara Have to Say to Each Other?* Dissertation for the degree of Doctor of Philosophy at The Department of Theology, The Graduate School of Arts and Sciences, Boston College, 2006. Adviser: Francis X. Clooney.

'This study of self-awareness and self-transcendence...contributes directly to a fruitful exchange between two influential and compelling thinkers...Bernard Lonergan and Sankara, the eighth[-]century philosophy of Advaita Vedanta... Both Lonergan and Sankara demonstrate methods by which the problem of self-awareness is solved through a more adequate apprehension of the self... [T]hese two quite different thinkers make the same shift to appropriate subjective operations and events, with similar results in terms

of existential self-transcendence... The study also reveals that both Lonergan and Sankara have distinguished the same interdependent operations of intentional consciousness, lending credibility to Lonergan's claim that these are normative... Finally, the study pursues briefly two opportunities for mutual exchange and enrichment, including how Lonergan's interiority analysis may critique Sankara's epistemology and how Sankara's practical instructions on right discrimination may assist Lonergan to integrate intentional consciousness with the notion of full self-transcendence.' (From the Abstract.)

Huang, Ding-Yuan [黃鼎元] *St. Thomas Understanding of Contemplation* [論多瑪斯「默觀」觀念]
Dissertation for the degree of PhD in philosophy, Fu Jen Catholic University, Hsinchuang,
Taiwan, 2007

The thesis, written in Chinese with notes in Latin and English, is based primarily on St. Thomas *Contra Gentiles* and to a lesser extent on *De Veritate*. Chapter I attempts to define "contemplation" and then discusses the history of the concept of "contemplation" prior to Thomas. Chapter II describes the nature of the human person according to Thomas: a unity composed of body and soul. In chapter III, the author describes Thomas' epistemology, using the categories of Lonergan's analysis of cognition – experience, understanding, judgment and decision. Chapter IV then discusses Thomas' understanding of "contemplation." The author agrees with Thomas that "[T]he ultimate happiness and felicity of every intellectual substance is to know God." (*Contra Gentiles* Bk. 3, Chap25, [14]) In the fifth chapter, the author then uses the concept of "Imago Dei" as a way to understand in what sense the human person is open to the knowledge of God. Under this heading, the author then considers Lonergan's concept of God as *Ipsium Intellegere*. At the end of this section, there is a discussion of Lonergan's 1949 article, "The Natural Desire to See God." The thesis closes with a brief review of some of the mystical writings of St. John of the Cross.

Publications

Loneragan, Bernard. 'Questionnaire on Philosophy.' In *Questionnaire on Philosophy*, edited by N. Spaccapelo, A. Clemenzia, and Dott. L. Sinibaldi. Rome: Archivio Lonergan presso la PUG Teologia e Culture, 2007, 42-72.

A reprinting of Lonergan's response to a questionnaire on the present state of philosophy distributed to Jesuit professors of philosophy around the world, in preparation for a symposium on philosophy held at Villa Cavalletti near Rome, 8-18 September 1977. The volume includes twenty other responses to the questionnaire.

Loneragan, Bernard. *Shorter Papers*, vol. 20 in *Collected Works of Bernard Lonergan*. Edited by Robert C. Croken, Robert M. Doran, and H. Daniel Monsour. Toronto: University of Toronto Press, 2007.

Shorter Papers is a collection of lesser-known items written by Lonergan over the course of his career. Together, they offer privileged access to the author's thought and work, as well as a rare glimpse at his more personal side. The items in this volume extend from some of Lonergan's earliest writings—the *Blandyke Papers*, for instance, which predates any of the materials represented in the *Collected Works*—to pieces written near the end of his life. A sizable portion of the volume is taken up with Lonergan's reviews of other authors' books. Organized chronologically, these pieces give an impression of Lonergan's development as a writer, his ever-strengthening religious commitment, and his role as teacher.

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Andrew. *Method in Metaphysics: Lonergan and the Future of Analytical Philosophy*. Toronto: University of Toronto Press, 2007.

'In the last few decades, analytical philosophers have rediscovered an interest in ... metaphysics. Surveying the contributions made by these philosophers, *Method in Metaphysics* initiates a critical dialogue between analytical metaphysics and the philosophy of Bernard Lonergan. It argues for a basic method in metaphysics, a method that arises from a critically grounded epistemology and cognitional theory. In addition, it serves a much-needed overview and introduction to current trends in analytical philosophy. ... Beards also introduces the philosophies of Whitehead, Husserl, and Derrida into the debate. He brings Lonergan's critical realist philosophy into finely textured dialogue with a number of well-know contemporary metaphysicians such as Dummett, Putnam, Lewis, and Kripke.'

Benders, Alison Mearns. 'Renewing the Identity of Catholic Colleges: Implementing Lonergan's Method for Education.' *Teaching Theology and Religion* 10/4 (2007) 215-22.

'This article address the epistemological disarray and secularizing trends in American culture, while also suggesting a way for Catholic institutions to meet their responsibilities under *Ex Corde Ecclesiae*. It employs Bernard Lonergan's work to establish a theoretical foundation for education and outlines two specific liberal arts courses, *Beginning with Knowing*, in which students develop a methodological foundation for objective knowledge, and *The Catholic Tradition*, which transmits important Catholic perspectives and values.' (From the Abstract.)

Bosco, Mark and David Stagman, ed. *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray, and Karl Rahner*. New York: Fordham University Press, 2007.

'Written by leading scholars, friends, and family members, these original essays celebrate the legacies of Lonergan, Murray and Rahner after a century of theological development. Offering a broad range of perspectives on their lives and works, the essays blend personal and anecdotal accounts with incisive critical appraisals. Together, they offer an accessible introduction to the distinctive character of three great thinkers and how their work shapes the way Catholics think and talk about God, Church, and State.'

Coffey, David M. 'Response to Neil Ormerod, and Beyond.' *Theological Studies* 68/4 (December 2007), 900-15.

A response to Ormerod's article, 'Two Points or Four?—Rahner and Lonergan on the Trinity, Incarnation, Grace and Beatific Visions' [See LSN 28:2, 2]. Coffey comments on the 4-point trinitarian hypothesis of Lonergan, as articulated by Robert Doran and on Ormerod's treatment of his (Coffey's) theology. From his own Christology, he further develops the notion of sanctifying grace in Christ.

Coghlan, David 'Insider Action Research: Opportunities and Challenges', *Management Research News*, 30 (5), 2007, 335-343

This article explores how, in the changing nature of management research, insider action research, whereby insiders engage in action-oriented research in their own organizations meets the demands of 'the new production of knowledge'. The author argues that Lonergan's account of the cognitional operations provides a methodology for insider action researchers to engage in critical reflection on their experience and that his notion of authenticity and the transcendental precepts ground the challenges of insider action research.

Drilling, Peter. *Premodern Faith in a Postmodern Culture: A Contemporary Theology of the Trinity*. Lanham, Maryland: Rowman & Littlefield Publishers, Inc., 2006.

'The present work is an effort to demonstrate how the divine self-communication is received in the minds and hearts of Christians who believe that God is Three-in-One. To this extent the theological strategy correlates reason and revelation... I owe my confident conviction about the possible correlation of faith and reason to Bernard Lonergan's studies on human intentionality and theological method. Throughout the pages that follow I often direct the reader to Lonergan's books and essays. Beyond specific references, however, his influence upon both the structure of this effort and many of the particular positions proposed appears over and over again. With gratitude, I acknowledge Bernard Lonergan as my mentor.'

Glendon, Mary Ann. 'Searching for Bernard Lonergan.' *America* 197/9, no. 4787 (October 2007) 17-20.

"'Why is Lonergan's work so little taught in philosophy and theology faculties of universities or, for that matter, in their social science faculties?'" Part of the answer is that Lonergan is just plain hard... Another problem is that although Lonergan placed great store by communication, he himself did not excel in that area. An equally serious impediment has been that philosophers treat Lonergan as a theologian, and theologians treat him as a philosopher. Social scientists by and large have recognized him as neither, for his work does not fall into any well-defined school.' More positively, the author suggests that Lonergan's influence is hard to discern because people learn from him how to shift attention away from what he said to 'become conscious of what they were doing when they were knowing, to think in terms of development and schemes of recurrence, to notice what is going forward in ... various disciplines and to become more aware of the biases that can distort one's perceptions and analyses.'

Guglielmi, Giuseppe. 'Indifferenza religiosa e differenziazione della coscienza.' *Rassegna di Teologia* 48 (2007) 549-571.

'The postmodern phenomenon of religious indifference refers to an absence of religious restlessness that leads most people to not understand the reason or sense about God and consequently about religious commitment. By starting from the reflection about differentiation of consciousness according to Bernard Lonergan I make two considerations. (1) A short differentiation of consciousness that leads the subject to elaborate superficial meanings and inattention to the complexity and variety of reality. (2) The refusal of God entailed by religious indifference. I will indicate in the ambit of interiority and religious experience two new approaches to religious indifference.'

Hodes, Greg. "Lonergan and Perceptual Direct Realism: Facing Up to the Problem of the External Material World." *International Philosophical Journal*, 47/ 2 (Issue No. 186: June 2007), 203 - 220.

From the author (adjunct instructor at Penn Valley Community College in Kansas City, MO): 'In this paper I call attention to the fact that Lonergan gives two radically opposed accounts of how sense perception relates us to the external world and of how we know that this relation exists. I argue that the position that Lonergan characteristically adopts is not the one implied by what is most fundamental in his theory of cognition.... [He] concludes with a critique... that makes evident the difficulties into which [Lonergan] is led by a lack of clarity in his theory of perception.' — *D. Allsman*.

Hoyt-O'Connor, Paul. 'Economic Development and the Common Good: Lonergan and Cobb on the Need for a New Paradigm.' *Worldviews* 11/2 (2007) 203-25.

'This paper examines [John B.] Cobb's critique of economic theory and practice and his contribution toward an understanding of economic life what would do greater justice to environmental and communal sustainability. It also examines the contours of the new paradigm for economic theory that he and Herman E. Daly propose. While this paradigm stands in need of greater elaboration, their work suggests a line of further development, one that anticipates Bernard Lonergan's macroeconomic dynamics.'

Jaramillo, Alicia. 'The Necessity of Raising the Question of God: Aquinas and Lonergan on the Quest after Complete Intelligibility.' *The Thomist* 71 (2007) 221-67.

'I shall attempt to show that Aquinas's method of arriving at the affirmation of God is guided every step of the way by the demands of intelligence is such a way that the final product of the affirmation must be thought to be the intelligent ground of all finite intelligence and intelligibility in the same way that Lonergan's unrestricted act of understanding grounds the intelligibility of the real.'

Spaccapelo, Natalino. 'La fondazione di una metodologia interdisciplinare secondo il "Questionnaire on Philosophy" di Bernard J.F. Lonergan.' In *Questionnaire on Philosophy*, edited by N. Spaccapelo, A Clemenzia, and Dott. L. Sinibaldi. Rome: Archivio Lonergan presso la PUG Teologia e Culture, 2007, 182-97.

'Lo scritto di Bernard Lonergan s.j. *Questionnaire on philosophy ...*, che viene preso come fonte della presente comunicazione, costituisce un documento di singolare importanza all'interno dell'economia propositiva del pensiero del metodologo canadese.'

Wilkins, Jeremy. 'Finality, History, and Grace: General and Special Categories in Lonergan's Theory of History.' In *Wisdom and Holiness, Science and Scholarship: Essays in Honor of Matthew L. Lamb*. Edited by Michael Dauphinais & Matthew Levering. Naples, FL: Sapientia Press of Ave Maria University, 2007, 375-402.

'For Lonergan, a theory of history would supply the formal element of a treatise on the Mystical Body of Christ, and bring out the intelligibility of the twofold mission of Word and Spirit. Matthew Lamb has ceaselessly called attention to theology's vocation as an attunement to the order wisely and lovingly imprinted on creation by its divine Author, and he has long been convinced of the importance of Lonergan's achievement in setting theology on the level of our time... [T]he present study aims to highlight how Lonergan's theory of finality, history, and grace forges a new synthesis of philosophical and theological wisdom on the level of our time.'

Reviews

Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. (See LSN 26/2 [2005] 1.)

Schweitzer, Don. *Studies in Religion/Sciences Religieuses* 36/2 (2007) 363-64.

Crowe, Frederick E. *Developing the Lonergan Legacy*. (See LSN 25/4 [2004] 1.)

Barden, Garrett. *Irish Theological Quarterly* 71/1 & 2 (2006) 196-97.

Doran, Robert M. *What is Systematic Theology?* (See LSN 26/4 [2005] 1.)

Sheard, Robert. *Studies in Religion/Sciences Religieuses* 36/2 (2007) 373-74.

Dissertations & Theses

Daniels-Sykes, Shawnee M. *Roman Catholic Social Bioethics Critiques Secular Bioethics: Fetal Tissue Research and Vulnerable Populations*. Dissertation for the degree of Doctor of Philosophy at Marquette University, Wisconsin, 2007. Adviser: Christine Firer-Hinze.

‘This dissertation examines the social and bioethical effects of fetal tissue research and donation/transplantation on invisible vulnerable populations, especially poor African American women, teens and the fetus *in utero* by critiquing secular bioethics from the perspective of Roman Catholic social bioethics ... Chapter Four discusses how the work of ... philosopher, theologian, and moral realist Bernard Lonergan can be employed to critique the social effects of the liberal paradigm of justice that undergirds secular bioethical theories...’ (From the Abstract.)

Publications

Loneragan, Bernard. *Insight: Uno studio del comprendere umano*, vol. 3 in Opera di Bernard J.F. Loneragan. Edizione italiana a cura di Saturnino Muratore e Natalino Spaccapelo. Rome: Città Nuova, 2007.

A new Italian translation of *Insight*. 'La presente edizione critica, sponsorizzata dall'Instituto Italiano per gli Studi Filosofici di Napoli, si accredita per il rigore della traduzione e per un originale complesso di note redazionali.' For more information, see in this Newsletter, under *Projects*.

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Braman, Brian J. *Meaning and Authenticity: Bernard Lonergan and Charles Taylor on the Drama of Authentic Human Existence*. Toronto: University of Toronto Press, 2008.

'The notion of authenticity has its critics. Christopher Lasch, for instance, equates it with a form of narcissism, and Theodor Adorno views it as a glorification of privatism. Braman argues that, despite criticism, it is possible to speak about human authenticity as something that addresses contemporary concerns and the ancient preoccupation with nature of the good life. He refers to the theories of Bernard Lonergan and Charles Taylor, thinkers who place a high value on the search for human authenticity. Lonergan discusses authenticity in terms of a threefold conversion, while Taylor views it as a rich, vibrant and important addition to conversations about what it means to be human. *Meaning and Authenticity* presents a dialogue between these two thinkers, both of whom maintain that there is a normative conception of authentic human life that overcomes moral relativism, narcissism, privatism, and the collapse of the public self.'

Byrne, Patrick H. 'The Passionateness of Being: The Legacy of Bernard Lonergan, S.J.' In *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray, and Karl Rahner* [For full bibliographic information for this title, see LSN 28/4 (2007) 1-2.] 35-69, 200-201.

'Self-appropriation is an expansion of our capacity for attentiveness and the authenticity of our responsiveness. This is because our desiring, inquiring spirit is really a call. In our desire to know being we are called forth by being. We desire to know being because reality is inherently passionate. The passionateness inherent in being stirs our desire for its passionateness. We can be passionate about being because there is something about being that attracts our passion.' For Lonergan, Byrne says, the passionateness of the universe and of being 'comes from God who breathed God's own passionateness into all of creation.' Indeed, 'God breathes God's own loving self into us,' and this 'is the unconditional self-gift of God's own passionateness into our hearts.'

Coghlan, David & Shani, A.B. (Rami). "Insider Action Research: The Dynamics of Creating New Capabilities," in P. Reason & H. Bradbury (eds.) *Handbook of Action Research*. 2nd edition. Sage: London, 2008, pp. 643-655.

This chapter outlines the skills required in engaging in action research in one's own organization or community. It draws on Lonergan's articulation of cognitional structure as a praxis-reflection methodology of attending to experience, understanding and judgment leading to action as the basis for insider action research and for addressing the challenges of pre-understanding, role duality and organizational politics.

Doyle, Dennis M. 'Lonergan to the Rescue.' *Commonweal* 134/19 (November 9, 2007) 31.

Doyle shares the advice that he gave to a friend who was in a dilemma about having her sister perform an exorcism on her house, advice that came in turn from Bernard Lonergan's understanding of the three different types of conversion.

Gelpi, Donald L. 'Learning to Live with Lonergan.' In *Finding God in All Things: Celebrating Bernard*

Lonergan, John Courtney Murray, and Karl Rahner [For full bibliographic information for this title, see LSN 28/4 (2007) 1-2.] 15-34, 199-200.

Gelpi argues that John Dewey ‘has formulated a more precise account of practical, deliberative thinking than Lonergan has,’ that ‘Lonergan failed to discover an unrevisable starting point for all thinking’ and that his alleged unrevisable starting point needs serious revision at several points. Following Dewey, Gelpi claims that ‘only a method capable of revising its own presuppositions qualifies as a sound method.’ Finally, he says that ‘having regrounded Lonergan’s theory of functional theological specialization in the sounder logic and metaphysics of Charles Sanders Pierce,’ he is able to conclude that ‘so revised and regrounded, that theory offers the best applied logic for doing theology’ that he has so far found.

Guglielmi, Giuseppe. *La sfida di dirigere se stessi. La nozione di soggetto esistenziale e la sua valenza fondazionale in teologia secondo Bernard Lonergan*. Trapani: Il Pozzo di Giacobbe, 2008. (Previously listed as a dissertation. See LSN 28/1; 2007.)

Guglielmi, Giuseppe. ‘Mediata immediatezza. La mistica secondo Bernard Lonergan.’ *Mysterion* 1 (2008) 43-63.

‘In this article, I deal with the mysticism according B. Lonergan. His notion of ‘mediating immediacy,’ clarifies the difference between the realm of mysticism and other realms of meaning. It also sheds light on the development of consciousness in both the directions (from below upwards and from above downwards). Complete article available at <http://www.mysterion.it>.

Haughey, John C. ‘Lonergan’s Jaw.’ In *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray, and Karl Rahner* [For full bibliographic information for this title, see LSN 28/4 (2007)1-2.] 70-79, 203-204.

The title alludes to a claimed discovery that ‘a mutation of the myosin gene occurred in a portion of the ape population about 2.4 million years ago,’ that ‘caused muscle tissue in these chimpanzees to contract, which lead [sic] to weaker jaws and much larger brains.’ Claimed discoveries such as these confirm for Haughey the value of the world-view of emergent probability that Lonergan was intent on developing. ‘In contrast to the largely prerevolutionary worldview that Lonergan grew up with, his emergent probability worldview is a heuristic, cognitive device that orients the knower to a known that is also admittedly still largely and unknown.’ Further, ‘[w]e have the ongoing need to eke out what is intelligible in our situations and in that of those around us so that with our intelligence we might see how to reduce or undo the absurdity of decline, and have our lives and situations regain the progress that emergent probability augurs.’

Lafontaine, Raymond. ‘Lonergan’s Functional Specialties as a Model for Doctrinal Development: John Courtney Murray and the Second Vatican Council’s *Declaration on Religious Freedom*.’ *Gregorianum* 88/4 (2007) 780-805.

‘This article suggests that the definitive character of Murray’s contribution to [the development of the Church’s teaching on religious freedom] is rooted in two core insights, both derived from the writings of Bernard Lonergan. First, Murray’s appropriation of the notion of *emergent historical consciousness*...as a distinct *differentiation* within personal, social, and ecclesial consciousness is shown to offer the key to the resolution of the impasse between the conflicting “views” on religious liberty at the Council. Second, Murray’s in-depth historical and theological study of the cluster of issues surrounding religious freedom—before, during, and after the Council—is presented as a concrete instance of *Method in Theology*’s “eight functional specialties”.’

Morelli, Mark D. *At the Threshold of the Halfway House: A Study of Bernard Lonergan's Encounter with John Alexander Stewart*. Chestnut Hill, MA: The Lonergan Institute at Boston College, 2007. 262 pp.

The book is available through the Lonergan Institute at BC.

Murray, Elizabeth A. 'Lonergan and the Key to Philosophy.' In *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray, and Karl Rahner* [For full bibliographic information for this title, see LSN 28/4 (2007) 1-2.] 52-69, 201-203.

The article takes as its starting-point Lonergan's remark in *Insight* that the polymorphism of human consciousness is the one and only key to philosophy. This polymorphism of consciousness 'is found within the realm of interiority through the mode of interiorly differentiated consciousness.' Further, '...to investigate one's consciousness to uncover the key to philosophy, one must advert to one's own intentional and self-conscious acts.' This is a necessary condition for self-appropriation. But self-appropriation also 'involves the identification of distinct acts, states and drives with the conscious data, the correlation of terms, the testing of hypotheses regarding correlates, ... judgments regarding the nature of conscious intentionality' and finally 'the existential task of orienting oneself in light of this self-knowledge.'

Orji, Cyril. 'Lonergan's Intellectual Honesty and Religious Commitment.' *Toronto Journal of Theology* 23/2 (2007) 147-60.

'I wish to revisit a question that was posed to Lonergan—whether his allegiance to Thomism predetermined his views on cognitional process. Since this question seems to challenge Lonergan's intellectual honesty and raise some doubt about the conclusions derived from his method, I shall examine it in the context of a debate on intellectual honesty in which Henry Aiken, William Alston, Richard Niebuhr and Michael Novak participated.'

Savage, Deborah. *The Subjective Dimension of Human Work: The Conversion of the Acting Person according to Karol Wojtyla/John Paul II and Bernard Lonergan*. (American University Studies Series VII.) Bern and New York: Peter Lang Pub. Inc., 2008.

'Savage explores the proper framework for understanding the human person in the act of self-transcendence and for apprehending the role that human work may play in living the Christian life. Through a comparative analysis of the anthropological theories of Wojtyla and Lonergan, Savage seeks to establish the philosophical and theological foundations of how one becomes "more of a human being" through the work that one does and how to grasp the process of conversion that is made possible through work.' (Previously listed in LSN 27/3 [2006] 4 as a dissertation.)

Stagaman, David. 'Postscript: 1904 Was a Wonderful Year.' In *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray, and Karl Rahner* [For full bibliographic information for this title, see LSN 28/4 (2007) 1-2.] 182-93, 216-218.

The final summing-up chapter of *Finding God in All Things*. In this postscript, Stagaman 'looks back on the history of twentieth-century Catholic theology,' and charts his own absorption of the work of Lonergan, Murray and Rahner. Lonergan is the focus of attention on pp. 184-87.

Reviews

Connor, James L., et al. *The Dynamism of Desire: Bernard J.F. Lonergan, S.J., on the Spiritual Exercises of Saint Ignatius of Loyola*. (See LSN 27/4 [2006] 1.)

Conn, Joann Wolski. *Horizons* 34/2 (2007) 390-92.

Crowe, Frederick E. *Christ in History: The Christology of Bernard Lonergan*. (See LSN 26/2 [2005] 1.)

Dias, Darren J. *Science et Esprit* 60/1 (2008) 86-88.

Doran, Robert M. *Psychic Conversion and Theological Foundation*. (See LSN 27/4 [2006] 1.)

Whelan, Gerard. *Gregorianum* 88/4 (2007) 909-11.

- Doran, Robert M. *What is Systematic Theology?* (See LSN 26/4 [2005] 1.)
- Moloney, Raymond. *Irish Theological Quarterly* 72/1 (2007) 105-106.
- Drilling, Peter. *Premodern Faith in a Postmodern Culture: A Contemporary Theology of the Trinity*. (See LSN 28/4 [2007] 2.)
- Kaminski, Phyllis H. *Horizons* 34/2 (2007) 361-62.
- Gilbert, Paul and Natalino Spaccapelo. *Il Teologo e la Storia: Lonergan's Centenary (1904-2004)*. (See LSN 27/4 [2006] 2.)
- Clarot, B. *Nouvelle revue théologie* 130/1 (2008) 129-30.
- Muck, Otto. *Zeitschrift für katholische Theologie* 129/3-4 (2007) 527-28.
- Snell, R.J. *Through a Glass Darkly: Bernard Lonergan and Richard Rorty on Knowing without a God's-Eye View*. (See LSN 27/4 [2007] 4.)
- Whelan, Gerard. *Gregorianum* 88/4 (2007) 897-98.

Dissertations & Theses

- O'Leary, Darlene Mary. *An Integral Vision of Economic Transformation: The Relevance of Bernard Lonergan to Debates in Canadian Catholic Social Ethics on the Relationship of Ethics and Economics and the Function of Profit*. Dissertation for the degree of Doctor of Philosophy in the Faculty of Theology at the University of Ottawa, Canada, 2006. Director: Kenneth Melchin.

Publications

Loneragan, Bernard. 'Bernard Lonergan on the Rationality of Salvation.' In *Theology: The Basic Readings*, ed. Alister E. McGrath. Malden, MA: Blackwell Publishing, 2008, 97-99.

This is an excerpt from Lonergan's 1958 lecture at the Thomas More Institute, Montreal, on the Redemption. McGrath provides very brief opening and closing pedagogical remarks.

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Bell, Ian [B]. 'An elaboration of the Worshipful Pattern of Experience in the Work of Bernard Lonergan.' *Worship* 81/6 (2007) 521-40.

'This article is an attempt to build upon Lonergan's position regarding the first level of consciousness, that of experience ... First, I will comment on the role played by human affectivity in the performance of the cognitional operations ... Secondly, I will present my understanding of the worshipful pattern of experience as it is informed both by Margaret Mary Kelleher's work on liturgy from a Lonerganian perspective and Lonergan's own work on prayer ... Thirdly, I will present my understanding of the impact of the worshipful pattern of experience on the other patterns of experience identified by Lonergan.'

Bell, Ian B. *The Relevance of Bernard Lonergan's Notion of Self-Appropriation to a Mystical-Political Theology*. New York: Peter Lang, 2008.

Previously listed as a dissertation. See LSN 27/2 (2006) 2-3 for a brief description of the book's content.

Caltagirone, C., 'Autotrascendenza ed etica del compimento in Bernard Lonergan,' *Rassegna di Teologia* 48 (2007) 823-847.

For the human being the possibility to live a good life lies in seeking the achievement of the whole good and self-fulfilment. This article elaborates Lonergan's views to propose a 'fulfilment's ethics.'

Coghlan, David 'Exploring Insight: The Role of Insight in a General Empirical Method in Action Research for Organization Change and Development,' *Revue Sciences de Gestion- Management Sciences-Ciencias de Gestion*, 65, 2008, 343-355.

This article explores the role insight plays in organization development and change through action research. Drawing on Lonergan, it explains how insight is at the centre of organizational inquiry and how insight into the act of insight itself is central to a general empirical method. It locates action research in organization development and change within the realm of common sense knowing so as to contribute to the philosophy of social science in the field of organization development and change.

Coghlan, David. 'Towards a Science of Practice: Lonergan's Common Sense Knowing and Argyris' Action Science.' *Milltown Studies* 58 (Winter 2006) 100-20.

'In this article I introduce Chris Argyris' notion of action science, "an inquiry into how human beings design and implement action in relation to one another". I present the basic tenets and practices of action science and explore how there is convergence between Argyris and Lonergan. Both address the operations of knowing. Argyris focuses on an area that Lonergan does not, namely the movement from insight to judgment requires attention to a distinction between what we infer/attribute and what we know. Argyris provides a framework for engaging with the dramatic pattern of experience and for how defensive routines inhibit action and learning. I conclude by asserting that action science provides a science of practice and contributes to our understanding of and engagement with the realm of common sense knowing.'

Corcoran, Patrick (editor). *Looking at Lonergan's Method*. Eugene, Or.: Wipf & Stock, 2007.

Reprint of a book originally published in 1975. The book is a sequel to a conference held at St. Patrick's College, Maynooth, Ireland, in the spring of 1973. 'Combining the insight of St. Thomas and Kant, Lonergan has been hailed as the pioneer of a new way forward and criticized for constructing a labyrinth from which there is no exit. The book is a collection of essays by theologians, philosophers, and scientists, Catholic and Protestant, English-speaking and continental, who offer their assessment of Lonergan's important work.' Many of the authors are highly critical of Lonergan's thought, some to the point of being completely unsympathetic to his whole approach.

De Neeve, Eileen. *Decoding the Economy: Understanding Change with Bernard Lonergan*. Montreal: Price-Patterson, 2008.

'A beginner's primer that demystifies economic booms and busts and explains how profits rise and fall as the world economy changes. The book reveals how economists think about the economy and highlights Bernard Lonergan's ideas. By focusing on the dynamics of production and money Lonergan flags the differences between capital and consumer goods, and shows how actions can offer the rewards of innovation and growth for everyone.' Also, this remark from Abraham Rotstein, Professor Emeritus, Department of Economics and Political Science, University of Toronto: 'The book covers the major topical issues without resorting to technical jargon. Moreover, it relates some of Lonergan's novel ideas about the economy to current mainstream concepts...Not least is his plea to restore the moral dimension and the social values that remain shrouded in current economic thought focused as it is on "efficiency among alternatives"' (From the publisher's blurb.)

Doran, Robert M. 'Summarizing "Imitating the Divine Relations: A Theological Contribution to Mimetic Theory".' *Contagion: Journal of Violence, Mimesis, and Culture* 14 (2007) 27-38.

The printed version of a lecture given in Ottawa, Canada in 2006 at the annual meeting of the Colloquium on Violence and Religion. The author writes: 'I would like to explore with you briefly the possible contribution that might be made to mimetic theory by a theological hypothesis proposed by Bernard Lonergan. ... I wish to speak to the issue of imitations of the triune God through graced participations in the divine relations ... in the context of the mimetic theory of René Girard, arguing (1) that Lonergan's theological notion of imitating the divine relations makes a contribution to mimetic theory, but also (2) that Girard contributes to the diagnostic that will help us distinguish between genuine and inauthentic mimesis of God.'

Finch, Karen Petersen. 'A Calvinist Learns from Lonergan: Reflections on the Sovereignty-Freedom Debate.' *Method: Journal of Lonergan Studies* 23/1 (Spring 2005) 1-16.

'Although Norman Geisler and Bernard Lonergan come from very different theological horizons, comparing and contrasting their work on the sovereignty-freedom question is revealing and instructive. Both writers build on a foundation laid by Thomas Aquinas. Both are aware of the theological dangers involved in emphasizing either divine sovereignty or human freedom at the expense of the other. Yet methodologically, their work is very different. The body of the article is an application of Lonergan's fourth functional specialty, dialectic: laying out the differences between two theological perspectives in order to that we might reduce those differences "to their roots." I will argue that the root difference between the work of Geisler and Lonergan lies in their respective realms of meaning, for the former takes place in the world of common sense, the latter in the world of theory.'

Fontana, Maurizio. 'E Lonergan spiegò come funziona l'intelligenza.' *L'Osservatore Romano*, 13th May, 2008.

An interview with Father Natalino Spaccapelo to coincide with the publication of the new Italian translation of *Insight* and the presentation of the volumes of Lonergan's Collected Works that have been translated into Italian to Pope Benedict XVI at an outdoor papal audience on Wednesday, May 13th. The piece also includes a photograph of Father Federico Lombardi presenting the volumes to the Pope and an

excerpt from the Italian preface to *Insight* by Saturnino Muratore titled, 'La radicale svolta antropologica di *Insight*.'

Forest, Michael. 'Lonergan and the Classical American Tradition.' *Method: Journal of Lonergan Studies* 23/1 (Spring 2005) 17-44.

'Lonergan's work in *Insight* bears striking resemblances to the thought of the classical American philosopher Charles Sanders Peirce, as well as to thinkers he influenced such as Josiah Royce and John Dewey. Further, Lonergan's ideas have been assimilated into the Classical American mix by several scholars, including American Jesuit philosophers familiar with Lonergan, Peirce, Royce, and Dewey. This paper will explore some of that literature, demonstrating how Peirce and Lonergan express a similar basic position, and how they have been utilized separately and together as antidotes to the counterpositions of this tradition.'

Guglielmi, Giuseppe. '*Mediata immediatezza. La mistica secondo Bernard Lonergan.*', *Mysterion* 1 (2008) 43-63.

'In this article, I deal with the mysticism according to B. Lonergan. By starting from the expression *mediating immediacy* that Lonergan uses in reference to mysticism, I attempt to explain the meaning of this expression by relating it to the realms of meaning and the development of consciousness in both directions (from below upwards and from above downwards).'

Giuseppe Guglielmi, 'Indifferenza religiosa e differenziazione della coscienza,' *Rassegna di Teologia* 48 (2007) 549-571.

The post-modern phenomenon of religious indifference refers to the absence of religious restlessness that leads most people to not understand the reason or sense about God and consequently about religious commitment. By starting from the reflection about the differentiation of consciousness according to Bernard Lonergan I make two considerations. The first consideration regards a short differentiation that leads the subject to elaborate superficial meanings without attention to the complexity and variety of reality. The second is about the meaning of religious indifference as it regards a refusal of God. Two new approaches to religious indifference are spelled out in terms of interiority and religious experience.

Jacobs-Vandegeer, Christiaan. "'Insight into the Better Argument": Consciousness, Communication, and Criticizability in Habermas and Lonergan.' *Method: Journal of Lonergan Studies* 23/1 (Spring 2005) 45-74.

'In his *Theory of Communicative Action*, Jürgen Habermas develops his proposal for a communicative rationality partly in response to the insurmountable errors that, for him, plague the philosophy of consciousness. Though Bernard Lonergan advocates a philosophy of consciousness, his cognitive theory avoids the legitimate criticisms voiced by Habermas while preserving the genuine achievements of thinkers, such as Descartes and Kant, associated with the "turn to the subject" in modern philosophy.' In what follows, I aim to show that a complementary relationship exists between Habermas's communication model of rationality and the subject-centered philosophy of Lonergan.'

Kanaris, Jim. 'A Space for Difference: Appraising Foucauldian Hypervigilance.' *Method: Journal of Lonergan Studies* 23/1 (Spring 2005) 75-100.

'... because particular notions such as subjectivity, objectivity, faith, reason, and God have been deconstructed and genealogized, the temptation is to reject the possibility that difference (never mind "authenticity") may well reside in this stock of notions. Too often lip service is paid to the truism that different thinkers think nominally similar things differently. At any rate, such disdain is what is infectious about what I will name the "hypervigilant" strategies of Foucault and Derrida. ... In this paper I wish to identify the driving force of this inclination motivated by the larger question of whether hypervigilance is always desirable. Seeing as my field is philosophy of religion, my interest centers on the philosophic contribution of poststructuralism to religious studies and theology. ... Lonergan is helpful here. He provides

an intriguing balance of rigorous thought and a faith dynamic that airs [*sic*] on the side of wonder. Interesting, too, is his sober appreciation of the ubiquity of bias. Vigilance suffers no less in his work, even if the prefix “hyper” would be bowdlerized ... for philosophic, rather than moral or political, reasons.’

Lambert, Pierrot. *Bernard Lonergan: Introduction à sa vie et à son œuvre*. Montréal: Guérin, 2008.

‘Les écrits de Bernard Lonergan déclinent une pensée du devenir, mouvement perpétuel de désir, de questionnement, d’intensification de la présence à soi et d’appropriations décisives. Cette œuvre d’anticipation est appel à une collaboration dans la genèse des savoirs et le développement humain, éclairée par une philosophie de l’intériorité qu’expriment les préceptes: “Sois attentif. Sois intelligent. Sois rationnel. Sois responsable. Sois en amour.”’

Lovett, Brendan. *For the Joy Set Before Us: Methodology of Adequate Theological Reflection on Mission*. Oxford and New York: Peter Lang, 2008.

‘Modern development in both science and history challenge us to a far greater degree of empiricism that has been traditionally considered necessary in the study of theology. Any attempt to move in this direction can be significantly helped by Bernard Lonergan’s breakthrough discovery of the notion of functional specialties in 1965. The strategy of this book is to make use of this discovery and provide a theological reflection on mission appropriate to the present age. The author begins with ... the general recognition that the texts concerning a universal mission are in fact an instance of retrojection. Building on this through an interpretation of Lonergan’s functional specialties of interpretation and history, he unfolds the startling implications for grasping the central creative significance of the ‘word of God.’ As the argument transfers from one specialty to the next, it moves towards ever-richer empiricism, culminating in the specialty of communication.’

McGinn, Bernard. ‘Mystical Consciousness: A Modest Proposal.’ *Spiritus: A Journal of Christian Spirituality* 8/1 (2008) 44-63.

‘Much of the recent literature on mysticism has taken mystical experience as a central theme. The term itself is not only recent, but also involves complexities both of a theoretical and historical character. The proposal advanced here is that mystical consciousness, understood as the meta-conscious co-presence of God in the entire process of experiencing, understanding, affirming, loving, and deciding, may provide a more adequate way to deepen our understanding of claims to have attained the direct presence of God. Calling upon resources from the transcendental method of Bernard Lonergan, the essay applies an approach based on consciousness analysis to the writings of three classic mystics: Meister Eckhart, Nicholas of Cusa, and John of the Cross.’

Method: Journal of Lonergan Studies 23/1 (Spring 2005).

See listings under ‘Finch,’ ‘Forest,’ ‘Jacobs-Vandergeer,’ ‘Kanaris,’ and ‘Pambrun.’

Montague, George T. ‘Bernard Lonergan and Critical Realist Hermeneutics.’ In *Understanding the Bible: A Basic Introduction to Biblical Interpretation*, revised and expanded edition. New York: Paulist Press, 2007, 119-26.

‘... a basic philosophical question underlies all attempts to discover meaning in a text: Is meaning something that washes over us like a tidal wave (total objectivity), or is it a construct of the mind (total subjectivity)? ... One of the contemporary thinkers who has wrestled with this question most extensively is Bernard Lonergan. ... What follows is a digest and explanation of Lonergan’s salient ideas ...’

Morelli, Mark D. *At the Threshold of the Halfway House: A Study of Bernard Lonergan’s Encounter with John Alexander Stewart*. (Chestnut Hill, MA: Lonergan Institute at Boston College, 2008).

This new publication was listed in the previous Newsletter (see LSN 29/1 [2008] 3) but with no information regarding its content beyond what is given in the title. Because of the book’s importance in

tracing the development of Lonergan's thought, the following further information is given: 'While preparing his autobiographical reflection of 1972, Lonergan recollected that he had been "greatly influenced," when he was 26 years old, by his reading of a book on Plato by an Oxford don. He recalled that the book had given him his first clue into the idea of insight into phantasm, which would play a pivotal role in his mature thought. ... *At the Threshold of the Halfway House* is a study of Lonergan's first encounter with the Oxford don, J.A. Stewart. In it, Morelli seeks to determine approximately the nature and extent of J.A. Stewart's impact on Lonergan's mature thought, both the influence Lonergan recalled from his first reading and the 'unconscious' influence that came to light and 'fascinated' him upon the occasion of his re-reading of the book in later life.'

Niwano, Hiroshi Munehiro. "*Being in Love*": *Religious Conversion in Bernard Lonergan and the Lotus Sutra*. Rome: Pontificia Università Gregoriana Facoltà di Teologia, 2007.

The author writes: 'This dissertation [of which the above is an extract] is a contribution to inter-religious dialogue within fundamental theology, especially theological anthropology. So far, very little has been done to compare Lonergan's thought with that of non-Christian religions. Being the first comparative study of this kind, this dissertation is in a largely unexplored field of theological research. In addition, it offers a new approach in comparative religious studies by bringing into comparison an author, Lonergan, with a text, the Lotus Sutra, though the two are from different times and cultures, and have seemingly little in common.'

Pambrun, James R. 'The Openness of the Scientist: Generalized Emergent Probability and the Dialogue between Science and Theology.' *Method: Journal of Lonergan Studies* 23/1 (Spring 2005) 101-26.

'I wish to identify how Lonergan's notion of emergent probability and his appeal to generalized emergent probability can offer theologians ... in a dialogue with modern science, a framework for appealing to and expressing confidence in ... an openness on the part of science. The virtue of emergent probability is that it identifies and brings to the surface certain assumptions that are operative in scientific investigation. The basis of Lonergan's own strategy was ... an appeal to the act of understanding and an invitation to any of his readers to advert to this act in themselves as knowers. Emergent probability limited itself to the assumptions operative in the investigations of the natural sciences.'

Sala, Giovanni B. 'Kant und die Theologie: eine kritische Lonergansche Sichtung.' *Theologie und Philosophie* 83/1 (2008) 56-80.

'Kant's philosophy has exercised significant influence on modern culture. The goal of this article is to address the relevance of his thought for theology. Four themes are addressed: 1) The knowledge of God as one the *praeambula fidei*; 2) understanding the faith as a principal task of the theologian; 3) the historical dimensions of this understanding; and 4) the act of faith as the judgement with which the believer assents to the revealed truth. In this regard, the investigation uncovers, first, Kant's agnosticism; second, the complete absence of the act of understanding (*intelligere*); third, the replacement of understanding with inflexible concepts *a priori*; and finally, the neglect of the *proprium* of judgement as absolute assent. The findings of this article correspond to the judgement of the current pope, who in his address in Regensburg argued that Kant's *Kritik* is a classic expression of the modern self-limiting reason.' (From the Abstract.)

Reviews

Lonergan, Bernard. *Opera*, vol. 3: *Insight. Uno studio del comprendere umano*.
(See LSN 29/1 [2008] 1.)

Pirola, G. *La Civiltà Cattolica* no. 3784 (16th February, 2008) 405-406.

Lonergan, Bernard. *The Triune God: Systematics*, vol 12 in *Collected Works of Bernard Lonergan*. (See LSN 28/2 [2007] 1.)

Ladaria, Luis F. *Gregorianum* 89/1 (2008) 191-92.

Schweitzer, Don. *Religious Studies Review* 34/1 (2008) 39.

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Connor, James L. *The Dynamism of Desire: Bernard J.F. Lonergan S.J., on the Spiritual Exercises of Saint Ignatius of Loyola*. (See LSN 27/4 [2006] 1.)

[No author listed.] *Archivo Teológico Granadino* 70 (2007) 257.

Reiser, William. *Spiritus: A Journal of Christian Spirituality* 7/2 (2007) 238-40.

Doran, Robert M. *What Is Systematic Theology?* (See LSN 26/4 [2005] 1.)

Pambrun, James R. *Theoforum* 38/2 (2007) 231-38. The review is given the title 'A Review Essay.'

Gilbert, Paul and Natalino Spaccapelo, eds. *Il Teologo e le Storia: Lonergan Centenary (1904-2004)*. (See LSN27/4 [2006] 2.)

Clarot, B. *Nouvelle revue théologique* 130/1 (2008) 129-30.

[No author listed]. *Archivo Teológico Granadino* 70 (2007) 371-72.

Dissertations & Theses

Hammond, John Mark. *Divine Initiative, Human Responsibility: A Study of Moral Responsibility in Bernard Lonergan's Early Work on Operative Grace*. Dissertation for the Degree of Master of Arts (Theological Studies) at Concordia University, Montreal, Quebec, Canada, 2007. No Director indicated.

'According to Bernard Lonergan being is connatural with intelligibility; the universe is ultimately systematic and intelligible right down to the smallest detail. But what does this mean for freedom, and what does this mean for moral responsibility? In this thesis we will examine the grounds of moral responsibility in Lonergan's early work on Thomas Aquinas' theory of operative grace ... [T]hrough this thesis we will see that Lonergan's early works on operative grace are also of fundamental importance to ethics. We will begin with the Pelagian controversy, where the question first emerged. Then we will examine Lonergan's philosophical and methodological assumptions as he began his "apprenticeship" to Aquinas. And finally we will examine the actual content of Lonergan's presentation.' (From the Abstract.)

Meyer, Raymond K. *An Evangelical Analysis of the Critical Realism and Corollary Hermeneutics of Bernard Lonergan with Application for Evangelical Hermeneutics*. Dissertation for the Degree of Doctor of Philosophy at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, USA, 2007. Director: Andreas J. Köstenberger.

'The twentieth century has witnessed radical shifts between extreme objectivity in naïve realism and extreme subjectivity in phenomenology. In the face of these epistemological extremes, critical realism is offered in many varieties as a *via media*, a middle course between modernity and postmodernity, between objectivity and subjectivity. ... Chapters four and five get to the heart of the dissertation with an exploration of the epistemological and hermeneutical critical realism of Bernard Lonergan, the later chapters giving special attention to Lonerganian scholars Ben F. Meyer and Sean McEvenue who apply the thought of Lonergan to biblical hermeneutics. ... The chief contributions of Lonergan to evangelical hermeneutics considered in this dissertation are Lonergan's notion of authentic subjectivity and genuine objectivity, his understanding of the "dynamic interdependence and unity" of theological and

hermeneutical method, his understanding of understanding itself, and his suggestions related to epistemological foundations, which is a foundation based on human interiority.' (From the Abstract.)

Publications

Loneragan, Bernard. *Conocimiento y Aprendizaje: Reconstrucción interpretativa de Armando J. Bravo, de las conferencias de Spokane en 1963*, ed. Armando J. Bravo. México, D.F.: Universidad Iberoamericana, 2008.

‘Este libro presenta una reconstrucción interpretativa del curso dado por Lonergan en la Gonzaga University de Spokane, en 1963. Dicho curso consiste en una formulación alternativa e la Filosofía de la educación propuesta en 1959. Aquí Lonergan presenta un método de conocimiento como medio para la autoapropiación. Su teoría abarca primero los elementos del entender (presentación empírica, inquirir, entender, concebir) y muestra luego su desenvolvimiento dinámico: habiéndose comparado las semejanzas y diferencias entre el acto de entender científico y el matemático, se capta el dinamismo expresado en una estructura heurística. Ahora bien, como la ciencia clásica se restringe a casos ideales, debe añadirse el acercamiento estadístico. ... La exposición concluye con tres operaciones fundamentales de la enseñanza y aprendizaje: 1) La significación como indispensable en la comunicación, la potencialidad, el conocimiento y la vida de los seres humanos. 2) La mediación como presente en la enseñanza y aprendizaje, y 3) La interpretación como mediación par llegar a la significación pretendida por un autor. De este modo, tenemos un proyecto bien cimentado para autoapropiarnos del conocimiento y del aprendizaje.’

Loneragan, Bernard, SJ. ‘A Requested Review of the Writings of Frederick Lawrence’ Coelho, Ivo. SDB., ed. See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.269-282.

The editor dates this around late 1976 or 1977.

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Beards, Andrew. ‘Logical Foundations: Lonergan and Analytical Philosophy.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 919-39 [111-31].

‘This article attempts to show points of contact between current analytical philosophy and the philosophy of Bernard Lonergan ... by focusing on the philosophy of logic. Debates concerning the adequacy and/or completeness of the various logical systems which have been or are being elaborated are an important aspect of analytical philosophy today. Lonergan was also preoccupied with the foundations of logic ... [W]e shall show how Lonergan’s cognitional theory can throw light on issues in the philosophy of logic which are of importance to analytical philosophers. The discussion ... will examine contemporary debates on the principles of excluded middle and non-contradiction, and will also focus on Lonergan’s unique contribution to a philosophical analysis of both the importance and the limitation of symbolism in philosophical arguments.’

Bravo, Armando J. *Conocimiento y Aprendizaje de Bernard Lonergan*. Universidad Iberoamericana, 2008.

An interpretive reconstruction, in Spanish, of Lonergan’s 1963 Spokane lectures on “Knowledge and Learning.” Published with the approval of the Lonergan Research Institute and consent of the University of Toronto Press. See the first entry under “Lonergan,” above.

Byrne, Patrick H. ‘Lonergan, Evolutionary Science, and Intelligent Design.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 893-918 [85-110].

‘This article shows how Bernard Lonergan’s philosophy of science can bring resolution to ... the

controversy that arises from Intelligent Design theorists and proponents of neo-Darwinian evolution. ... [It] finds fault with the Intelligent Design arguments, but proposes a different form of design argument—one that accepts neo-Darwinian evolution (or something very much like it). It shows how Lonergan’s analysis of scientific methods grounds his account of evolution, and how much this can overcome the most basic Intelligent Design objections. It then shows how Lonergan’s philosophy of God also can offer a design argument based, not in the complexity of this or that organism, but in the design of evolution itself.’

Chelo, Hugo. ‘Lonergan e John Courtney Murray na Construção da *Dignitatis Humanae*.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1145-69 [337-61].

‘[T]he focus of the article is on the main structure of Murray’s apologetic argument for religious freedom, precisely when the author works, as first scribe, upon the first conciliar autonomous draft on Religious Liberty. Through a brief scrutiny of this conciliar text, the article also points out Lonergan’s decisive assessments, although indirectly through the hands of Murray, for a new methodological stance that allowed the final Declaration’s approval.’

Coelho, Ivo. ‘Lonergan and Indian Thought.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1025-47 [217-39].

‘The article makes a study of the few explicit references to India or the East in Lonergan and goes on to indicate points of resonance between Lonergan and Indian thought. Lonergan is convinced that the structure of human consciousness is transcultural at its core, but he also acknowledges that human consciousness unfolds differently in different cultures. The transcultural element forms the basis of Lonergan’s method, and with the variant element it also forms an “upper blade” or theoretical anticipation with which to approach the “lower blade” consisting of the data to be studied. The article ends with a brief note on possible applications of the method.’

Coelho, Ivo. ‘Hermeneutics as a Return to the Concrete: Fred Lawrence’s Meditations On Heidegger, Gadamer And Lonergan.’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.235-268.

Coelho, Ivo. ‘Bibliography of the Writings of Frederick G. Lawrence’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.283-290.

Coghlan, David. ‘Authenticity as First Person Practice: An Exploration Based on Bernard Lonergan.’ *Action Research* 6/3 (2008) 351-66.

‘In this article I explore how the notion of authenticity may be grounded in first person practice, rather than in the quality of research data. Drawing on the work of the philosopher-theologian Bernard Lonergan who follows a first person approach and who articulates a notion of authenticity, I explore how authenticity may be framed in terms of being attentive, intelligent, reasonable and responsible in engaging with the challenges of action research.’

D’Souza, Keith, SJ. ‘Habermas and Hermeneutics: The Need for Critical-Hermeneutical Dialectics.’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.163-192.

Doran, Robert M. ‘Lonergan and Girard on Sacralization and Desacralization.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1171-1201 [363-93].

‘This paper appeals to René Girard for help in specifying what might be meant by four categories suggested by Bernard Lonergan: (1) a sacralization to be dropped and (2) a sacralization to be fostered;

(3) a secularization to be welcomed and (4) a secularization to be resisted ... Key to the discrimination of the sacred is the Law of the Cross, which is here amplified by Girard's analysis of the single victim mechanism and its reversal, as these are definitively revealed in the passion, death, and resurrection of Jesus. But key to the discrimination of the secular are Lonergan's transcendental precepts, which are a specification of nature as a genuine category, one that would enhance Girard's mimetic theory.'

Duarte, Joaquim Cardozo. 'A dimensão ética de *Insight*.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1249-59 [441-51].

Egan, Philip [A]. 'Lonergan, Evangelisation and the British Context.' *The Heythrop Journal* 49/5 (2008) 794-821.

'The purpose of this paper is to develop and apply some ideas for the thought of ... Bernard Lonergan ... which might be helpful for grounding and directing pastoral strategies of evangelisation with the Roman Catholic Church in Great Britain. ... We begin with a study of data presented by a range of contemporary British sociologists of religion. Then, we explore Lonergan's philosophical analysis of culture and cultural shift. Next, we discuss the various theological reactions to Lonergan and to the Second Vatican Council's call for *aggiornamento*. We conclude with proposals of a more practical nature regarding the church's strategies.' The paper also considers the church as herself a cultural subject.

Egan, Philip A. 'John Henry Newman and Bernard Lonergan: A Note on the Development of Christian Doctrine.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1103-23 [295-315].

'... Lonergan did remain in a two-fold debt to Newman: for his doctrine of assent and for his commitment to history. The manner in which Newman and Lonergan respectively tackle the vexed issue of the development of Christian doctrine is especially illustrative of this and illuminates many other subtle internal relations between them. The author briefly compares Newman's treatment of doctrine in his *Essay on the Development of Christian Doctrine* with that of Lonergan in *Method in Theology*. He then demonstrates that despite the significant differences, Newman and Lonergan actually inhabit genetically related horizons ... Their theologies of divine revelation are complimentary and they make a common commitment, each in their own way, to critical realism.'

Fitterer, Robert J. *Love and Objectivity in Virtue Ethics: Aristotle, Lonergan, and Nussbaum on Emotions and Moral Insight*. Toronto: University of Toronto Press, 2008.

'Drawing on Aristotle's *Nicomachean Ethics* and the work of Bernard Lonergan and Martha Nussbaum, Fitterer tests the assumption that the inclusion of the emotions leads to bias in objective judgments or when determining moral truths. He first demonstrates how certain cognitive operations set out in Aristotelian virtue ethics can indeed arrive at objective moral truth precisely through the contribution emotions make in moral discernment. Then, drawing on Lonergan's notion of inductive insight, he argues that objectivity is the result of the properly functioning subjectivity of a moral agent. Finally, building on his study of Nussbaum's ethical writings, Fitterer concludes that compassionate love is an attitude that actually fosters the likelihood of discerning and choosing the genuine good, and encourages objectivity in moral decision-making.'

Flanagan, Joseph. 'Lonergan's New Context for Theology.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1001-23 [193-215].

'In the fifteen years between [the] publication of *Insight* and *Method in Theology*, Lonergan's thought underwent some remarkable developments, especially in his understanding of theology. To appreciate these developments, it is first necessary to understand how Lonergan transformed traditional philosophy

from a metaphysical psychology to ... a psychological metaphysics grounded in the knower's own self-appropriation and intellectual conversion. During his post-*Insight* period, Lonergan gradually extended this new philosophical framework into theology[,] making religious conversion the new foundation for theological reflection. ... [I]n Lonergan's new context, theology became reflection on religion and the mediation of religion into a cultural community. With this new approach to the study of religion, Lonergan was able to establish a new basis for interreligious dialogue.'

Gilbert, Paul. 'Maréchal, Lonergan et le désir de connaître.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1125-43 [317-35].

'Maréchal ... wanted to participate in the movement of renewal of Thomism, which at the time was strongly intellectual ... The natural desire to know God does not come to be without a vital desire that also animates the will in which it comes to a better expression of itself. Lonergan, whose aim was an elaboration of an epistemology of theology, occupied himself primordially with the scientific process. The desire to know leads the knowing subject beyond all the particular sciences, proportioned to our cognitive functions, toward being, which is adequately conceived as the present and future totality of the contents of knowledge. Hence, according to the author of the article, we might think that Lonergan was closer to Maréchal than Maréchal was to Suárez.'

Hermeneutics, Postmodernism, Relativism: Conference in Honour of Fred Lawrence. Divyadaan, Nashik - India, 6-8 September 2007. *Divyadaan: Journal of Philosophy and Education*, 19/1-2 (2008).

This double issue contains the papers from the conference, plus Lonergan on Lawrence, and a Lawrence bibliography. For individual articles, see listings under Coelho, D'Souza, Karuvelil, Miranda, Lawrence, Lonergan, Puthenpurackal, Sequeira, Swamikannu.

Hess, Peter M.J. and Paul L. Allen, ed. 'Bernard Lonergan.' In *Catholicism and Science*. Westport, Connecticut; London: Greenwood Press, 2008, 139-41.

'Among Catholic thinkers of the twentieth-century, Bernard Lonergan stands out as one of the most precise and complex philosophers and theologians who has incorporated the natural sciences into a coherent yet massive philosophical system.'

Hughes, Glen. 'Lonergan and Art.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 991-1000 [183-92].

'This article ...begins by identifying important parallels between Lonergan's analysis of art and selected elements in the philosophies of Aristotle, Saint Augustine, Kant, Hegel, Tolstoy, Collingwood, and Heidegger. It then focuses upon Lonergan's particular emphasis on artistic creation and appreciation as an exercise of human liberty, and as a testimony to the freedom of human consciousness. Developing this theme, it explores how Lonergan's analysis answers three critical questions: 1) what does art liberate us from? 2) what does art liberate us for? and 3) why is art always about freedom?'

Jacobs-Vandegeer, Christiaan. 'Insight into the Better Argument.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1223-47 [415-39]. Previously listed; see LSN 29/2 (2008) 3.

'...the author argues that the notion of criticizability plays a central role in the communicative rationality that Jürgen Habermas proposes. He also identifies the incurable errors that Habermas recognizes in the philosophy of consciousness, and explains how Habermas thinks the concept of communicative rationality overcomes these errors. ... In the latter half of the article, the author discusses the cognitional theory of Bernard Lonergan and shows how it (1) avoids the legitimate criticisms Habermas raises against the philosophy of consciousness and (2) supplements and complements the theory of communicative

action.’

Karuvellil, George, SJ. ‘Postmodernism and Relativism’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.213-234.

Lawrence, Frederick. ‘Between Capitalism and Marxism: Introducing Lonergan’s Economics.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 941-59 [133-51].

‘What capitalist economics call business or trade cycles with their recessions and depressions, and Marxists, in terms of surplus value and exploitation, call crises are fundamental misunderstandings of what Bernard Lonergan conceives as the true intelligibility of the rhythms of production and monetary circulation of the advanced exchange economy. In his circulation analysis he expresses the intelligibility of macroeconomic dynamics in terms of a pure cycle that involves the anti-egalitarian flows proper to basic or consumer goods expansion. ... Crucial to the smooth expansion are (1) the crossover payments between surplus and basic monetary circuits in harmony with the phases of economic development, (2) the re-understanding of profit not as a criterion of economic activity but as involving a group interest that does not strictly “belong” to capitalist entrepreneurs, and yet cannot be negotiated by a socialist bureaucracy.’

Lawrence, Frederick G. ‘Martin Heidegger and the Hermeneutic Revolution.’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.7-29.

Lawrence, Frederick G. ‘Hans-Georg Gadamer and the Hermeneutic Revolution.’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp. 31-54.

Lawrence, Frederick G. ‘The Hermeneutic Revolution and Bernard Lonergan: Gadamer and Lonergan on Augustine’s *Verbum Cordis*—The Heart of Postmodern Hermeneutics.’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.55-86.

Lawrence, Frederick G. ‘The Unknown 20th Century Hermeneutic Revolution: Jerusalem and Athens in Lonergan’s Integral Hermeneutics.’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp. 87-118.

Maloney, Raymond, SJ. ‘de Lubac and Lonergan on the Supernatural.’ *Theological Studies* 69 (2008) 509-527.

The author cites the explanatory power of Lonergan’s material on sublation. He also notes that ‘the upward movement of consciousness meshes with the downward movement of divine love’ in a way that corresponds to ‘de Lubac’s union of natural and supernatural’ (p. 562).

Marianelli, Massimiliano. *Ontologia della relazione, la “convenientia” in figure e momenti del pensiero filosofico*. Rome: Città Nuova Editrice, 2008.

‘Nella storia del pensiero la parola *convenientia* e il relativo concetto hanno giocato un ruolo di grande rilevanza assumendo valenze diverse. Il termine ha originariamente un riferimento cosmologico, qualificando l’armonia e la razionalità del cosmo: esprime un *ordine* al quale gli uomini possono conformarsi, riconoscendosi parte di un tutto. Tale originario riferimento ne implica però anche uno gnoseologico (la conoscenza è corrispondenza, adeguazione, consonanza alle relazioni armoniche presenti nell’universo) e uno etico e morale (indicando fundamentalmente la stessa possibilità per l’uomo di realizzare la propria felicità disponendosi a vivere secondo ragione e secondo natura). Questi significati del termine, che ritroviamo più frequentemente nel mondo greco-latino, sembrano tornare in epoca contemporanea in autori quali Simone Weil e Bernard Lonergan (del quale in appendice al saggio è anche proposta la traduzione dell’inedito *Supplementum schematicum de ratione convenientiae eiusque radice*). La ricerca non si presenta soltanto come l’analisi filologica di una nozione o di un concetto, bensì come

uno studio, storico e teoretico, di una questione centrale della domanda filosofica: del problema della conoscenza come *relazione*, della condizioni del *rapporto* in cui si gioca la stessa possibilità di intendere il “mondo” e del ruolo del soggetto quale interprete e insieme momento, come ente situato, proprio perchè inteso e definito da un contesto che lo trascende.’

McPartland, Thomas J. ‘Lonergan’s Philosophy of History: Ontological, Epistemological, and Speculative.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 961-89 [153-81].

‘... Lonergan offers a reconstruction of the philosophy of history by grounding it in his “foundational anti-foundationalism,” which breaks with the pervasive assumption of a radical bifurcation of subjectivity and objectivity. ... [H]is viewpoint ... embraces an ontological philosophy of history that explores the complex and dynamic structures of interaction in historical life that constitute human being (and historicity) as the dialectic of relative horizons and basic horizon. It establishes an epistemological philosophy of history that affirms perspectivism and real historical knowledge, objectivity and evaluation. It clarifies the complex, complementary relations of historical disciplines, the fields in the history of thought, and the prospects of a speculative philosophy of history that focuses on watershed differentiations of consciousness without succumbing to any [a] priori universal history.’

Mendo Castro, Henriques. ‘Bernard Lonergan e a Inteligência: Para uma Introdução ao seu Pensamento.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 823-43 [15-35].

‘The ... article deals with five of the main issues in Lonergan’s work: the relation between knowledge and reality, scientific knowledge and cosmology, human action and ethics, the problem of interpretation, as well as the problem of the relation between the nature of God and philosophy. The article ends with an assessment of the Lonerganian notion of cosmopolis, a notion that represents the power of the community of the spirit in society.’

Miranda, Ashley, SDB. ‘Hermeneutics, Postmodernism and Relativism: The “Why” of This Conference.’ See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*, pp. 1-6.

Mongeau, Gilles. ‘Bernard Lonergan as Interpreter of Aquinas: A Complex Relation.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1049-69 [241-61].

‘The essay proposes a fourfold explanatory schema of the complex relation between the work of Bernard Lonergan and Thomas Aquinas. The first moment of the schema is understood to be the development by Lonergan of a basic interpretive stance towards Aquinas. This basic stance is verified in the work of recent Thomas scholars. Each subsequent moment in the schema is linked by a relation of genetic emergence to the moment or moments that precede it. The author then proposes new directions opened up in Thomist studies by Lonergan’s achievement.’

Morão, Artur. ‘Horizontes e Contexto da Ciência em Bernard Lonergan.’ In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 877-92 [69-84].

‘The main intent of this essay is to expose the ontological presuppositions immanent to scientific praxis, according to B. Lonergan. The Canadian philosopher never considered science as an isolated creation or process within culture; instead, his approach to and analysis of human knowledge is multilayered, taking it as an activity consisting of many operations, occurring at various levels of consciousness, implying a

world mediated by meaning, with inevitable ontological presuppositions. Science, then, in its intersection of personal and social moments, implies not only an attitude of cognitive authenticity on the part of individuals, but a corresponding belief as a component of scientific thought and communal theoretical practice.'

Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy: Commemorating 50 Years of Insight [1957-2007]), ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007).

This issue of *Revista Portuguesa de Filosofia* commemorates the 50th anniversary of the publication of *Insight*. For individual articles, see listings under Beards, Byrne, Chelo, Coelho, Doran, Duarte, Egan, Flanagan, Gilbert, Hughes, Jacobs-Vandegeer, Lawrence, McPartland, Mendo Castro, Mongeau, Morão, Rizzi, Sala, Samuel, Vila-Chã, Wandinger.

Puthenpurackal, Johnson, *OFM Cap.* 'The Hermeneutic Revolution: The Ontological Hermeneutics of Heidegger' See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.119-141.

Rizzi, Filippo. 'Centenário Bernard Lonergan: Celebrações na Universidade Gregoriana.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1308-1310 [500-502].

Rosenberg, Randall S. 'The Drama of Scripture: Reading Patristic Biblical Hermeneutics through Lonergan's Reflections on Art.' *Logos* 11/2 (Spring 2008) 126-48.

'Recent developments have questioned the predominance of the historical-critical method as the only approach to scriptural exigence. ... Another development can be detected in the increasing attention that scholars are giving to the sophisticated modes of biblical interpretation displayed by patristic authors. In light of both developments, the aim of this article is to re-read the patristic mode of exegesis through the lens of the Canadian Jesuit Bernard Lonergan's ... reflections on art.'

Sala, Giovanni B. 'Kant e Lonergan: O a priori no Conhecimento Humano.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1071-1102 [263-94].

'The present text is a translation into Portuguese of a section of a work by Giovanni Sala on Lonergan and his relation with Kant. It amounts to a comparative study of the gnoseologies of Kant and Lonergan. ... For the Jesuit philosopher, the main interest of his gnoseology consists in an affirmation of the possibility of knowing being ... grounded in the nature of judgment itself and in the nature of human interrogation.'

Samuel, Dimas. 'A Auto-transcendência Cognitiva do Sujeito em Bernard Lonergan.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 845-76 [37-68].

'The article ... explores the relationship between the several meanings of "insight," the different modes of conscious operations of the subject, and the diverse configurations of experience, as disclosed by the dynamic, concrete, and unrestricted [*sic*] notions of "proportionate being" and "transcendent being".'

Sequeira, John , OCD. "'Understanding is a Happening in Tradition": The Philosophical Hermeneutics of Hans-Georg Gadamer.' See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.143-162.

Swamikannu, Stanislaus, SDB, 'The End of Philosophy: A Postmodern Response to the Relativism Debate.' See, in the present bibliography, *Hermeneutics, Postmodernism, Relativism*. pp.193-211.

Vila-Chã, João J. 'Bernard Lonergan: A Inspiração de uma Obra.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 809-22 [1-14].

Wandinger, Nikolaus. 'Drama and Conversion: Raymond Schwager's Dramatic Theology as an Exercise of Bernard Lonergan's Functional Specialty of Foundations.' In *Os Domínios da Inteligência: Bernard Lonergan e a Filosofia (The Realm of Insight: Bernard Lonergan and Philosophy)*, ed. João J. Vila-Chã. *Revista Portuguesa de Filosofia* 63/4 (October-December 2007) 1203-22 [395-414].

'The author of the article proceeds by (1) introducing the most important elements of Schwager's dramatic understanding of the Christ event and (2) of Lonergan's methodology, and then by linking them with one another; (3) he will try to show how Schwager's subdivision of the Christ event into five acts brings out the contours of Jesus' struggle with his opponents as an instance of dialectic in Lonergan's sense; (4) that the Easter experience will be construed as a new, foundational, act that objectifies conversion to human authenticity; and that (5) by discerning all this in the Christ event dramatic theology defines soteriology as the horizon within which Christian doctrines and systematics have to stand and elucidates the way soteriology should be construed; that way dramatic theology determines itself as a foundational enterprise. For the author, ... this constitutes an exemplary case of the genesis of special theological categories.'

Reviews

Lonergan, Bernard. *The Triune God: Systematics*, vol. 12 in *Collected Works of Bernard Lonergan*. (See LSN 28/2 [2007] 1.)

Rixon, Gordon A. *Toronto Journal of Theology* 24/1 (Spring 2008) 144-45.

Lonergan, Bernard. *Insight. Uno studio sul comprendere umano*, edizione italiana a cura di Saturnino Muratore e Natalino Spaccapelo, OBL vol. 3. Citta Nuova, Roma 2007.

Danna, Valter. *Archivio Teologico Torinese* 14/1 (2008) 230-237. (Danna remarks on p. 237 that Muratore's editorial notes, especially those of a linguistic and sometimes very analytical nature, as well as the name index and analytical index make the Italian edition even richer than the English CWL original.)

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

Burrell, David. *Notre Dame Philosophical Review* 2008.06.04. Available online at: <http://ndpr.nd.edu/review.cfm?id=13246>

Liddy, Richard M. *Startling Strangeness: Reading Lonergan's Insight*. (See LSN 27/4 [2007] 3.)

Hefling, Charles. *Anglican Theological Review* 90/2 (2008) 380-81.

Mathews, William A. *Lonergan's Quest: A Study of Desire in the Authoring of Insight*. (See LSN 27/1 [2006] 2.)

Rixon, Gordon A. *University of Toronto Quarterly* 77/1 (Winter 2008) 361-63.

Sullivan, William F. *Eye of the Heart: Knowing the Human Good in the Euthanasia Debate* (See LSN 26/1 [2005] 2.)

Liptay, John. *University of Toronto Quarterly* 76/1 (Winter 2007) 307-309.

Dissertations & Theses

Cherry, Catherine Frances. *The Salient Factors that Assist or Impede Conversion: A Psychological and Theological Assessment*. Thesis for the Degree of Master of Arts in Theological Studies, Concordia University, Montreal, Quebec, Canada, 2007

‘Conversion is the shift that includes changes in the interior process of a person, the way one regards an issue, one’s actions, and one’s openness to God. Conversion is a technical word as defined by Bernard Lonergan in his book *Method in Theology*... It ... refers to an inner change of heart (affective conversion), a change of viewpoint (intellectual conversion), actions enacted out of a choice of values over satisfaction (moral conversion), and ultimately the inner shift that occurs when grasped by God and moved in love (religious conversion). These questions will be explored through psychological considerations, understandings of spiritual development, theological reflection, and the call beyond to authentic self-transcending intentional loving.’

Dias, Darren J.E. *The Contribution of Bernard J.F. Lonergan to a Systematic Understanding of Religious Diversity*. Dissertation for the Degree of Doctor of Philosophy in Theology, University of St. Michael’s College, Toronto, Ontario, Canada, 2008. Director: Robert M. Doran, S.J.

‘This dissertation is a systematic approach to the question of religious diversity ... The ‘unified field structure’ proposed by Robert M. Doran, which is comprised of Lonergan’s four-point hypothesis coupled with a theory of history, serves as a theological framework and foundation toward an understanding of religious diversity that is open to and anticipates new developments that are bound to occur through the ongoing conversation between the world’s religions. I argue that a Lonerganian-trinitarian approach will result in a new set of questions elicited by the context of religious diversity different from the current debates circumscribed by Christocentric, ecclesiological and soteriological concerns. Such an approach will result in a shift in discourse from causality to that of meaning and a concomitant movement from the metaphysical language and categories of a theoretical theology to the language and categories of a methodical theology derived from intentionality analysis. Lonergan’s trinitarian thought and analysis of human development from above downwards that are explored in this dissertation are two significant areas that remain underexploited and which, I believe, have great potential for any theological enterprise.’ (From the Abstract.)

Publications

Berryman, Philip. 'Consilience? Edward O. Wilson, Lonergan, and Other Proposals for the Unity/Differentiation of Knowledge.' In *Loneragan Workshop*, vol. 20: *The 'Not Numerous Center': For Insight's 50th Anniversary and Method in Theology's 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 1-16.

'I start with Wilson's programmatic proposal for the unification of knowledge, followed by some observations on Howard Gardner's theory of multiple intelligences. I then take up three recent examples of synthesis: Nicolas Wade on the emerging view of early humans, sociologist Manuel Castells on the "network society," and William H. and John McNeill on the "human web" as a key for understanding history. ... In each case, I shall make connections to Lonergan's work on the unity/differentiation of knowledge and seek to indicate the relevance to our own quest.'

Byrne, Patrick H. 'Foundations of "The Ethics of Embryonic Stem Cell Research".' In *Loneragan Workshop*, vol. 20: *The 'Not Numerous Center': For Insight's 50th Anniversary and Method in Theology's 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 17-69.

'In the approach that [Michael] Stebbins and I adopted [in another article], we do not rely upon arguments regarding potential human persons. Instead, we claim that embryos are actual human beings because embryos are actively developing, and that human developing is the being of a human being. In order to support this claim, we explicitly drew upon two aspects of Lonergan's work in *Insight*: (1) his technical distinction between explanation and description, and (2) his explanatory account of human development. We argued that each instance of human development is a concrete, unified, intelligible whole – an intelligible wholeness that unifies all of its data, processes, and stages beginning with fertilization. We further relied upon what we refer to as (3) "a version of Kant's Dignity Principle," namely, that persons are always to be treated as ends in themselves, never only as means. Since killing embryos as means to obtaining their stem cells for research or therapeutic purposes is a violation of the Dignity Principle, we therefore argue that this would be ethically unacceptable.'

Coghlan, David. 'Action Research as a Method of Praxis.' In *Loneragan Workshop*, vol. 20: *The 'Not Numerous Center': For Insight's 50th Anniversary and Method in Theology's 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 71-85.

'First, I review the area of commonsense knowing as the practical world of the everyday where we seek to exercise praxis. Secondly, I provide an introduction to action research, describing its main tenets and practices. Thirdly, I explore how action research and Lonergan's work have resonances that may form the ground of a science of praxis.'

Copeland, M. Shawn. 'Edging (Toward) the Center.' In *Loneragan Workshop*, vol. 20: *The 'Not Numerous Center': For Insight's 50th Anniversary and Method in Theology's 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 87-92.

'If the "not numerous center" is an incarnate instance of intelligence in collaboration, taking Lonergan's account of our global situation as monstrous, then that "not numerous center" in potency can only realize itself in collaboration with certain liberation or liberal or constructive or post-colonial theologians and exegetes, who, although neither students nor disciples of Lonergan, share at least three of his concerns. These are: attention to the concrete, the particular; attention to experience; and self-correction.'

Dadosky, John D. “‘Centering the Church’: A Development in Ecclesiology Based On Balthasar and Lonergan.’ In *Lonergan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 93-103.

‘I view his [Balthasar’s] his entire opus as a treasure chest, and I would like to share with you some of the jewels I have discovered. I would like to reformulate these in terms of some insights from the thought of Bernard Lonergan in order to continue the twofold *ressourcement-aggiornamento* development of post-Vatican II Catholic ecclesiology. The resource will be the theology of the church in the Gospel of John as interpreted by Balthasar; the “bringing up to date” will consist in incorporating the notion of *mediation* into that of two churches articulated by Balthasar in order to ground two dimensions of ecclesial understanding going forward at Vatican II: *communion* and *friendship*.’

Doran, Robert M. ‘Being in Love with God: A Source of Analogies for Theological Understanding.’ *Irish Theological Quarterly* 73/ 3 & 4 (2008) 227-42.

‘The article has four sections. In the first, I describe ... how analogies from grace as well as from nature can provide helpful clues to the meaning of some of the mysteries of faith. In the second, I interpret a late statement of Bernard Lonergan ... in which he suggests the possibility of such an analogy for understanding the divine processions. In the third, I contrast this analogy with the more familiar psychological analogies found in Aquinas and the early Lonergan, and I do so by appealing to St Ignatius Loyola’s three times or moments of election and relating these to Lonergan’s two accounts of reasonable decision. And in the fourth, I attempt to unpack a bit more fully the process experienced in what I am calling the analogy of grace.’

Doran, Robert M. ‘Envisioning a Systematic Theology’ In *Lonergan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 105-26.

‘... I have made at least a feeble effort to begin a book entitled *The Trinity in History*, which would be the first installment on a proposed systematic theology whose overall title, I suspect, will be *The Law of the Cross: A Systematic Theology*, or perhaps even *Lex Crucis: A Systematic Theology*. I propose in the present paper simply to share with you something of what appears in the draft completed to date... The manuscript in its present form has four chapters... The first is entitled “The Starting Point,” the second “Initial Issues,” the third “Mimesis,” and the fourth “Sacralization and Desacralization in History.” These four chapters, along with a fifth that will present the materials to be transposed from the biblical narrative into a systematic position on the reign of God, would constitute a first part of the book or perhaps even a short introductory volume.’

Finamore, Rosanna. ‘*Insight*: un invito che si rinnova.’ *Gregorianum* 89/3 (2008) 640-44.

La nuova edizione italiana di *Insight. Uno studio del comprendere umano*, terzo volume delle *Opere di Bernard J.F. Lonergan*, può costituire una circostanza favorevole per essere raggiunti de <<un invito>> del tutto personale, quello all’appropriazione.’

Hefling, Charles. ‘Another Perhaps Permanently Valid Achievement: Lonergan on Christ’s (Self-) Knowledge.’ In *Lonergan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 127-64.

‘... my topic is Christological. Y is Christ’s knowledge, with special reference to his knowledge of himself... I will be content with expounding a few aspects of Lonergan’s position. Thus the paper is mostly buildup. There is no exciting revelation at the end. Nor will I try to press Lonergan’s views much beyond the point he reached himself. Frederick Crowe has already done that, and what follows here is in

some ways a set of notes that fill in the background.’

Komonchak, Joseph A. ‘Loneragan and Post-Conciliar Ecclesiology.’ In *Loneragan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 165-83.

‘... I wish to take the proposal that Bernard Lonergan made in the last chapter of *Method in Theology*, namely that the Church be considered “a process of self-constitution with worldwide human society,” and, after briefly explaining the notion, to show how it can ground an approach to three of the most important discussions in Roman Catholic ecclesiology since the Second Vatican Council.’

Loneragan Workshop, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008.

See listings under Berryman, Byrne Coghlan, Copeland, Dadosky, Doran, Hefling, Komonchak, LaChance, Lauzon, Liddy, Maillet, McCarthy, Meynell, Morelli, Murnion, Wallbank, Whelan.

LaChance, Paul Joseph. ‘Theology as Praxis in Augustine’s *Confessions*: A Community Founded on the Humanity of Christ.’ In *Loneragan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 197-232.

‘In this paper I will attempt to make a case for a twofold structure of the *Confessions* according to which the books themselves and the complexly interwoven themes may be related within a literary whole... In the fourth section [of the paper] I will offer brief remarks on the problem of dialectic and the interpretation of the *Confessions*. This is a text that deliberately and pedagogically makes demands on the reader to undergo the kind of personal development that Lonergan indicated is necessary for resolving theological difficulties. It is in the willingness to undergo these developmental changes that one becomes an increasingly luminous and voluntary participant in the work of providence in the world and in the evocation of a community founded upon the humble Christ.’

Lauzon, Greg. ‘Emerging Probabilities and the Operators of Musical Evolution.’ In *Loneragan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 185-96.

‘There is a dynamism that pushes music forward. Parameters within a given musical system have a finite range of variables. The more these variables are explored the harder it becomes to create music that does not sound cliché. That thirst for the “new sound” compels artists to explore new frontiers for how music is made. There are numerous operators in the evolution of music. I have chosen four as being most relevant to this paper: (1) new technology; (2) development of new playing methods; (3) a radical combination of seemingly unrelated musical styles; (4) role of audience.’

Liddy, Richard M. ‘Startling Strangeness: A Memoir.’ In *Loneragan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 233-51.

‘I attempt [in the book *Startling Strangeness*] to recount my own journey to that startling and strange moment around 1967 when the reality of intelligence came home to me. For besides being an account of reading *Insight* itself and the specifics of that moment when it seemed to me “I got it,” the book is also an account of how I came to that moment, the personal, social, and cultural forces that made it possible for me to pick up and read *Insight*... [T]he story of any person coming to read *Insight* is the story about the formation of a horizon and many elements that went into the formation of that horizon. In this article I will outline that formation in my own life and the specifics of wrestling with an understanding of understanding.’

Locklin, Reid M. 'Toward an Interreligious Theology of Church: Revisiting Bernard Lonergan's Contribution to the "Dialogue of Religions".' *Journal of Ecumenical Studies* 43/3 (2008) 383-410.

'This essay offers a reexamination of the thought of ... Lonergan as a resource for comparative theology and interreligious dialogue. The first part compares two Lonergan scholars—Vernon Gregson and Joseph Komonchak—to explore the implications of their respective interpretations of religion, religious belief, and the Christian community. The second part returns to Lonergan's own writings, along with selected works of the Hindu teacher Swami Dayananda Saraswati and the Vatican Congregation for the Doctrine of the Faith, to demonstrate some limitations of Gregson's approach, especially its narrow focus upon religious experience and interiority. Ultimately, I suggest, Lonergan's categories of meaning, community, and revelation, as developed by Komonchak, represent richer resources for engendering authentic inquiry and encounter across conflicting religious claims.'

McCarthy, Michael. 'Towards A Catholic Christianity: A Personal Narrative.' In *Lonergan Workshop*, vol. 20: *The 'Not Numerous Center': For Insight's 50th Anniversary and Method in Theology's 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 253-70.

'The question I want to explore in this narrative is what is meant to become more fully Christian by becoming more genuinely Catholic... From the beginning, the Christian mission was to become *katholou*, Catholic, to integrate into a living community of faith the full diversity and pluralism of the human race with all its concreteness and all its differences, in the full equality achieved through Christ's redemptive work.' The 'narrative' includes discussion of the influence upon the author of figures such as John Dunne, Lonergan, and Charles Taylor, and it ends with a brief outline of what 'a Catholic Christianity faithful to the message of the gospel and the mission of redeeming the world' would be like.

Maillet, Gregory. "'At the Still Point" Where "There Is Only the Dance": Logos, Lonergan, and T.S. Eliot's *Four Quartets*.' In *Lonergan Workshop*, vol. 20: *The 'Not Numerous Center': For Insight's 50th Anniversary and Method in Theology's 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 271-93.

'Lonergan's *Method* lists "the religious leader, the prophet, the Christ, the apostle, the priest, the preacher" as being among those who "announce[s] in signs and symbols what is congruent with the gift of love that God works within us"; but, based on Lonergan's other comments on literature, we should certainly add "poet" to this list, particularly T.S. Eliot, a poet whose understanding of "the word of God's love" is so congruent with Lonergan's.'

Maricle, Brian Andrew. *Thomas Kuhn in the Light of Reason*. Mission Viejo, CA: Brian Maricle, 2008.

'The basic premise of this book is that the success of Newtonian science during the Enlightenment gave rise to a tremendous confidence in the power of reason which helped – among other things – to inspire a rational pursuit of human rights. Unfortunately, confidence in the importance of reason has declined since the Enlightenment. Thomas Kuhn made a significant contribution to the loss of such confidence by presenting an image of science where the stamp of rationality is barely visible. Based on Lonergan's book *Insight*, I attempt to show that reason is the foundation of science and thereby demonstrate that Kuhn's philosophy of science is fundamentally misleading. Kuhn excluded the rational nature of science that Lonergan articulates so brilliantly.' The book can be ordered from any Barnes and Nobles store or online: <http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?r=1&ISBN=9780974793009&ourl=Thomas%2DKuhn%2Din%2Dthe%2DLight%2Dof%2DReason%2FBrian%2DMaricle> http://www.amazon.com/s/?ie=UTF8&keywords=thomas+kuhn+in+the+light+of+reason&tag=yahhyd-20&index=stripbooks&hvid=31261088011&ref=pd_sl_9smpbf6ve_e . The author would welcome reviews from interested Lonergan scholars.

Melchin, Kenneth R. and Cheryl A. Picard. *Transforming Conflict through Insight*. Toronto: University of Toronto Press, 2008.

‘Examining the difficulties of conflict resolution, this book demonstrates how Lonergan’s philosophy of insight can be applied to mediation to lead to more productive and constructive negotiations. The authors provide an overview of conflict research and an introduction to Lonergan’s “insight theory,” offering an outstanding piece of ethical philosophy and a useful method of mediation. Introducing readers to a method of self-discovery, the different kinds of operations involved in learning, and the role of feelings and values in shaping interactions with others in conflict, this volume also includes the practical experience of mediators who detail strategies of insight mediation for working creatively through conflict. Attending to the important role played by transformative learning in navigating conflicts, the authors show how insights and learning can move people past obstacles caused by feelings of threat.’

Meynell, Hugo A. “‘A Perhaps Not Numerous Centre’.” In *Lonergan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 295-303.

‘... I shall start with a sketch of what the church is for, in my view, and why it’s worth belonging to her, whatever her faults as an empirical institution, as opposed to vehicle of transcendent meaning... So we begin with a potted dogmatics, and a potted apologetics. After these preliminaries, we start getting unpleasant. I am sorry about this, but it is a necessary condition of getting the job done, as I see it... I have faith that ... the church, being founded on divine principle, is always capable of reform.’

Morelli, Mark D. ‘Going Beyond Idealism: Lonergan’s Relation to Hegel.’ In *Lonergan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 305-36.

‘My present aim is to establish the need for an investigation into the relationship of Lonergan’s Critical Realism to Hegel’s Absolute Idealism and to outline generally the strategy to be employed in going beyond Absolute Idealism. Such an investigation is, for reasons I shall provide, especially important for the future of Lonergan Studies and, I think, long overdue.’

Wallbank, Phyllis. ‘The Adolescent and the Use of the Philosopher Lonergan’s Questions.’ In *Lonergan Workshop*, vol. 20: *The ‘Not Numerous Center’: For Insight’s 50th Anniversary and Method in Theology’s 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 391-95.

‘The really troublesome adolescent is, we are told, a product of Western society; it does not occur in the same lasting way in the East. I think that the similarities and differences are shown in that wonderful passage in St. Luke’s Gospel about the newly adolescent boy Jesus. I hope to show how Lonergan’s questioning alertness can be of great help at this stage of development. I shall also show the difference in that environment that hinders the adaptation to society in the West.’

Walmsley, Gerard. *Lonergan on Philosophical Pluralism: The Polymorphism of Consciousness as the Key to Philosophy*. Toronto: University of Toronto Press, 2008.

In *Insight*, Lonergan made the intriguing and problematic claim that ‘the polymorphism of consciousness is the one and only key to philosophy.’ In *Lonergan on Philosophical Pluralism*, Walmsley examines Lonergan’s many discussions of the different forms of human consciousness, as well as his sustained responses to the problems raised by philosophical and cultural pluralism. Looking closely at Lonergan’s thoughts on patterns of experience, different levels of consciousness, and the differentiations of consciousness that occur through the historical development of individual human minds, Walmsley shows how polymorphic consciousness allows individuals to understand a range of philosophical positions. By understanding this range, an individual is able to sympathetically and critically appreciate different positions. Testing the strength of Lonergan’s position, he directly engages postmodern thought and

comparative philosophy to demonstrate that Lonergan's account of polymorphic consciousness provides a better basis for a positive evaluation of difference than does the work of many postmodern thinkers. The book is both an illuminating study of Lonergan's thought, and an intriguing proposal for how difference and pluralism can be understood.

Whelan, Gerard. 'Importanza e attualità di Bernard Lonergan.' *La Civiltà Cattolica* 159, III/17, no. 3797 (September 2008) 370-81.

Whelan, Gerard. 'Robert Doran and Pastoral Theology: Reflections from Nairobi, Kenya.' In *Lonergan Workshop*, vol. 20: *The 'Not Numerous Center': For Insight's 50th Anniversary and Method in Theology's 35th Anniversary*. Ed. Fred Lawrence. Boston, MA: Boston College, 2008, 357-90.

'Doran's thought centers on a theology of history... In this article I turn to recount how I attempted to apply the heuristic structures offered by Doran to the teaching of pastoral theology at Hekima College, the Jesuit School of Theology in Nairobi, Kenya. I offer this account for two reasons. The first is that perhaps other teachers of pastoral theology could benefit from it. The second is that I accept the claims of Lonergan and Doran that their thought can ground a reorientation of the whole of theology. I would like to think that by my demonstrating how useful their ideas are for the eminently practical task of guiding church praxis, this can contribute to an increased interest in his thought by theologians working in areas other than pastoral theology.'

Reviews

Liddy, Richard M. *Startling Strangeness: Reading Lonergan's Insight*. (See LSN 27/4 [2007] 3.)

Barden, Garrett. *Irish Theological Quarterly* 73/3 & 4 (2008) 385-86.

Stebbins, J. Michael. *Theological Studies* 69/4 (2008) 962.

Liptay, John J, Jr. And David S. Liptay. *The Importance of Insight: Essays in Honour of Michael Vertin*. (See LSN 28/2 [2007] 4-5.)

Stebbins, J. Michael. *Theological Studies* 69/4 (2008) 940-42.

Ormerod, Neil. *The Trinity: Retrieving the Western Tradition*.

Norris, Tom. *Irish Theological Quarterly* 73/3 & 4 (2008) 199-202.

Dissertations & Theses

Draper, Joseph Porter. *Evolving Communities: Adapting Theories of Robert Kegan and Bernard Lonergan to Intentional Groups*. Dissertation for the Degree of Doctor of Philosophy, Institute of Religious Education and Pastoral Ministry, The Graduate School of Arts and Science, Boston College, 2008. No advisor/director listed.

This dissertation proposes a theory of group cognitive development by arguing that intentional adult groups are complex and dynamic, and that they have the potential to evolve over time. Groups are complex in that they are made up of individuals within different orders of consciousness (Kegan), and they are dynamic in that different orders of consciousness interact and conflict (Lonergan) during the formation and enactment of group vision, values, and procedures. Dynamic complexity theory of group development as it is referred to in this study is grounded in Robert Kegan's constructive developmental theory and in Bernard Lonergan's transcendental method. While both Kegan and Lonergan attend to the growth of individuals, their theories are adapted to groups in order to understand the cognitive complexity of groups, intragroup and intergroup conflict, and the mental complexity of leader curriculum. This theory is applied to two case studies, one from antiquity in the case of the first century Corinthian community engaged in conflict with its founder, St. Paul, and in one contemporary study of American Catholic parishioners engaged in contentious dialogue with diocesan leaders from 1994 to 2004.

Rosenberg, Randall Stephen. *Theory and Drama in Balthasar's and Lonergan's Theology of Christ's Consciousness and Knowledge: An Essay in Dialectic*. Dissertation for the Degree of Doctor of Philosophy, Department of Theology, The Graduate School of Arts and Sciences, Boston College, 2008. Advisor: Frederick Lawrence.

This dissertation explores the respective systematic theologies of Hans Urs von Balthasar and Bernard Lonergan. The *primary methodological question* is: Can both dramatic and theoretical categories complement each other to deepen our theological understanding of the mysteries of faith? In order to answer this question, this dissertation explores an issue in systematic theology and attends to the respective approaches of Lonergan and Balthasar. The *primary theological question* is: What are the implications of Christ's consciousness and knowledge in general for his experience of the Cross? ... [T]he dissertation affirms that the principal function of systematic theology is to achieve an understanding of the mysteries of faith through (1) natural analogy; (2) an analogy of faith; and (3) the interconnection of the mysteries with the human person's final end. It also acknowledges that an aesthetic-dramatic operator underpins the theologian as he or she attempts to understand the permanently inexhaustible mysteries of faith.

Publications

Bejada, Frank. 'The Sacraments as Symbols: Their Constitutive, Communicative and Redemptive Role in the Church's Mission According to Bernard Lonergan.' In *Living Theology: Studies on Karl Rahner, Yves Congar, Bernard Lonergan and Hans Urs von Balthasar*. Edited, Hector Scerri. Vatican City: Libreria editrice vaticana, 2007.

Dadosky, John D. 'The *Official Church* and the *Church of Love* in Balthasar's Reading of John: An Exploration in Post-Vatican II Ecclesiology.' *Studia Canonica* 41 (2007) 453-71.

This article explores post-Vatican II ecclesiology based on a reflection by Hans Urs von Balthasar in which he distinguishes between 'the official church' symbolized by Peter and 'the church of love' symbolized by John. The author combines Balthasar's distinction with the notion of mediation, self-mediation and mutual self-mediation in Bernard Lonergan.

Deodato, Giuseppe. 'Conoscenza e conversione: Un rilevante << circolo ermeneutico >> nell'epistemologia teologica di Bernard Lonergan.' *Lateranum* 73 (2007) 797-833.

Doran, Robert M. 'Discernment and Lonergan's Fourth Level of Consciousness.' *Gregorianum* 89/4 (2008) 790-802.

'Some have taken Lonergan's statements about the difference between the presentation of decision in *Insight* and the chapter on the human good in *Method in Theology* to mean that chapter 18 of *Insight* is to be discarded in favor of chapter 2 of *Method*. This paper argues that there is validity to both presentations, a validity that corresponds to the third (*Insight*) and second (*Method*) modes of making an election in the *Spiritual Exercises* of St Ignatius. A concluding suggestion relates the second mode of election and *Method*'s presentation of decision to René Girard's mimetic theory.'

Hammond, David. 'Interpreting Faith and Reason: Denys Turner and Bernard Lonergan in Conversation.' *Horizons* 35/2 (2008) 191-202.

'The dogmatic constitution *Dei Filius* of the First Vatican Council held as a matter of faith that it is possible to prove the existence of God through the natural light of reason and apart from the aid of revelation. The doctrine has been criticized for its abstractness and lack of historical consciousness, in that it neglects the conditions in the human subject for the possibility of such a proof. Denys Turner has recently defended the claim of *Dei Filius*. In *Faith, Reason and the Existence of God ...* however, Turner does not address the nuanced position of Bernard Lonergan, who interpreted *Dei Filius* in a way that defended its conclusion but severely limited its applicability. I propose to bring Turner and Lonergan into conversation on the matter of *Dei Filius*' doctrine regarding the possibility of proving the existence of God.'

Korzeniowski, Ireneusz Wojciech. *Il Verbum Mentis in Bernard Joseph Francis Lonergan: Excerptum thesios ad Doctoratum Philosophia*. Rome: Pontificia Università Lateranense, 2008.

Moloney, Raymond. 'The Freedom of Christ in the Early Lonergan.' *Irish Theological Quarterly* 74/1 (2009) 27-37.

'The central problem posed in this article concerns the coexistence in Christ of both divine freedom and human freedom. Drawing on the thought of Bernard Lonergan the article first considers the problem against the background of the difference between intellectualist and voluntarist tendencies. Human freedom arises in considering means to an end, but only in so far as the will is necessitated with regard to the end. This fits in well with the notion of the unshakeable commitment of Christ's human will to that of his Father. When this is treated in terms of Lonergan's account of how God stands outside the order of past, present and future, and in a sense outside the order of the necessary and the contingent, we have some basis for resolving the antinomies which arise from the coexistence of two freedoms in the one

person.’

Orji, Cyril. *Ethics and Religious Bias in Africa: An Analysis of Bias Decline and Conversion Based on the Work of Bernard Lonergan*. Marquette: Marquette University Press, 2008.

‘Africa has often been perceived as a confluence of tension and conflict and the recent upheavals in Sub-Saharan Africa have done little to help this perception. The rising wave of ethnic and religious violence continues to drain the continent of its material and human resources, leading to what Bernard Lonergan describes as a state of “cumulative decline.” Lonergan offers an analysis of bias that addresses the root cause of conflict in the human person and society, an analysis that can contribute to a deeper understanding of ethnic and religious conflict in Africa. The import of this work lies in the fact that it brings into the African discussion Lonergan’s work on “bias,” and is significant for promoting a “responsible self,” which in turn ensures the promotion of the common good and brings about a meaningful social change.’ (Previously listed as a dissertation, under a slightly different title. See LSN 26/4 [2005] 4.)

Ormerod, Neil. ‘What is the Goal of Systematic Theology?’ *Irish Theological Quarterly* 74/1 (2009) 38-52.

‘Following on the recent publication by Robert Doran of *What Is Systematic Theology?* the article examines the goal of systematic theology through an examination of contrasting positions: is the goal the understanding of data (for example, the data of the Scriptures) or the understanding of truth (as mediated by the Scriptures)? It argues that current work by systematicians illustrates a confusion over these two positions and demonstrates this confusion by reference to the Trinitarian theology of David Coffey and Thomas Weinandy.’

Ries, John C. ‘From “What” to “How” ... and Back: Reflections on Be(com)ing a Catholic Liberal Arts College in the Light of Bernard Lonergan.’ *Current Issues in Catholic Higher Education* 25/2 (2006) 157-68.

‘There can be no doubt that Lonergan’s thought and work on insight have profound implications—and challenges—for “higher education” and engaging a mission therein. I propose to indicate but a few areas that I think are particularly pertinent in the case of Carroll College as well as for other Catholic liberal arts institutions.’

Reviews

Lonergan, Bernard. *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*, vol. 18 of Collected Works of Bernard Lonergan. (See LSN 22/4 [2001]1.)

Melchin, Kenneth R. *Theoforum* 38/3 (2007) 395-98.

Lonergan, Bernard. *Shorter Papers*, vol. 20 of Collected Works of Bernard Lonergan. (See LSN 28/4 [2007] 1.)

Barden, Garrett. *Irish Theological Quarterly* 74/1 (2009) 93-94.

Williams, Kathleen. *Pacifica* 21/3 (2008) 349-51.

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Beards, Andrew. *Method in Metaphysics: Lonergan and the Future of Analytical Philosophy*. (See LSN 28/4 [2007] 1.)

Fitzpatrick, Joseph. *New Blackfriars* 90, no. 1025 (January, 2009) 136-38.

Bosco, Mark and David Stagaman. *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray and Karl Rahner*. (See LSN 28/4 [2007] 1-2.)

Book notice in *Theology Digest* 53/3 (2006) 264.

Connor, James L. ed. *The Dynamics of Desire: Bernard J.F. Lonergan on the Spiritual Exercises of Saint*

- Ignatius of Loyola*. (See LSN 27/4 [2006] 1.)
 [Reviewer unnamed.] *Archivo Teológico Granadino* 70 (2007) 257.
- Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. (See LSN 26/2 [2005] 1.)
- Melchin, Kenneth R. *Theoforum* 38/3 (2007) 398-400.
- Gilbert, Paul and Natalino Spaccapelo, ed. *Il Teologo e la Storia: Lonergan Centenary (1904-2004)*. (See LSN 27/4 [2006] 2).
 [Reviewer unnamed.] *Archivo Teológico Granadino* 70 (2007) 371-72.
- Morelli, Mark D. *At the Threshold of the Halfway House: A Study of Bernard Lonergan's Encounter with John Alexander Stewart*. (See LSN 29:2 [2008] 5.)
- Liddy, Richard M. *Theological Studies* 70:1 (March 2009) 214-15,

Dissertations & Theses

- Del Bove, Stefano. *Education as a Path to Love: A Leadership Perception of Benedict XVI's Challenge to Catholic Education*. Dissertation for the degree of Doctor of Philosophy in the Graduate School of Education, Fordham University, New York, USA, 2008. Adviser/Mentor: Gerald Cattaro.
- 'This qualitative study presents a renewed definition of Catholic education based on the theological notion of love-caritas-agape which Benedict XVI describes in the encyclical *Deus Caritas Est* (2005). The traits of love illustrated in the first part of the encyclical have been developed within a model of education enriched by the contributions of contemporary scholars as Bernard Lonergan (philosophy of education), Martin D'Arcy (anthropology), Paulo Freire (political education), Avery Dulles (theology) and Franco Imoda (psychology).' (From the Abstract.)
- Ekwueme, Evaristus Okechukwu. *Bernard Lonergan's Notion of Emergent Probability: Computer Aided Insights and a Possible Implementation on African History*. Dissertation for the degree of Doctor of Philosophy, Boston College, Boston, USA, 2008. Adviser: Patrick Byrne.
- 'This dissertation explores Bernard Lonergan's notion of emergent probability as a world process ... The focus of this dissertation is on ... human cooperation based on conditioned series of schemes of recurrence of insight and bias with respect to the levels of operations. Just as human beings have a desire to know, they also have a desire to make, ... and remake, ... thereby accumulating insights and establishing higher viewpoints for further knowing, making and remaking. This desire to make and the pattern of technological experience presupposes the levels of operations: technology, economy, society, politics, and religion... [C]omputer information system is a key illustration of Lonergan's notion of emergent probability. If information is a component of emergent probability, then information systems should aim at the actualization of insight as information. ... A possible implementation of an understanding of general notion of emergent probability and the primacy of insight as information can illuminate an understanding of the historical processes of the wheel of progress and defensive cycles operative in the African context. ... [Cr]eative appropriation and technological liberation, and cosmopolis constitute a viable solution to the development of dynamic system of integrity and authentication for understanding African history. ... The God presupposed by emergent probability becomes a solution to the problem of evil, the order of evil and social surd. ...' (From the Abstract.)
- Jacobs-Vandegeer, Christiaan. *Envisioning a Methodical Theology of Grace: Exercises in Transposition Spanning the Early and Later Works of Bernard J.F. Lonergan*. Thesis for the degree of Doctor of Philosophy in Theology, University of St Michael's College, Toronto, Canada, 2008. Adviser: Robert M. Doran.
- 'This dissertation discusses Bernard J.F. Lonergan's transpositions of several of St Thomas Aquinas' achievements into the contemporary theological horizon. It also offers an extended reflection on the nature of the task of transposition. Lonergan recognized the importance of integrating Thomist

achievement into ongoing efforts for theological development and renewal in the life of the Church. My dissertation attempts to contribute to his efforts for renewal by showing how his intentionality analysis transposes central elements of Thomist rational psychology into the richer context of theological method. Having transposed the Thomist analogy of nature, Lonergan anticipated, I argue, a methodical theology that preserves Aquinas' understanding of grace. The majority of the dissertation divides into two parts devoted respectively to Lonergan's transpositions of Aquinas' theories of intellect and will. Both parts conform in structure to the circle of metaphysics and cognitional theory, which I identify in the first chapter as the structure of transpositions in the context of methodical theology. I argue that transpositions may begin with either metaphysics or determinations from consciousness, because the isomorphism of knowing and being relates the two modes of inquiry regardless of the starting point. The two major parts of the dissertation attempt to perform what I suggest takes place in all methodical transpositions of theoretical theologies, namely, the completion of the circle. The final chapter discusses Lonergan's transposition of "sanctifying grace" into the category of "being in love unrestrictedly." It highlights the limits and achievements of the transpositions of Thomist theory and emphasizes the need for further transpositions in the work of constructing a methodical theology of grace.'

Laughlin, Peter Rod. *Jesus and the Cross: Necessity, Meaning and Atonement*. Thesis for the degree of Doctor of Philosophy, School of Theology, Australian Catholic University, Fitzroy, Victoria, Australia, 2008. Advisers: Neil Ormerod and Raymond Canning.

'The proliferation of alternative models of atonement in recent academic literature ... raises the question of how to determine faithfulness to the Christian doctrine of redemption. This thesis contends that such determination can be made when the alternative model proposed is able to demonstrate sufficient continuity with the meaning that Jesus of Nazareth constituted for his death. To argue this point requires a five-stage investigation. Firstly the recent rejection ... of the so-called "myth" of redemptive suffering insists that it be demonstrated that God can create meaning out the contingent—and evil—event of the cross without becoming responsible for, or the transcendent cause of, Jesus' death. ... God is freely able to create meaning (*ex nihilo*) out of the event without validating and justifying the violence of the event itself. In addition, the upholding of a Chalcedonian Christology requires that the meaning which Jesus of Nazareth constituted for his death be understood to have divine significance, and thus should be investigated for what it reveals to a theological understanding of the cross. This leads to the second stage of the investigation which is to defend the theological right to engage in matters of history. Arguing for the value of critical realism, the point is made that a faith perspective does not negate the possibility of objective historical knowledge since ... such knowledge does arise out of a spiraling dialogue between the knower and the object known. The third stage then follows, which is to argue how historical investigation into the Jesus of history might be done. Building upon James Dunn's conception of impact, this study appropriates Bernard Lonergan's understanding of constitutive meaning in order to highlight how the world of meaning that Jesus constituted for his death might actually function to impact the world of meaning of his followers. It is argued that what takes place is the constitution of a new world of meaning in which authentic existence is redefined. The redefinition challenges the disciples' existing world of meaning and requires that they make an existential judgment of their own. But if such an impact is to occur then the challenge to the existing world of meaning must also be carried and it is here that historical investigation has its place. Drawing once more on the work of Bernard Lonergan, five carriers of meaning are identified, three of which (incarnate, linguistic and symbolic) are highlighted as the most relevant ...' (From the Abstract.)

Whyth, Barbara M. *Abortion: What is the Good? Developing a Deeper Understanding of Abortion: An Analysis with Bernard Lonergan's Transcendental Method as a Creative Framework*. Thesis for the degree of Master of Arts (Theological Studies), Concordia University, Montreal, Quebec, Canada, 2008. (Adviser not listed.)

'This thesis attempts to dismantle the world of meaning which limits the understanding of abortion to only two perspectives: pro-life and pro-choice, and to begin a tentative reconstruction framed on Bernard Lonergan's transcendental method. His method, founded on the concrete subject seeking the good offers a

creative framework which validates women's abortion decision-making and acting, as an important source of moral data ... I use Daniel Maguire's eight "reality revealing" questions and Lonergan's notion of horizon and social structures in order to reach a deeper understanding of voluntary pregnancy interruption. There are several social structures which require abortion as act of meaning if they are to function effectively. An analysis of the "good" of abortion consists of Lonergan's explanation of the human good; its components, the scale of values, and the three levels of the good. In the conclusion[,] concrete actions are suggested as the result of my tentative reconstruction of a world of meaning in which social and cultural values (the good) are incarnated by individual women voluntarily ending their pregnancy. The question is addressed: Does abortion promote human progress or decline as defined by Lonergan?' (From the Abstract.)

Publications

Budenholzer, Frank. 'What Is Life?—Current Scientific and Philosophical Perspectives.' *Method:*

Journal of Lonergan Studies 23/2 (Fall 2005) 127-47.

'From the point of view of science, ... life must involve metabolic processes for the utilization of energy and some form of hereditary reproduction. The organism must also be set apart from the rest of the world, a certain "selfness" for which Stuart Kaufmann coined the term "autonomous agent." ... From the point of view of philosophy, life is a higher integration of chemical conjugates with the corresponding emergence of a new central form and a new unity—the living organism. As a higher integration of chemical conjugates, the laws of chemistry remain in tact [*sic*]. To understand the organism, one has to know chemistry, and for that matter atomic physics and subatomic physics and on down the line. But at the same time the organism is a unity-identity-whole ... unifying the chemistry under higher level biological conjugates such as metabolism and reproduction. The nature of these conjugates is a matter for the sciences to explore. Philosophy will not provide a short cut.'

Coghlan, D. Toward a Philosophy of Clinical Inquiry/Research. *Journal of Applied Behavioral Science*, 45 (1), 2009, 106-121

The hypothesis underpinning this philosophical reflection on Schein's notion of clinical inquiry/research is that clinical inquiry/research has solid foundations in the operations of human cognition and in the nature of the realm of practical knowing. The reflection draws on the work of the philosopher, Bernard Lonergan who articulates both a clear account of the operations of human knowing and of the realm of practical knowing where knowledge is contextually embedded and there is a primary concern for the practical and the particular. The purpose of engaging in this philosophical reflection is to articulate the epistemic grounds on which clinical inquiry/research is based in order to aid clinical researchers to understand and appropriate its vibrant philosophy. The aim is to provide scholar-practitioners with an epistemology, a methodology and an array of methods to conduct clinical inquiry/research.

Daly, Patrick R. 'A Theory of Health Science and the Healing Arts Based on the Philosophy of Bernard Lonergan.' *Theoretical Medicine and Bioethics* 30/2 (2009) 147-60.

'This paper represents a preliminary investigation relating Bernard Lonergan's thought to health science and the healing arts. First, I provide background for basic elements of Lonergan's theoretical terminology that I employ. As inquiry is the engine of Lonergan's method, next I specify two questions that underlie medical insights and define several terms, including health, disease, and illness, in relation to these questions. Then I expand the frame of reference to include all disciplines involved in the cycle of clinical interaction under the heading health science and the healing arts. Finally, I analyze the cycle of clinical interaction in terms of Lonergan's cognitive theory. I compare and contrast my analysis, based on Lonergan, with that of Pellegrino, Thomasma and Sulmasy as I proceed. In closing, I comment briefly on the next stage of this project regarding Lonergan's theory of the human good in relation to the practice of the healing arts.'

Doran, Robert M. 'Imitating the Divine Relations: A Theological Contribution to Mimetic Theory.'

Method: Journal of Lonergan Studies 23/2 (Fall 2005) 149-86.

'My concern in other essays has been to specify the place of the [four-point] hypothesis in a contemporary systematic theology.... [I]n the present article I am limiting my concern to the central issue of the imitations of divine being that Lonergan says are grounded in graced participations in the divine relations. I wish to speak to this issue in the context of the mimetic theory of René Girard. I will argue that the theological notion of imitating God through graced participation in the divine relations makes a contribution to mimetic theory, but also that Girard's work contributes to the diagnostic that will enable a clear discrimination of genuine from inauthentic religion, and ultimately of genuine from inauthentic mimesis, including mimesis of the divine.... What I have spoken of as psychic conversion is relevant to the dimension of bias that Lonergan calls dramatic bias, and Girard, in my view, makes a profound

contribution to illuminating both dramatic bias and the dynamics of psychic conversion. My argument is thus complex. It attempts to strengthen the theoretical status of the mimetic paradigm by relating it to Lonergan's four-point systematic-theological hypothesis, and it attempts to release the potential of mimetic theory to clarify the constitution of both dramatic bias and psychic conversion.'

Hoyt-O'Connor, Paul. 'The Human Good and Lonergan's Macroeconomic Dynamics.' *Logos: A Journal of Catholic Thought and Culture* 12/2 (2009) 94-124.

'I explore Lonergan's account of the human good as historical as well as the strides he made in analyzing the productive, commercial, and financial routines comprising modern exchange economies. Without more explanatory accounts of both the human good and exchange economies, we run the risk of silencing the call to conversion, obscuring its import for our lives and livelihoods and, thus, failing to arrange our economy in ways envisioned by the common good tradition.'

Mansini, Guy. 'Understanding St. Thomas on Christ's Immediate Knowledge of God.' In *The Word Has Dwelt Among Us: Explorations in Theology*. Ave Maria, Florida: Sapientia Press of Ave Maria University, 2008, 45-71. (See listing under 'Gems.')

'I want to show ... what line of questioning can lead us today to an appreciation of St. Thomas's account of the datum of faith that the [1985] International Theological Commission [on "The Consciousness of Christ Concerning Himself and His Mission"] spells out. This itinerary is in part contained in Thesis XII of Bernard Lonergan's *De Verbo Incarnato*. But I think it is important today to start the itinerary in the Synoptics rather than in John. Because of the common opinion as to the already heavily interpreted and theologized character of John, Lonergan's treatment has lost some of its persuasive character. This character, however, is easily restored.'

McShane, Philip. 'Obstacles to Metaphysical Control.' *Method: Journal of Lonergan Studies* 23/2 (Fall 2005) 187-95.

The author begins by taking his topic to mean 'difficulties in understanding Lonergan's contribution to metaphysics.' The first, personal difficulty he mentions is 'the challenge of understanding the third chapter of *Verbum*, in particular the meaning of *potentia activa*.' His 'breakthrough of 2001' was his 'comprehending identification of *potentia activa* with the capacity-for-performance so casually introduced in chapter 15 of *Insight*.' The second difficulty is 'the problem of the metaphysical equivalents of experience, where the word *experience* is taken in the ordinary sense of empirical experience.' Third, if metaphysics 'is a reach for an integral heuristic structure of being,' and involves 'a whole series of questions right up to the last 'why?,' and if, as Lonergan says, '[i]n this life we are able to understand something only by turning to phantasm,' then, as Lonergan argues, 'if we want to have a comprehensive grasp of everything in a unified whole, we shall have to construct a diagram in which are symbolically represented all the various elements of the question along with all the connections between them.' Fourth, there is the 'existentially unwelcome' 'ontic struggle of the subject as subject' 'to lift the "already out there now" into an explanatory heuristic context,' 'in the world of neurochemical explanation.' Finally, 'the obstacles to metaphysics are phylogenetic and a deeper solution must be of the same histogenetic character.' For the author, '[t]he major obstacle to metaphysical control of progress is the failure to implement Lonergan's auxiliary strategy of functional recycling' of global collaboration.

Method: Journal of Lonergan Studies 23/2 (Fall 2005). For articles in this issue, see listings under Budenholzer, Doran, McShane, Sharkey and Vertin.

Mudd, Joseph C. 'From De-ontotheology to a Metaphysics of Meaning: Louis-Marie Chauvet and Bernard Lonergan on Foundations in Sacramental Theology.' *Proceedings of the North American Academy of Liturgy* (3-6 January 2008) 114-35.

'I begin by examining Chauvet's critique of Thomas in order to understand what metaphysics means for Chauvet. Second, I briefly examine Chauvet's use of Heidegger in his critique of scholastic metaphysics. Third, I offer an alternative interpretation of the Thomist system drawn from the work of Bernard Lonergan, and finally, I propose what I imagine will be a fruitful dialogue between Lonergan and Chauvet that can give support to Chauvet's desire to integrate Scripture, sacrament, and ethics.'

Neira F., Germán. 'El dinamismo de los juicios de valor en la autotranscendencia moral.' *Theologica Xaveriana* 58, no. 165 (2008) 201-24.

'The author presents an aspect of moral theology that deals with the dynamics of the judgments of values in the process of taking decisions. With the purpose of seeking a common consensus about minimal values, as a common basis for the dialogue about moral social responsibility, Bernard Lonergan makes explicit the basic dynamics of human behaviour which, being common to all, should make possible a way of authenticity and positive moral realization that we seek. ... In a previous paper (*Theologica Xaveriana* 55/3, 463-76) the author exposed the dynamics of feelings and values as constituent of morality. As a complement, he deals now with the dynamics of the judgment of values in the process of taking decisions and of moral autotranscendence.'

Perry, Donna. *Catholic Supporters of Same-Gender Marriage: A Case Study of Human Dignity in a Multicultural Society*. Lewiston, NY: Edwin Mellen Press, 1009.

The author presents the philosophical and theoretical framework of transcendent pluralism and its application in a study of Catholics who support same-gender marriage. Transcendent pluralism is a knowledge and values-based framework for addressing contemporary social issues rooted in human devaluation such as group bias, social injustice, health disparities, human rights violations, violent conflict and genocide. In order to investigate and refine the framework of transcendent pluralism, a study was conducted of Catholic same-gender marriage supporters, using a qualitative research method adapted from Lonergan's transcendental method.

Sharkey, Michael. 'Heidegger, Lonergan, and Self-Presence.' *Method: Journal of Lonergan Studies* 23/2 (Fall 2005) 197-210.

'Insofar as self-presence is had in and through intending, and intending is carried in socio-practical, linguistic, and historical media, one's account of self-presence would seem ultimately to depend, at least in part, on one's account of such media. And on this score, we believe Heidegger may fare better than Lonergan. For his [Heidegger's] account of the "lifeworld" is so richly developed. But insofar as self-presence, again, is had in and through intending, one's account of self-presence will also depend, at least in part, on one's account of intending. And on this score, we believe Lonergan may fare better. For his account differentiates between understanding and conception, and especially reflection and affirmation, far more carefully than does Heidegger's, if indeed Heidegger's does at all.'

Vertin, Michael. 'Human Flourishing after 9/11: Contextualizing One of Lonergan's Central Philosophical Claims.' *Method: Journal of Lonergan Studies* 23/2 (Fall 2005) 211-44.

'My aim ... is to illustrate how something of the ... contention [that reality (including real goodness) is what the authentic subject yearns to know and choose] may be made accessible to persons who are well educated but not necessarily expert in philosophical matters. ... The paper's general background is the set of attacks by members of the Islamic terrorist organization "Al Qaeda" against various targets in the United States that occurred on September 11, 2001, and ensuing developments during the subsequent thirty-eight months ... The paper's initial focus is the assemblage of those collective moral reactions ... I suggest that they can be organized into four main groups, and that analysis of those groups can illuminate important features of the methodological structure of concrete moral argumentation ... [S]uch an analysis can bring to light that the lived justification of any particular moral assessment is the resultant of three sets of factors: the *particular concrete elements* that the assessors encounter in the given situation, plus the *habitual moral dispositions* and *fundamental moral presuppositions* that they bring to that situation. By presenting these factors as the contents not of abstract theories but of the concrete cognitional performance of North Americans reacting to 9/11, I seek to underline the unavoidable personal character of our knowing and choosing in every moral setting. ... I seek to indicate the fundamental procedural location of our ultimate moral yardstick, and to highlight what Lonergan thinks are the distinctive features of the yardstick we employ whenever we are operating at our best, by contrast with two common alternative yardsticks.'

Reviews

Loneragan, Bernard. *The Triune God: Systematics*, vol. 12 in *Collected Works of Bernard Lonergan*. (See LSN 28/2 [2007] 1.)

Moloney, Raymond. *Milltown Studies* 61 (Summer 2008) 143-45.

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Beards, Andrew. *Method in Metaphysics: Lonergan and the Future of Analytical Philosophy*. (See LSN 28/4 [2007] 1.)

Monsour, H. Daniel. *The Review of Metaphysics* 62/3 (March, 2009) 634-36.

Bosco, Mark and David Stagaman. *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray and Karl Rahner*. (See LSN 28/4 [2007] 1-2.)

McCall, Bradford. *The Heythrop Journal* 50/3 (2009) 571-72.

Connor, James L. ed. *The Dynamics of Desire: Bernard J.F. Lonergan on the Spiritual Exercises of Saint Ignatius of Loyola*. (See LSN 27/4 [2006] 1.)

McGuickian, Michael. *The Heythrop Journal* 50/3 (2009) 536-37.

Crowe, Frederick E. Crowe. *Appropriating the Lonergan Idea*. (See LSN 10/2 (1989) 1.)

McGuckian, Michael. *The Heythrop Journal* 50/3 (2009) 533-34.

Fitterer, Robert J. *Love and Objectivity in Virtue Ethics: Aristotle, Lonergan and Nussbaum on Emotions and Moral Insight*. (See LSN 29/3 [2008] 3.)

Cochran, Elizabeth Agnew. *Theological Studies* 70/2 (2009) 509-10.

Fitzpatrick, Joseph. *Philosophical Encounters: Lonergan and the Analytic Tradition*. (See LSN 26/3 [2005] 1.)

Crutcher, Timothy. *The Heythrop Journal* 50/3 (2009) 534-35.

Lambert, Pierrot. *Bernard Lonergan. Introduction à sa vie et à son oeuvre*. (See LSN 29/2 [2008] 4.)

Gilbert, André. *Science et Esprit* 61/2-3 (2009) 283-85.

Martin, Stephen L. *Healing and Creativity in Economic Ethics: The Contribution of Bernard Lonergan's Economic Thought to Catholic Social Teaching*. (See LSN 28/3 [2007]2.)

Melchin, Kenneth R. *Theological Studies* 70/2 (2009) 498-99.

Mathews, William A. *Lonergan's Quest: A Study of Desire in the Authoring of Insight*. (See LSN 27/1 [2006] 2.)

Riordan, Patrick. *The Heythrop Journal* 50/3 (2009) 531-33.

Orji, Cyril. *Ethics and Religious Conflict in Africa: An Analysis of Bias, Decline, and Conversion Based on the Works of Bernard Lonergan*. (See LSN 30/1 [2009] 2.)

Iwuchukwu, Marinus. *Theological Studies* 70/2 (2009) 483-85.

Snell, Russell J. *Through a Glass Darkly: Bernard Lonergan and Richard Rorty on Knowing without a God's-Eye View*. (See LSN 27/4 [2006] 4.)

Meynell, Hugo. *The Heythrop Journal* 50/3 (2009) 535-36.

Tortorelli, Kevin. *Christology with Lonergan and Balthasar*. (See LSN 27/1 [2006] 3.)

Moloney, Raymond. *Milltown Studies* 61 (Summer 2008) 142-43.

Dissertations & Theses

Chan, Hiutung. *In Search of Transcendent Order in the Violent World: A Theological Meditation of Laozi's Daode Jing and Augustine's De Trinitate*. Dissertation for the degree of Doctor of Philosophy, Boston College, Boston, Massachusetts, USA, 2009. Director: Mark S. Heim.

'My methodology ... makes heuristic use of Bernard Lonergan's study of the fourfold operation of human consciousness as experience, understanding, judgment and decision. This general description of human consciousness is a useful framework to draw out similarities and differences in these texts.'

Miller, Mark T. *Why the Passion?: Bernard Lonergan on the Cross as Communication*. Dissertation for the degree of Doctor of Philosophy, Boston College, Boston, Massachusetts, USA, 2008. Director: Frederick Lawrence.

'This dissertation aims at understanding Bernard Lonergan's understanding of how the passion of Jesus Christ is salvific. ... Through the self-gift of divine, unrestricted Love and the Incarnate Word, God works with human sensitivity, imagination, intelligence, affect, freedom, and community to produce religious, moral, and intellectual conversion, and to form the renewed, renewing community Lonergan calls "cosmopolis" and the body of Christ' (from the Abstract). Lonergan relies on the analogy of communication to distinguish the several factors involved in salvation through the cross. He proposes the "Law of the Cross" to explain how Christ's cross reconciles God and humanity.

Stocker, David O'Rourke. *Realkosmopolitik: The Practical Methodologies of Bernard Lonergan, S. J. and Ken Wilber to Effect an Authentic Evolution of Human Consciousness*. Thesis submitted for the Masters Degree in Theology, Aquinas Institute of Theology, Saint Louis, MO, 2008. Advisor: Carla Mae Streeter, O.P. Th.D.

This thesis explores the evidential similarities between the epistemologies of Lonergan and the contemporary American metaphilosopher Ken Wilber, with a view towards a qualified synthesis of the two. The author asserts the importance of the philosophers' emphasis of how a stable evolution of consciousness is balanced in both its subjectivity and its communality. It is through this methodology of evolution that truly integral and critical communities of insight, depth, and compassion can emerge. To this end, the author discusses the features of what an integral society might look like on both the micro- and macrocommunal level, in hopes that such societies of spiritual dynamism can arise as spiritual salve to the bureaucracies and technocracies of postmodernity. A Word version is available on request to the author at dstocker98@hotmail.com.

Publications

Loneragan, Bernard. *The Triune God: Doctrines*, translated from *De Deo Trino: Pars dogmatica* (1964) by Michael G. Shields, vol. 11 in *Collected Works of Bernard Lonergan*. Ed. Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2009.

‘Written in Latin for students at the Gregorian University in Rome, Lonergan *De Deo Trino* (*The Triune God*) is a monumental two-part examination of trinitarian theology published initially in 1961 and again, in revised form, in 1964. The first part of this work, the *pars dogmatica*, is here translated in English in an edition that includes the original Latin on facing pages. The work begins with the *Prolegomena*, which traces the dialectical development of trinitarian doctrine by Christian thinkers from the time of the New Testament to the Council of Nicea (AD 325). Following this there is a discussion of five theses outlining the evolution of the principal features of trinitarian doctrine from the New Testament through the patristic period.’

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Benders, Alison. ‘Beyond *My Space*: Grounding Postmodern Identity in Lonergan’s Interiority Analysis.’ In *Loneragan Workshop*, vol. 21: “...and God’s Own Glory, in Part, Is You”: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 1-16.

‘The social networking website *MySpace* epitomizes the *MyCulture*, which represents a radical deformation of the modern “turn to the subject,” resulting ... in fragmented identities shaped by flattery, superficiality, and impulsivity.... In this paper, I propose first to describe the *MyCulture* and the way people formed in the *MyCulture* lack an authentic personal identity. Next, I will demonstrate how Lonergan’s work on self-appropriation and self-transcendence provide a foundation for personal identity. Finally, I will present the anthropological, moral, and religious outcomes of having an authentic identity founded on self-transcendence.’

Benton, John. *Shaping the Future of Language Studies*. South Brookfield, NS: Axial Publishing, 2008. 175 pp. \$30

The work envisions how the implementation of *generalized empirical method* and *functional specialization* will furnish a practical and progressive principle of integration in the broad field of language studies. An empirically rich and concrete range of examples bring to light how this principle will dissolve current disorientation and fragmentation, brought about by its very neglect in linguistics, literary studies and philosophies of language. [From the abstract]

Bisson, Peter. ‘General Congregation 35: The Jesuits and a Corporate Use of the Fifth (Religious) Level of Meaning: The Discovery of Love.’ In *Loneragan Workshop*, vol. 21: “...and God’s Own Glory, in Part, Is You”: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 17-32.

‘My presentation will have three parts: first, a summary of the decree [*A Fire that Kindles Other Fires: Rediscovering Our Charism*, “written entirely about the Society’s religious experience”]; second, an account of the problem or preoccupation to which the decree is a response, which will include an account of the text’s evolution during the Congregation; and thirdly, how Lonergan’s levels of meaning help us to understand the decree’s significance for the Society’s participation in the mission of Christ in the world.’

Burrell, David. ‘Autonomous Reason versus Tradition-Directed Inquiry: Mulla Sadra, Lonergan, MacIntyre, and Taylor.’ In *Loneragan Workshop*, vol. 21: “...and God’s Own Glory, in Part, Is You”: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 33-41.

‘These reflections were inspired by a student in Shiraz (Iran), objecting to my assertion that “there was no such thing as pure reason.” Did that mean we were just “fated to follow the traditions in which we were imbedded?” The context had been an extended reflection on ethics, and the role which I envisage the Persian philosophical theologian, Mulla Sadra, playing in restoring a creation-centered and eschatologically oriented ethics to contemporary Muslims.’

Byrne, Patrick H. and J. Michael Stebbins. ‘Ethics and Human Development: Embryonic Stem Cell Research and Altered Nuclear Transfer (ANT).’ In *Stem Cell Research and Regenerative Medicine: Proceedings of the Third International Colloquium of the International Association of Catholic Bioethicists (IACB)*. Ed. William F. Sullivan and John Heng (Toronto: International Association of Catholic Bioethicists, 2009) 49-72.

‘In our view, most of the arguments regarding the ethics of embryonic stem cell research suffer from the limitations of what we call a “descriptive” approach to understanding compared with we call an “explanatory” approach. We are following Bernard Lonergan’s way of making this distinction.... Lonergan ... insist[s] that issues regarding what is real must be decided on the basis of the fuller explanatory approach rather than the partial descriptive approach with its reductionist tendencies.’

Byrne, Patrick H. ‘What is *Our* Scale of Value Preference?’ In *Lonergan Workshop*, vol. 21: “...and God’s Own Glory, in Part, Is You”: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 43-64.

‘... the question, “What is *the* scale of value preference?” is really a compression of four questions: What is *a* scale of value preference? Is there one, single, “*the*” normative scale? If so, *which* one is the normative scale? And, out of all the other possible candidates, *why* is this one the special one? I am inclined to think that Lonergan has the right answer to the second and third of these questions—namely, both that there is a single, normative scale of value preferences, and that his formulation of that scale is the correct one, at least in its basics. But he did not offer us much help in answering why this is the correct normative scale. Nor ... does he offer much guidance ... for answering the first question—what after all is *a* scale of value preference? What sort of roles do scales of value preference play in *our* conscious activities?... In this paper I hope to open up some of the complex dimensions of these questions. Among other things, I hope to show how a single normative scale of value preference underlies and underpins the many individual, diverging variations and distortions of value preference.’

De Neeve, Eileen. ‘Lonergan’s Economic Ideas Today: Functional Distinctions in Spending, The Pure Cycle of Innovative Growth, the Good of Order, and the Baseball Diamond.’ *Lonergan Workshop*, vol. 21: “...and God’s Own Glory, in Part, Is You”: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 65-84.

‘After briefly considering why Lonergan was attracted to the study of economics early and late in adult life, this paper presents two central ideas of Lonergan’s economic thought: *the functional distinction in production and spending between investment and consumption*; and *the pure cycle of innovative growth*, or *Lonergan’s equilibrium theory of macroeconomic dynamics*. Because the economy is also embedded in society, the second part of the paper discusses two of Lonergan’s central ideas on social and cultural order and change: *the good of order*; and his normative notion of social and cultural dynamics, or *Cosmopolis*. Finally, in an appendix, the paper interprets the *Baseball Diamond*, Lonergan’s circuits of economic payments that illustrate his functional distinction and his dynamic equilibrium criterion.’

Doran, Robert M. ‘Preserving Lonergan’s Understanding of Thomist Metaphysics: A Proposal and an Example.’ In *Lonergan Workshop*, vol. 21: “...and God’s Own Glory, in Part, Is You”: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 85-101.

‘I am proposing that we will succeed in moving Lonergan’s project forward, in developing and

implementing his work, in direct proportion to the extent to which we make our own his reaching up to the mind of Aquinas and his appropriation of the rest of his intellectual and spiritual heritage. Surely one of the elements in his work that must be preserved as we move forward is his retrieval of the Thomist psychological analogy for the Trinitarian processions.... [I]n my view he provides a definitive clarification of what Aquinas was about in questions 27 to 43 of the *prima pars* of the *Summa theologiae*, and he was able to do that because he had already provided in *Verbum* the detailed presentation of Thomist cognitional theory that Aquinas himself never did formulate in a single work.' ... With this present paper ... I'd like to suggest we launch a mild campaign against any communal appropriation of Lonergan that would for all practical purposes simply replace theory with interiority rather than sublimate theory by interiority. The tendency to that kind of appropriation presents a real danger, perhaps the single greatest danger, to the effective history, the *Wirkungsgeschichte*, of Lonergan's work.'

Egan, Philip A. 'Lonergan's Early Short Papers and Devotional Works.' In *Lonergan Workshop*, vol. 21: "...and God's Own Glory, in Part, Is You": What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 103-25.

A review article of Lonergan's *Shorter Papers* (see LSN 28/4 [2007] 1). '...these papers are a reminder of the Tradition to which Lonergan all his life faithfully belonged, a Tradition which he massively helped to transform, and a Tradition which deserves to know him far better than it does. These early papers, then, act—to change the image—like an anchor to a ship. In any case, they have an interest of their own. They disclose something of the inner man, the *humanum*, the personality that grounded his intellectual quest and achievement.... [T]hey disclose the Source of his phenomenal creativity: namely, God's gift of his love in Jesus Christ by the power of the Holy Spirit. Without that Source, from which he drew every day in the sacramental life of the Church, a complete understanding of Lonergan's thought is not possible. In an era when many neglect this Source themselves, or, for one reason or another, overlook it, these early essays act as an abiding corrective.'

Hogan, Edward M. 'John Polkinghorne and Bernard Lonergan on the Scientific Status of Theology.' *Zygon* 44/3 (2009) 559-82.

'I contend that something like Bernard Lonergan's position on how the method of faith seeking understanding is related to the methods of the natural sciences is exactly the sort of thing that one should expect on the supposition of Polkinghorne's principle of accommodation, at least if the God who is the object of theological science is transcendent. The way in which the divine differs from all other objects ought to be disclosed or reflected in religious experience and theological method. Polkinghorne charts the course for an accommodated theology, but it seems to be Lonergan who is more intent on following it.'

Kidder, Paul. 'Robert Moses and the Common Good.' In *Lonergan Workshop*, vol. 21: "...and God's Own Glory, in Part, Is You": What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 125-42.

In her response to Patrick Byrne's essay 'Jane Jacobs and the Common Good,' which argued for an affinity between the thought of Jacobs and Lonergan, Jacobs '...appreciated the intent behind of his [Byrne's] use of the phrase, "the common good," [but] expressed the fear that the term, "the common good," is itself too abstract; for it was, in fact, the very kind of abstraction that was used [by builders of public works like Robert Moses] against activists like herself in the 1960s.'... 'To the extent that Jacob's syndromes are used as a stand-alone interpretive framework, I would like to see them used to say something fairly particular about certain kinds of human economic, social, and political activity. To the extent that we are seeking to express the most general framework for thinking about moral matters, I would prefer ... to see Jacobs's ethical ideas nested within Lonergan's theory of the human good.'

Lonergan Workshop, vol. 21: "...and God's Own Glory, in Part, Is You": What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009.

See listings under Bender, Bisson, Burrell, Byrne, de Neeve, Doran, Egan, Kidder, Luby, Maillet, Maloney, Mathews, McCarthy, Murray, Nilson, Oyler, St. Amour, Taddei Ferretti, Topley, Wandinger.

Luby, Robert. 'Upstream Medicine.' In *Loneragan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Loneragan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 145-78.

'A "higher viewpoint" is said to occur when there is a movement "from an understanding within one context to an understanding within a new and more comprehensive context that includes the prior understanding in a much richer and broader context." Modern medical science has achieved unparalleled success in treating acute diseases and crisis health situations. But when this same paradigm has been applied to chronic disease, the outcomes have been far more modest. The thesis herein argues that modern medicine needs to undergo a paradigm shift in order to arrive at a higher viewpoint capable of more successfully treating and preventing illnesses of all kinds, acute and chronic.' Near the end of the paper, the author quotes Loneragan: 'The healer is essentially a reformer. First and foremost he counts on what is *best* in man. But the materialist is condemned by his own principles to be no more than a manipulator.'

Maillet, Gregory. 'Breathing Back: Loneragan, Literary Creativity, and the Spirit of the Lord.' In *Loneragan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Loneragan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 179-92.

'As a literary scholar often concerned with the relationship between Christian conversion and the development of human culture, a central question for me has always been: what form might be taken by literature, and literary criticism, that is "thought out in Christ Jesus"; further, given that so much great literature is written far in the past, in what way does such art remain relevant "for the world that is now"? Certainly the numerous challenges of our time require, as Loneragan puts it, a "profound and far-reaching creativity," but how does literary art become not merely culturally constructed, but rather "catholic with the catholicity of the Spirit of the Lord"?'

Maloney, Colin. 'Faith and Loneragan.' In *Loneragan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Loneragan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 193-239.

'... I intend to do four things: first, a short biographical overview of Loneragan's personal growth in faith, secondly, the principal purpose of the paper, the historical development of his thought on faith, thirdly, a consideration of Avery Dulles's concerns, with Loneragan's teaching on faith in *Method* as outlined in Dulles's book, *The Assurance of Things Hoped For*, and finally, to highlight the key role faith has in Loneragan's social vision that is the horizon for all his writings.'

Mathews, William. 'The Idea of a University, Reductionism, and Loneragan on Emergence.' In *Loneragan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Loneragan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009.

'What follows should be interpreted as some point concerning a form of thought experiment. Pivoting around the idea of a university its goal will be to explore the implications of the different stances of reductionism and Loneragan's emergence based philosophy if they were enacted in a social institution such as a university. Different philosophies have different social implications and thinking through those implications in and through a thought experiment can both illuminate their possible potential as well as put them to the test.'

McCarthy, Michael. 'Conversion.' In *Loneragan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Loneragan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 263-75.

‘Lonergan’s notion of conversion is clearly influenced by Plato and Augustine. In *Insight* he focuses primarily on intellectual conversion, a radical shift in our understanding of knowing and being. In *Method in Theology*, he follows Augustine in requiring a threefold conversion, intellectual, moral and religious. He is also significantly influenced by phenomenology and existentialism. After his explicit turn to intentionality analysis, he recognizes the philosophical importance of horizon and insists on the radical difference between the horizon of the converted and unconverted subject. Although ontologically they both live within the comprehensive universe of being, phenomenologically, they live in different worlds with different centers of allegiance and concern.’

Meynell, Hugo. ‘Taking A(nother) Look at Lonergan’s Method.’ *New Blackfriars* 90, Issue 1028 (July 2009) 474-500.

‘Those, including Dr. [Nicholas] Lash... who mounted the symposium on *Method in Theology* at Maynooth in the mid-1970s, considered that the book was far too important to be ignored. On the other hand, they knew that it would receive a great deal of adulatory attention from those disciples of the master who appeared incapable of doing more than uncritically re-stating Lonergan’s position in Lonergan’s categories. ... It was felt that there was room for a collection of essays which did Lonergan the honour of attempting critically to come to grips with some issues he had raised in *Method*.’ A useful discussion and response to some of the trenchant criticisms and dismissals of Lonergan’s thought in the recently issued *Looking at Lonergan’s Method*. (See LSN 29/2 [2008] 2.)

Miller, Jerome A. ‘Wound Made Fountain: Toward a Theology of Redemption,’ *Theological Studies* 70:3 (Sept 09), 525-54.

Draws in large part on Lonergan’s functional specialties and his ‘Law of the Cross.’

Murray, Elizabeth A. ‘The Second Moment of Intellectual Conversion.’ In *Lonergan Workshop*, vol. 21: ‘“...and God’s Own Glory, in Part, Is You”’: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 277-94.

‘In order to ascend to the peak of rationally self-conscious appropriation of one’s own rational self-consciousness, it is necessary to perform two dialectical transitions: the first is the move from empiricism to idealism; the second is the move from idealism to critical realism. ... [I]ntellectual conversion is not a singular event in two senses. First, intellectual conversion has two moments, the moment of withdrawal to immanence and the moment of transcendence to objectivity. And secondly, intellectual conversion is not a final achievement. The horizon of critical realism must be gained and regained through rationally self-conscious and free commitment. To maintain, secure, and develop this horizon, the critical realist welcomes and relies upon collaboration within a community.’

Nilson, Jon. ‘Beyond Moral Suasion: Reading Method in Theology in “Racist America.”’ In *Lonergan Workshop*, vol. 21: ‘“...and God’s Own Glory, in Part, Is You”’: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 295-301.

‘...if theology is not so much a “field” with different portions assigned to different laborers, but a process of mediation “between a cultural matrix and the significance and role of religion in that matrix,” then the eighth functional specialization, *Communications*, takes center stage, “for it is in this final stage that theological reflection bears fruit...” and without this stage, the work of the first seven stages are “in vain.” Now this vision of theology has at least three major implications. First, it demands that theologians give painstaking attention to the dynamics of the cultural matrix within which they work.... Second, this study will demand that we theologians abandon the myth of neutrality. The more we develop an empirically based grasp of this cultural matrix that is the United States, the less defensible will any so-called “neutral” posture become.... Third, it becomes incumbent upon every theologian to be able to explain how and why her or his work contributes to the mediation between *this* U.S. racist matrix and the significance and role of the good news of Jesus Christ in this matrix.’

Orji, Cyril, 'Lonergan and Pannenberg's Methodologies: A Critical Examination,' *Theological Studies* 70:3 (Sept 09), 555-576.

Orji, Cyril, 'Incarnation, Self-Transcendence, and the Challenge of Interreligious Dialogue,' *AFER* 50 (2008).

Oyler, David. 'Potency and Structure.' In *Lonergan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 303-12.

'The remote context for this discussion is Lonergan's chapter 8 on things in *Insight* and his account of development in chapter 15. The proximate context is the development of a model of creative human performance. Embodied intelligence requires a potency for form. This essay explores the openness of structure with a view towards further explication of the potency afforded by, for example, free images, language (and signs in general), as difference, and consciousness as an unmediated immediacy, all of which are biologically conditioned and instrumental to human knowing.'

Rojka, Lubos. 'Personal Integrity and Bernard Lonergan's General Transcendental Knowledge.' *Gregorianum* 90/2 (2009) 317-34.

'Development is through specialization and integration. Lonergan's philosophy of God has two stages. The first Lonergan emphasizes philosophy theology (the concept and the argument for the existence of God) and the second, philosophy of religion (religious experience, conversion, cultural traditions). The philosophical theology of *Insight* is unfinished. Several authors tried to elaborate further Lonergan's conception, some of them unsuccessfully. Nevertheless, several important features of his philosophical theology emerge: the value of the argument for a culture, the crucial role of the pure desire to know in giving meaning to his concept of God, the epistemological requirement of the search for a complete explanation of reality, and the refusal of any obscurantism (inexplicable facts).

St. Amour, Paul. 'On the Causality of Extrinsic Causality in Proofs for the Existence of God.' In *Lonergan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 313-47.

'The core of Lonergan's own argument for the existence of God is found in section 10 of chapter 19 of *Insight*: "If the real is completely intelligible, God exists. But the real is completely intelligible. Therefore, God exists." I would like to focus in this particular paper however, not directly on that proof, but rather upon the prior philosophical issue that Lonergan was attempting [to] work through in section 8 of chapter 19. Lonergan acknowledged that the hypothetical premise of his main argument "If the real is completely intelligible, God exists" was at root "a variant on the appeal to causality." He was well aware that in the modern philosophical context, the appeal to causality, especially insofar as it involves any transcendent application, has been rendered theoretically problematic.... At issue in that section is the normativity of our human exigence for complete intelligibility, the range of applicability of causal reasoning, the ultimate interpretation of contingency, and the validity of any and all causal arguments for the existence of God...'

Taddei Ferretti, Cloe. 'Leaving Self-Centeredness: Lonergan and Cognitive Science on Art.' In *Lonergan Workshop*, vol. 21: "'...and God's Own Glory, in Part, Is You": What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?' Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 349-67.

'Lonergan wrote ... "that [i]n Christ Jesus ... [t]he fount of our living is ... love of an end that overflows." This overflowing, flowing over brim, bounds, limits, is ascribed primarily to God, who (from love of the infinite) loved "even the finite"; it is ascribed to Christ, who (from the vision of God) loved "us"; and it is ascribed to those in Christ, who, participating in the love of Christ, (from the love of God *super omnia*) "can love their neighbours as themselves." All that overflowing is my starting point, but I will consider in

particular the overflowing when it is referred to human interpersonal behavior, that is to the love of neighbours as oneself, and therefore I will call this particular type of overflowing as the “leaving self-centerdness.’

Topley, Raymond. ‘Meeting Lonergan’s Challenge to Educators.’ In *Lonergan Workshop*, vol. 21: ‘“...and God’s Own Glory, in Part, Is You”’: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 369-81.

‘At the heart of education is the question of knowing along with the translation of that knowing into appropriate action. The art and science of education intends that development of the human subject as a knowing and acting being. Little wonder then that it is Lonergan’s theory on cognition and the related levels of consciousness that holds out most promise for those working in the classroom and lecture hall..., an “ironing out” of what Lonergan has to offer in this area... [A]rising out of Lonergan’s own invitation to partnership, the “ironing out of things” is a legitimate and necessary part of his legacy. Secondly, the educational proposal offered here [in this paper] is a workable and worthwhile attempt as such “ironing out.” Thirdly, without ongoing commitment to making Lonergan practical, the Lonergan Enterprise itself risks becoming just another unfinished symphony! ... [S]uch a response is in need of emphasis today.’

Wandinger, Nikolaus. ‘Implicit Theology, Authentic Subjectivity, and Karl Rahner’s “Anonymous Christian.”’ In *Lonergan Workshop*, vol. 21: ‘“...and God’s Own Glory, in Part, Is You”’: *What Aspect of the Lonergan Legacy Needs To Be Stressed Right Now?*’ Ed. Fred Lawrence. Boston, MA: Boston College, 2009, 383-99.

‘First, I want to give you a brief introduction to what is meant by *implicit theology*; already here I will try to find some common ground with Lonergan. Second, I would like to connect this idea to Karl Rahner’s theologoumenon of the anonymous Christian. And thirdly I will aspire to relate those two to Lonergan’s notion of authenticity and the three kinds of conversion he analyzes; from here I can express why I think that Lonergan’s insistence on objectivity being reached only through authentic subjectivity is so important for our day.’

Webb, Eugene. ‘Jean Piaget and Bernard Lonergan.’ In *Worldview and Mind: Religious Thought and Psychological Development*. Columbia, Missouri: University of Missouri Press, 2009, 23-38.

‘A comparison between Piaget and Lonergan is especially germane to the present study, since not only was Lonergan influenced by Piaget ... but their respective lines of inquiry also converged in significant ways.’ See the index for numerous other references to Lonergan.

Reviews

Benton, John. *Shaping the Future of Language Studies*. South Brookfield, NS: Axial Publishing, 2008. 175 pp. \$30 (See Publications, above)

Henman, Robert. <http://www.roberthenman.com/book-reviews.aspx>

Quinn, Terence J. <http://www.roberthenman.com/book-reviews.aspx>

Guglielmi, Giuseppe. *La sfida di dirigere se stessi. Soggetto esistenziale e teologia fondatale in Bernard Lonergan*, Il Pozzo di Giacobbe, Trapani 2008 (See LSN 2008 29/1 and previously listed as a dissertation 2007 28/1, p. 6).

V. Danna, «Fondazione e Teologia», *Rassegna di Teologia* 50 (2009) 511-522.

Liddy, Richard M. *Startling Strangeness: Reading Lonergan’s Insight*. (See LSN 27/4 [2007] 3.)

Beards, Andrew. *New Blackfriars* 90/1029 (2009) 622-23.

McCann, Catherine, *New Paths toward the Sacred* (New York: Paulist, 2008)

Faricy, Robert. *Theological Studies* 50 (2009) 726-27.

Orji, Cyril. *Ethics and Religious Conflict in Africa: An Analysis of Bias, Decline and Conversion Based on the Works of Bernard Lonergan*. (See LSN 30/1 [2009] 2.)

Fitzpatrick, Joseph. *New Blackfriars* 90/(1028)

Dissertations & Theses

Little, John David. *Lonergan's Intentionality Analysis and the Foundations of Organization and Governance: A Response to Ghoshal*. Thesis for the degree of Doctor of Philosophy, National School of Theology, Faculty of Philosophy and Theology, Australian Catholic University, Fitzroy, Victoria, Australia, 2009. Supervisor: Anthony Kelly. The complete dissertation may be viewed at <http://dlibrary.acu.edu.au/digitaltheses/public/adt-acuvp210.18082009/index.html>.

The author explores the nature of organization and governance by applying a method of intentionality analysis as elaborated by Bernard Lonergan. While intentionality analysis has not been a major theme in the management literature, the late Sumantra Ghoshal drew attention to the consequences of neglecting the dimension of intentionality in business education and management theory (e.g., unethical practices, the collapse of corporations such as Enron). Rising to Ghoshal's challenge, this thesis proposes a model relevant to all managerial tasks, clarifies a number of intricate epistemological questions, and emphasizes the vital role of self-knowledge and self-possession. The author draws on exercises previously used in his involvement in executive workshops. Contrasts are drawn to management theories on learning and strategy as found in the writings of Belbin, Janis, Kegan, Revans, Argyris, Nonaka, Takeuchi, Senge, Mintzberg, Ansoff, Lewis and Jaques. The project concludes with a discussion of the pedagogical challenges involved in presenting such material to managers, with reference to some contemporary developments in business education. --from the Abstract.

McInerney, Patrick J. *Modelling the Method: A Lonergan Approach to Christian Responsibility in Interreligious Relations*. Thesis for the degree of Doctor of Philosophy, School of Theology, Faculty of Arts and Sciences, Australian Catholic University, Fitzroy, Victoria, Australia, 2009. Supervisors: Anthony Kelly and Gerard Hall.

'My thesis is a practical contribution towards interreligious relations. Religious plurality is a major challenge facing church and society at the beginning of the third millennium. In Chapter One I set the context of developments and crises in the twentieth century, and propose that Bernard Lonergan's theological method provides a way to engage the complex issues involved in interreligious relations... Lonergan's approach is firmly and securely rooted and yet is open to the concrete reality of the religious other. In Chapter Two I summarize and refine elements of Lonergan's analysis of the dynamics of consciousness and propose that they form a "common ground" on which believers from different religions might meet. I extend that to the construction and mediation of meaning in Chapter Three, and to religious meaning in Chapter Four. In particular, I use these dynamics to distinguish between "spirituality" and "religion." I conclude that spirituality forms the "common horizon" in which believers from different religions might meet. In Chapter Five I show how these same dynamics underlie the structural relations between different religions, the personal relations built by dialogue between believers from different religions, and a theology of religious plurality. In Chapter Six I show how familiarity with these dynamics enlightens our understanding of selected core themes in Christian theology... In Chapter Seven I show how Christian revelation sheds light on the dynamics of human consciousness... I conclude that Christians have a particular responsibility in interreligious relations, and sketch some preliminary indications of that responsibility.' --from the Abstract.

Van Heerden, Michael Johann. *Two Perspectives on Verbum: Lonergan's Transcendental Thomist Perspective and Gadamer's Hermeneutical View*. Thesis for the degree of Licentiate (M.A. in Philosophy), Katholieke Universiteit Leuven: Hoger Instituut voor Wijsbegeerte, 1995. Promoter: Prof. Dr. Carlos Steel.

'Our first perspective on Aquinas' verbum, that of Lonergan... Lonergan...seeks to defend the existence of

both direct and reflective insights in the dynamics of Aquinas' *verbum*, as well as the very nature of affirming implicit in all knowledge... Our second perspective... is that of Gadamer. Our intention in including this perspective is to show a contemporary discussion of the social nature of knowledge. We will agree with Gadamer's contentions that all knowing is essentially immersed in social history and that language and thought are in a process of mutual expansion.'

Publications

Loneragan, Bernard. 'Guarigione e creatività nella storia.' In *Il Teologo e L'Economia:L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 197-208.

Italian translation, with an introduction by N. Spaccapelo and M. Tomasi, of Lonergan's article, 'Healing and Creating in History.'

Loneragan, Bernard. 'Lettera inedita del P. Bernard Lonergan al Card. F. Seper, 28 febbraio 1974.' In *Il Teologo e L'Economia:L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 223.

Covering letter in English for 'an interim report concerning the fourth subsection on Moral Theology and the Human Sciences.'

Loneragan, Bernard. 'Teologia morale e le scieze umane.' In *Il Teologo e L'Economia:L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 209-21.

Italian translation of Lonergan's article, 'Moral Theology and the Human Sciences.'

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Beards, Andrew. 'Method in Saint Thomas.' *The Lonergan Review* 1/1 (2009) 164-84.

'Towards the end of 'The Future of Thomism' Lonergan puts forward five points which summarize his conclusions as to what a renewed and transformed Thomism should look like – a Thomism which can truly become a dynamic force exerting its influence on the theological, philosophical and cultural debates of our times ... In what follows I wish to discuss the five points ... Such a discussion will, I hope, throw light on our topic of the relationship between Aquinas' method and that of Lonergan in such a manner as to indicate the kind of sublation, and not negation, of Aquinas' achievement that goes forward in the context of Lonergan's transcendental method ... Lonergan, in making explicit elements that were implicit in St. Thomas' writing, discovers resources in Aquinas which enable us to overcome [the] limits [of Thomism], be they of St. Thomas himself or of his followers.'

Beer, Peter. *An Introduction to Bernard Lonergan*. Glen Waverley, Victoria, Australia: Sid Harta Publishers, 2009.

'Lonergan has unearthed a dynamic, conscious framework for creativity, a method that grounds all investigation that is intelligent and critical. It is a resource that is transcendental in that it is the concrete and dynamic unfolding of human attentiveness, intelligence, reasonableness and responsibility, and this unfolding occurs whenever one uses one's mind in an appropriate fashion. This book aims to help form a basis for inquiry into Lonergan's achievement in his new approach to the great philosophical questions: what do I do when I know something? (cognitional theory), why is doing that knowing? (epistemology) and what do I know when I do that? (metaphysics) ... This method, for investigators too, is new in its finding eight tasks that are distinct and separable stages in the single process from data to results and can be adapted to any subject in which investigations are responding to past history and are to influence future history.' The author adopts a distinctively novel approach in taking the twists and turns in the plot of Alfred Hitchcock's film, *Dial M for Murder*, as a vehicle for exemplifying features of Lonergan's cognitional theory, epistemology and metaphysics.

Byrne, Patrick H. 'Which Scale of Value Preference? Lonergan, Scheler, Von Hildebrand, and Doran.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 19-49.

'... I attempt to work out an explanation of Lonergan's scale of value preference. I begin with a review of the pioneering work on this problem by Robert Doran, SJ ... I then survey the discussions of scales of

values by Max Scheler and Dietrich von Hildebrand... Lonergan diverged in significant ways from both these version of the scale ... Exploring these differences will enable us both to flesh out Lonergan's scale and to deepen the rationale. Finally, I suggest some sources in Lonergan's work that addresses difficulties in the work of Scheler and von Hildebrand and show how these sources contribute to an explanation for Lonergan's departure from their accounts.'

Cirotto, Carlo. 'Method: Chance and Probability.' *The Lonergan Review* 1/1 (2009) 118-30.

'Statistical heuristic structure owes its interest to the fact that it can extend its authority to realities and situations on the borderline between full classical intelligibility and the complete lack of intelligibility in events that appear to be entirely random. It is in fact only statistics that allows us to identify the 'empirical residue' and separate the aspects that are intelligible in terms of probability from the entirely random and un-intelligible. The relationship between chance and probability constitutes the theme of the present work. I will try as far as possible to identify its meaning with particular reference to aspects and problems of biological evolution. In this I will use Lonergan's epistemology, which is in complete harmony with mathematical and empirical research.'

Coelho, Ivo. 'A New Relationship between Philosophy and Theology.' *Jnanodaya: Journal of Philosophy* 16 (2009) 19-38.

Corradini, Matteo. 'Method in Art.' *The Lonergan Review* 1/1 (2009) 140-48.

'... Lonergan considers art as a form of freedom of the mind. Indeed, Lonergan considers art as the expression of freedom par excellence and he underlines the importance of this subject. He does not give in to the temptation of considering art as purely material realization ... but he is inspired in his reflections on art by a definition of Susanne Langer, from her book *Feeling and Form*. According to Langer, art is 'the objectification of a purely experiential pattern.' This definition of art is actually Lonergan's paraphrase of Langer's thought since it cannot be found verbatim in Langer's book. Let us analyze these words to explain the role of method in art.' The article ends on a critical note by suggesting that 'Lonergan seems to ignore an important and revolutionary movement which from the 1950s changed completely the international awareness of artistic productions.'

Cummings McLean, Dorothy. 'Be Attentive To the World Around You.' *The Catholic Register*, Toronto. Week of September 20 (2009) 25.

Brief newspaper article on Lonergan.

Curnow, Rohan M. 'Robert Doran's Theology of History and the Liberation of the Poor.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 51-69.

In light of the recent statement made by the Superior General of the Society of Jesus, Fr. Adolfo Nicolás, SJ, that the 'courageous and creative' work of liberation theology needs more time to mature, the author explores in this article 'how – if at all – Doran's work might assist liberation theologians,' and if at all, whether his ideas [can] help exactly where engagement with Marxism proved problematic in liberation theology?' The author seeks 'to present and outline of how Doran's work can be useful in developing a comprehensive understanding of the doctrine of the preferential option for the poor.'

Dadosky, John D. (Editor). *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Milwaukee, Wisconsin: Marquette University Press, 2009.

A Festschrift honoring Robert M. Doran SJ, in his seventieth year. For the articles included in the volume, see listings under 'Byrne,' 'Curnow,' 'Dadosky,' 'Dias,' 'Flanagan,' 'Hefling,' 'Hughson,' 'Jacobs-Vandegeer,' 'LaChance,' 'Lauzon,' 'Lawrence,' 'Marsh,' 'McNichols,' 'McShane,' 'Melchin,' 'Mongeau,' 'Monsour,' 'Morelli,' 'Murray,' 'Ormerod,' 'Shute,' and 'Whelan.' The volume also includes a bibliography of Doran's publications.

Dadosky, John D. 'Introduction.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 9-13.

'In terms of Doran's intellectual career, it is possible to identify three major movements: 1) the appropriation of Lonergan's thought to depth psychology, 2) the attempt to integrate history into theology and 3) the attempt to begin a collaborative comprehensive systematic theology for our time.' A bibliography of Doran's publication appears on pp. 14-18.

Dadosky, John D. 'Midwiving the Fourth Stage of Meaning: Lonergan and Doran.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 71-92.

'In the summer of 2008 I presented a paper entitled 'Is there a Fourth Stage of Meaning?' at the Lonergan Workshop in Boston. I received surprisingly positive feedback from several respected experts in Lonergan's thought. Moreover, I did not realize it at the time, but the fruits of what I was proposing in identifying a fourth stage pertained, as I was only to later discover, to the themes Doran identified: community, dialogue, mediation, and plurality. In this paper I would like to reframe and summarize the argument for a fourth stage of meaning in light of the themes that Doran suggested. I believe in that intuiting these five elements, he was unwittingly anticipating an explication of a fourth stage of meaning.'

Dadosky, John D. 'Philosophy for a Theology of Beauty.' *Philosophy and Theology* 19/1-2 (2007; published 2009) 7-34.

'This paper takes the work of Hans Urs Von Balthasar as a starting point and context for a philosophical recovery of beauty. Balthasar labored to recover a theological aesthetics within contemporary theology. However, his suspicion of modern philosophy with its turn to the subject left him unable to articulate the proper philosophical foundations for a modern recovery of beauty. He acclaimed the achievement of Aquinas but did not move beyond him. Therefore, the paper presents an argument for a transposed philosophy of Aquinas through the thought of Bernard Lonergan. [This transposed philosophy is] [o]ne that can properly ground a theological aesthetics because it reckons with the philosophers of doubt, and [it] allows for the incorporation of other cultural notions of beauty that Balthasar admits are lacking in his own aesthetics.'

Danna, Valter. 'Method in Philosophy.' *The Lonergan Review* 1/1 (2009) 64-86.

'On the basis of his lucid and detailed analyses, Lonergan felt it necessary to make a radical transposition from classic Thomism (especially in its neo-scholastic formulation) to a new form of philosophical and theological thought adequate for our day. Consequently, Lonergan proposed five famous 'transposition' [for these, see in the article, pp. 84-85] from classical to contemporary culture. These manifested his research program and his eagerness to dialogue with the complexity of contemporary culture. It was the realization of these transpositions that led the Canadian philosopher to work out his transcendental method. I will try here to write about my subject in rather informal language ...'

Dias, Darren. 'The Emergence of a Systematics of Religious Diversity: Contributions from Robert M. Doran.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 93-111.

'Religious diversity, the simultaneous presence of multiple religions, has become a topic of sustained and serious reflection in recent years in theological circles, in the wider academy, and in the pluralistic societies in which we live. The task of constructing a systematic theology that includes from its inception, and at least heuristically or anticipatorily, a consideration of the world's religions and their relationships is one of the most pressing issues facing theology today. Robert Doran's proposal for a unified field

structure offers systematic theology a mechanism to appropriate, organize, and direct the emerging meanings and significance of religious diversity into the life and history of the church.'

Doran, Robert M. 'Constructing a New Catholic Systematics: A Report and an Invitation.' *Philosophy and Theology* 19/1-2 (2007, published 2009) 35-55.

'The paper shares the principal emphases to date in an attempt to begin a contemporary systematic theology and invites the collaboration of others in the development of that theology. Lonergan's understanding of systematics as the imperfect and analogical understanding of the mysteries of faith is adopted from the outset, but so is his insistence (1) that a contemporary systematic theology must be grounded in interiorly and religiously differentiated consciousness and (2) that such a theology will be a theology of history. The dogmatic-theological context of such a development is found in a hypothesis that links the four relations in the Trinity to four distinct created supernatural participations and imitations. A brief outline of the author's work on the theology of history is presented, and then central elements in the 'four-point hypothesis' are discussed, especially the relation between sanctifying grace and charity. The paper concludes with a suggestion regarding the theological importance of the mimetic theory of René Girard.' This was the Doerr lecture for 2007.

Finamore, Rosanna. 'The Centrality of Consciousness.' *The Lonergan Review* 1/1 (2009) 44-63.

'In Lonergan consciousness is the central nucleus of his general transcendental method. ... His speculative and methodological edifice was built thanks to the particular attention that he paid to the peculiar qualities defining the human being, especially investigated as subject. Better[,] Lonergan was interested in 'the subject as subject'; he aimed at precisely determining what is constitutive of the human person as such. We will draw on some of Lonergan's works for reference that can help us to appreciate the centrality of consciousness in his transcendental method, above all selecting those points that can contribute to discovering its formative value.'

Flanagan, Joseph. 'Lonergan's Philosophy of Art: From *Verbum* to *Topics in Education*.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 113-44.

'... I will begin this paper by examining the *Verbum* articles where Lonergan lays the groundwork for his later work. In the second section, I will examine Insight and analyze from Insight Lonergan's notion of 'patterns of experience' which sets the context for his first explicit treatment of art. In the third section, I will examine the major development that emerged in Lonergan's thinking during his research into phenomenology and existentialism ... Finally, in the fourth section we shall see how this background of the earlier writings set the context of Lonergan's philosophy of art.'

Gallagher, Michael Paul. 'The Peak of Freedom: Bernard Lonergan for Today.' *Spirituality* 15, No. 86 (Sept-Oct. 2009) 315-19.

'... the Canadian Bernard Lonergan was born and died in the same year as Rahner, but he is not a household name in the same way. Yet he is considered by some among the real giants of twentieth[-]century theology. He was accurately aware of a cultural crisis affecting truth and justice and devoted himself to rethinking the foundations of philosophy and theology. In fact he proposed the experience of religious conversion to love as a new existential foundation for theology. In this light these pages imagine what Lonergan might say to us today.'

Guasti, Lucio. 'Method and the Curriculum.' *The Lonergan Review* 1/1 (2009) 11-29.

In the light of Lonergan's thought, the paper discusses three questions which education needs to address at the present time. 'The first is concerned with a specific philosophy of education; the second with the historical period in which the education takes place; the third with the problem of method.'

Guistiniani, Pasquale. 'Method: A Few Critical Issues.' *The Lonergan Review* 1/1 (2009) 200-20.

‘... seen as a means to an end, the GEM seeks precisely to activate the universal human structure capable of linking the speculative reflection of every human being ... with historical events which are always variable and contextual ... If applied to theological research, this method, the ownership of which must be personal, will also help the theologian in *actu exercitio* to correlate speculative theology with historical theology.’ In the course of discussing Lonergan’s proposal, the author considers, among others, the objection that this ‘theory,’ namely, ‘that the ultimate criterion of theological truth is, in the last resort, dependent on the intelligent and rational human subject,’ appears not only ‘generalist’ but also ‘almost entirely divorced from the necessary reference to the person of Christ.’ Spaccapelo’s response to this objection is mentioned, and then there follows a careful discussion of the precise implications of Lonergan’s ‘methodological platform.’

Haughey, John. *Where is Knowing Going? The Horizons of the Knowing Subject*. Washington: Georgetown University, 2009. Pp xvii+173. \$34.95

Largely based on Lonergan’s work, with special references to the spirituality of the knowing subject.

Hefling, Charles. ‘Lonergan’s *Cur Deus Homo*: Revisiting The ‘Law of the Cross.’’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 145-66.

‘There is a case to be made ... that Lonergan’s appropriation of the theorem of the supernatural makes it possible for him to outline ... an intelligible account of Christ’s person and work that ‘sublates’ the accounts given by Anselm and Abelard ... [and] includes, in a more synthetic fashion, Thomas Aquinas’s views on Christ’s work in particular ... It was Lonergan’s aspiration, as Frederick Crowe has observed, to find an articulate ... a single explanation capable of grounding all the traditional images and theories ... I agree that this is the direction in which Lonergan’s thought was moving. Crowe, however, seems inclined to judge that the Law of the Cross in *The Incarnate Word* represents Lonergan’s solution to the problem of integrating in a ‘total view’ the various components of Christ’s work. I would say that he found a comprehensive viewpoint, not in the Law of the Cross *per se*, but in the answer his *Redemption* book gives to the question ‘Why a God-man?’ ’

Hughson, Thomas. ‘From a Systematics of History to Communications: Transition, Difference, Options.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 167-89.

‘I will ask how Doran’s theological theory of history affects other functional specialties besides systematic. I will address *communications* in particular ... A modification in the application of the seventh functional specialty cannot help but affect the successor specialty that at once depends on and crowns not only systematic but the whole task of theology. I hazard the view that it is not too soon to ask how Doran’s modification of Lonergan’s systematic leads into adjustments in receiving and applying Lonergan’s functional specialty of communication. Change initiates consequences. Hence, what consequences occur for communications following from the proposed changes in systematic?’

Jacobs-Vandegeer, Christiaan. ‘The Hermeneutics of Interiority: Transpositions in the Third Stage of Meaning.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 191-215.

‘Does the task of transposition start with modern developments? Or does it begin with older achievements? The understanding of ‘transposition’ I propose ... accounts for why methodical theology does not fix a strict starting point for transpositions. My proposal approaches transposition as a performance and thus allows us to explain what a methodical theologian such as Doran does when he incorporates theoretical insights into his methodically oriented work in systematic theology ... Whereas Doran often begins with theoretical rather than methodical categories in his transpositions, I suggest that his approach conforms to the norms of methodical theology. Still, there are places in Lonergan’s texts

which seem to prescribe the opposite procedure of ‘starting’ with intentionality analysis rather than with theory. Does Doran’s approach contradict Lonergan’s direction for the task? I do not think so ... I argue that Lonergan emphasizes intentionality analysis as to underscore the need to discover the conscious intention that controls the use of a valid metaphysical term. Such emphasis does not translate into a rigid procedure for transposing theologies of theory. Rather, it highlights the richness that a methodical context adds to theology, a richness that retains all that was had before and adds to it enormously.’

LaChance, Paul Joseph. ‘Value, Active Meaning, and the Method of Praxis: Sounding in Lonergan’s Thought.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 217-41.

‘I will explore Lonergan’s understanding of value in terms of what he calls active meaning ... This paper will simply trace elements of Lonergan’s thought from his earliest writings to his clearest statements on value as active meaning. Lonergan believed that as theologians rise to the level of their time, the emphasis in their work ‘will shift from the levels of experiencing, understanding, and judging, to the level of deliberating, evaluating, deciding, loving.’ ... In this paper, I will first provide a short description of Lonergan’s fullest statements on the topic in *Method in Theology* and then bring forth some data in aid of an explanation of the development of Lonergan’s thought on constitutive meaning, specifically its differentiation from effective meaning. The emergence of active meaning belongs to the development of Lonergan’s own ideas on a philosophy of action.’

Lakeland, Paul. *Church: Living Communion*. Collegeville, MN: Liturgical Press, 2009.

‘While paying close attention to the classical ‘marks of the Church,’ Lakeland’s focus is on what we can learn about the nature of the Church as living communion by examining the values and practices of ordinary believers. Following the advice of Bernard Lonergan, Lakeland adopts a resolutely inductive approach to ecclesial reflection. He explores ten questions that the Church must address, both those that affect the internal workings of the faith community and those that have to do with its relationships to other groups, religious and secular. Finally, he offers a constructive proposal for a contextual ecclesiology of the U.S. Catholic Church that utilizes the images of hospice, pilgrim, immigrant, and pioneer.’ (From the publisher’s blurb.) In the last chapter, ‘An Inductive Theology’) the author draws upon Lonergan’s ‘transcendental precepts,’ understood as: ‘Be attentive, or read the signs of the times’; ‘Be intelligent, or practical discernment’; ‘Be reasonable: ecclesiological models and the American experience’; ‘Be loving ... and if necessary change.’

Lauzon, Greg. ‘Emerging Probabilities and the Operators of Musical Evolution.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 243-55.

‘There is a dynamism that pushes music forward ... [and] [t]here are numerous operators in the evolution of music. I have chosen four as being most relevant to this paper: 1) new technology, 2) development of new playing methods, 3) a radical combination of seemingly unrelated musical styles, and 4) the role of the audience ... I chose to focus on these four because they seem most relevant to what I would like to contribute to music at this time through the development of new instrument designs and playing methods: Polyrhythmic Knob Twiddling, 2) the Spring Dulcimer, and 3) the Tabludu Kit.’

Lawrence, Frederick G. ‘Introduzione al pensiero di B.J.F. Lonergan.’ In *Il Teologo e L’Economia: L’orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 89-136.

Italian translation of ‘Editors’ Introduction’ for *Macroeconomic Dynamics: An Essay in Circulation Analysis*, vol. 15 in *Collected Works of Bernard Lonergan*.

Lawrence, Frederick G. 'The Problematic of Christian Self-Understanding and Theology: Today's Challenge to the Theological Community.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 257-310.

'The idea for my paper comes from ... [Robert Doran's] ... ideas on the integration of Balthasar's theology into a Lonergan-inspired systematic and on the possibility of a permanently valid component of elemental meaning within systematic theology. The fertile ideas probing the integration of feelings into systematic theology proper gave me the impetus to start thinking about a closer general relationship among Christian self-understanding, spirituality, and the kind of intelligibility sought by systematic theology.' Against this background, this wide-ranging paper includes discussions on German Idealism, Schleiermacher, Dilthey, Bultmann, Heidegger, Gadamer, the role of theology in self-understanding and Christian living, the role of spirituality, systematic intelligibility and Lonergan's notion of *convenientia* (especially as studied by Massimiliano Marianelli) in Christian self-understanding, the notion of *convenientia* in Schwager's theology, and, finally, how friendship 'is the central factor in both the human good and in salvation.'

Liddy, Richard M. 'Method and Intellectual Conversion.' *The Lonergan Review* 1/1 (2009) 87-103.

'In this article I would like to emphasize the fact that ... a process of self-appropriation has the character of a 'conversion.' It is a dimension of that basic human process of coming out of the darkness into the light ... [I]ntellectual conversion is a basic break from a naïve view of oneself and of reality. It is the transition to understanding oneself as a source of meaning and knowledge as attained by the intellectual acts of understanding and true judgment. In this article we will 1) give a general description of intellectual conversion; 2) give an example in the life of Saint Augustine; 3) show its relevance to understanding modern science; 4) show its connection to understanding belief and human dignity; and 5) conclude with some comments on facilitating intellectual conversion in our day.'

Liddy, Richard M. 'Method in History.' *The Lonergan Review* 1/1 (2009) 149-63.

'... there is a process from historical experience to historical knowledge by way of the critical history that has arisen during the last several centuries. The notion of 'method in history,' therefore emerges as we reflect on various kinds of history. We will begin our reflections, then, by first reflecting on the notion of method; secondly, on the notion of method in history; and finally on the various notions of 'history' among historians. Our conclusion will be that there are various operative notions of history among historians, that is, various historical methods they employ, not all of them adequate to the subject they undertake to study.'

Liddy, Richard M. 'Preface.' *The Lonergan Review* 1/1 (2009) 5-10.

'These papers constituting the first volume of *The Lonergan Review* are the product of a number of seminars on Lonergan's thought held at the *Università del Sacro Cuore* at Piacenza, Italy. These seminars, under the direction of Professor Lucio Guasti, aim at highlighting the general empirical method at the basis of the various methods in the curriculum.'

Maloney, Raymond, S.J. 'The Freedom of Christ in the Later Lonergan.' *Theological Studies* 70/4 801-821.

The author traces how Lonergan's shift from faculty psychology to intentionality analysis affected his view of Christ's freedom by widening his perspective to include feelings, values, intersubjectivity, community, and being in love as they affect the historicity of the fulfillment of human living in Christ. This article complements the author's earlier work, 'The Freedom of Christ in the Early Lonergan' *LSN* 30/1 (March 09).

Marsh, James L. 'Self-Appropriation as a Way of Life.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 311-29.

‘... the question I would like to address ... is this: What is the relationship of self-appropriation to the rest of human life? Does it make sense to talk about a back-and-forth reciprocal movement between ordinary life and philosophical life? In addition to seeing self-appropriation as a basis of and core of philosophy and theology as professional vocations, do we not also have to see it as a way of life, as a modern version of the examined life? ... What I come up with ... is that we can discover a general or universal relationship of self-appropriation to daily life as a whole and at least four different sub-levels or aspects: self-appropriation and non-professional intellectual life, aesthetic life or aesthetic conversion, ethical-political praxis, and the religiously converted subject in the world and the Church. I will treat each of these issues in turn and then in my conclusion reflect on the relationship between and among these levels and aspects.’

McShane, Philip. ‘The Fourth Stage of Meaning: Essay 44 of the Series Field Nocturnes Cantower.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 331-43.

‘First, I consider Dadosky’s question and answer. Then I turn to some of my own previous reflections. Third, I pay attention to the sequencing of stages of meaning. Fourth, I pause over a parallel with the successful elementary science of physics, a paralleling that can aid us in coming to grips with future meanings. In the fifth place, I identify a central contemporary challenge.’

Melchin, Kenneth R. ‘Lonergan, Girard, and Conflict.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 345-51.

‘This paper arises from an invitation to respond to Bob Doran’s presentation to the 2006 Colloquium on Violence and Religion. Throughout the years, Bob has sought to build bridges between the works of Lonergan and René Girard ... This paper is an illustration of what Bob Doran speaks of in contrasting the destructive forms of mimetic desire with an authentic desiring which Lonergan calls the transcendental desiring of the human spirit. This simple example is drawn from the field of conflict resolution and arises from work I have been doing with Cheryl Picard applying Lonergan’s *Insight* theory to the field of conflict and mediation.’

Mongeau, Gilles. ‘Classical Rhetoric and the Control of Elemental Meaning.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 353-73.

‘Robert Doran’s oeuvre can be characterized by a root concern for elemental meaning, its role in human living, and its place in theological method ... I propose to celebrate Doran’s achievement in this essay, first by sketching out the elements of his account of elemental meaning, and then by using this sketch as a framework to bring to light how classical rhetoric functioned as a science of elemental meaning in the ancient and patristic world. This in turn will allow us to appreciate just how significant Doran’s contribution to the rediscovery of elemental meaning in theology really is.’

Monsour, H. Daniel. ‘Bernard Lonergan’s Early Formulation of the Foundational *Nexus Mysteriorum* in God’s Self-Communication in Creation.’ In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 375-404.

The paper discusses Lonergan’s earlier formulation in an archival document of the proposal later found in Question 26 of *The Triune God: Systematics* regarding the four immediate, formal external terms that are both conditions consequent upon the divine missions and created participations in or imitations of the four real divine relations. Included in the paper is a brief discussion of Lonergan’s sevenfold account of the appropriateness of the proposal.

Morelli, Mark D. 'Lonergan's Debt to Hegel and the Appropriation of Critical Realism.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 405-21.

'First, I shall offer one especially compelling bit of evidence of Lonergan's debt to Hegel ... Secondly, I shall consider the implications of Lonergan's debt to Hegel for our understanding of Lonergan's well-known claim that idealism is the halfway house between materialism and his own critical realism ... Thirdly ... I shall turn from Lonergan's relation to Hegel to our relation to this relation and shall discuss briefly the fear of idealism associated with the discovery of the role of insight in human knowing. I shall distinguish an unreasonable fear of subjective idealism ... that vanishes as inertial confrontationalist presuppositions are abandoned, and ... a reasonable fear of Absolute Idealism that takes hold only once the inertial confrontationalist presuppositions are overcome.'

Moulaison, Jane Barter. 'Missteps on *The Way to Nicea*: A Critical Reading of Lonergan's Theory of the Development of Nicene Doctrine.' *Studies in Religion/Sciences Religieuses* 38/1 (2009) 51-69.

'This article explores the foundational assumptions which govern Bernard Lonergan's reading of the ante-Nicene Fathers and the development of doctrine on 'the way to Nicea.' In contrast to Lonergan, I examine an alternative and non-foundationalist position on the Nicene Creed and its development by considering the approach offered by postliberal theologian, George Lindbeck. This article engages Lindbeck's famous regulative theory of doctrine therapeutically against the position of Lonergan. In so doing, I hope to point out not only the shortcomings of Lonergan's approach, but also the abiding ecumenical promise of George Lindbeck's study of doctrine, not only as it describes its 'nature,' but also, the 'development' and normativity of Trinitarian doctrine.'

Murray, Elizabeth A. 'Unmasking the Censor.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 423-47.

'Doran works out the concept of psychic conversion in the context of Lonergan's thought including Lonergan's notions of conscious intentionality, dialectic, and conversion ... Yet psychic conversion is not conceived in the same sense as Lonergan's other three conversions. While it may require conscious decisions, it itself is not a conscious decisive act, but the transformation of a preconscious psychic function. In defining psychic conversion as primarily a transformation of the censor, Doran is using the familiar term first coined by Freud ... Lonergan and Doran incorporate Freud's concept [of the censor] even though it has come under blistering attack from twentieth[-]century critics such as Sartre and Ricoeur. The psychic function of censorship is inherently problematic. Before we examine what Freud, Sartre, Lonergan and Doran mean by the censor, let us consider in a preliminary way an inherent difficulty with the very concept of psychic censorship.'

Orji, Cyril. 'Lonergan and Pannenberg's Methodologies: A Critical Examination.' *Theological Studies* 70/3 (2009) 555-76.

'Perhaps without intending it, Robert Doran began a conversation that contrasts the methodological procedures of Wolfhart Pannenberg with the methodology of Bernard Lonergan. This essay explores the difference further and shows how a clarification of these two distinct but helpful methodological procedures not only enhances an understanding of the mysteries of the Christian faith and aids ecumenical discussion but also yields 'mutually self-mediating advantages of dialogues'.'

Ormerod, Neil. 'Charles Taylor and Bernard Lonergan on Natural Theology.' *Irish Theological Quarterly* 74/4 (2009) 419-33.

'I would like to explore the nature of Taylor's argument in relation to the possibility of a natural theology. I shall begin with a general exposition of Taylor's argument in *A Secular Age*... I shall then consider in more detail his discussion of a CWS [Closed World Structure] and its alternatives. I shall then compare

and contrast Taylor's position with that of another Canadian Catholic philosopher, Bernard Lonergan... Lonergan upholds the possibility of demonstrating the existence of God, but, I will argue, does so in a way which lessens any apparent distance between his stance and that of Taylor's.'

Ormerod, Neil. 'Charles Taylor in Conversation with Lonergan and Doran: On Upper and Lower Blades.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 449-63.

The author says that in the recent book by Taylor, *The Secular Age*, which analyzes the rise of the secular in the West, Taylor developed explicitly theoretical constructs or 'upper blade' elements by which he seeks to order the material. These are: (1) Victor Turner's dialectic of *communitas* and structures in human communities; (2) his own 'construction of three ideal types that he calls the *ancien régime*, the age of mobilization, and the age of authenticity, which he uses to characterize larger scale historical epochs.' In this paper, the author explores these elements 'through a conversation with the writings of Bernard Lonergan and Robert Doran.' He believes 'that Doran's work is a genuine development of Lonergan's positions, particularly in relation to an emerging theology of history,' and he 'would like to suggest that Taylor's position would benefit greatly from such a conversation,' and that 'it is somewhat ironic (and sad) that he [Taylor] seems so unaware of the achievements of his fellow Canadian thinker, Bernard Lonergan.'

Pizzamiglio, Pierluigi. 'Method in Mathematics.' *The Lonergan Review* 1/1 (2009) 104-17.

'The mathematical terminology utilized by Bernard Lonergan is very personal and frequently differs from the specialized terminology of mathematicians in their own sphere. The examples taken by Lonergan from the mathematical disciplines are certainly indicative, but not always the most pertinent, exhaustive or obviously up to date – being tied to the period in which he studied and lived. Also, it should be said that the methodological procedures identified and suggested by him concern precisely the processes of learning and teaching rather than those of scientific research. However, it is right to recognize ... that Lonergan identifies in a clear and distinct manner the characteristics of contemporary mathematics in relation both to the mathematics of other ages and to typically scientific-empirical knowledge – even though one cannot totally agree with his opinions on some certainly not marginal areas of physical and mathematical knowledge.'

Rizzi, Filippo. 'Lonergan, il teologo dei 5 imperativi'. *Avvenire*, Mercoledì 25 November 2009, 28.

Newspaper article commemorating the 25th anniversary of Bernard Lonergan's death on November 26, 2004. The article is also available online at: <http://spazioblog.progettoculturale.it/?p=911>

Sala, Giovanni B. *Die Struktur der menschlichen Erkenntnis: Eine Erkenntnislehre*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2009.

'This book presents a systematic account of human knowledge in the Aristotelian-Thomistic tradition. It also attempts, with the help of ... Bernard Lonergan, to incorporate the accomplishments of modern science, contemporary scholarship and philosophy. The first part analyzes our conscious cognitive process, which, beginning with experience, leads through understanding and conceptualization to the unconditioned positing of a judgment ... Through his analysis the author brings to light the threefold structure of our cognitive intentionality, whose denial involves a contradiction. The second part investigates how the same threefold structure is differentiated and concretely applied in the fields of common sense, science, the humanities, metaphysics, and theology. The procedure ... is to make (by introspective method) the cognitive process itself an object of investigation. ... The same analysis allows one to work out a doctrine of being in which for every reality it is possible to point out the cognitive acts through which a given reality has become known. The same introspective method is able to support the efforts of contemporary analytic philosophy to overcome its own empiricist prejudices against mental acts ... without having to give up its 'linguistic turn...'

Salzman, Todd A., and Michael G. Lawler. *The Sexual Person: Toward a Renewed Catholic Anthropology*. Georgetown University, 2008.

The authors rely on *Gaudium et Spes* (Vatican II) and Lonergan's argument for a shift from a classicist to an empirical, historically-conscious hermeneutic, especially regarding natural-law theories of sexuality. See review by Christopher P. Voight, below.

Shute, Michael. 'Let Us Be Practical!' The Beginning of the Long Process to Functional Specialization in the *Essay in Fundamental Sociology*.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 465-85.

'With functional specialization he [Lonergan] found a general method for theoretic collaboration and in its feedback system a way of implementing that idea in history. The discovery was the culmination of the 'long process in search of the law' – the adequate theory of Catholic action – that began with his response to the economic and political crisis of the 1930s and which he first articulated in *Essay in Fundamental Sociology* ... Reading the essay changed the direction of my own research ... What follows, then, is a return to the subject of my dissertation done under the direction of Fr. Doran. Further, what follows should shed light on the relationship between theology and the human sciences – a central theme in Doran's own work.'

Sinibaldi, Luca. (Editor) *Il Teologo e L'Economia: L'orizzonte economico di B. Lonergan*. Rome: Armando, 2009.

A collection of essays in Italian, mostly already published, partly revised and enlarged. See listings under 'Lawrence,' 'Lonergan,' 'Spaccapelo' and 'Tomasi.'

Spaccapelo, Natalino A. 'Bernard Lonergan un innovatore tra due mondi.' In *Il Teologo e L'Economia: L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 13-26.

Spaccapelo, Natalino A. 'Crisi epocale e nuovo compito educativo.' In *Il Teologo e L'Economia: L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 27-60.

Spaccapelo, Natalino A. 'Method in Theology and Theological Methodology.' *The Lonergan Review* 1/1 (2009) 185-99.

'... I think that both the time and the conditions are right to differentiate and integrate the transcendental method (or GEM) with its multiple specifications in various, diverse and differentiated methods. My proposal is a more precise and shared terminology regarding the transcendental method. In short, I propose a distinction between the following terms: both the nouns 'method' and 'methodology' and the adjectives 'methodical' and 'methodological'.' The author concludes by listing the points he has covered: 1) '... making clear the twofold character of the methodological activity that it is possible to discern in the work of Bernard Lonergan ...'; 2) listed the titles of courses and conferences 'which were used to examine the explicit and, not least, the implicit thought regarding the internal movement of the methodological and theological reflection of Lonergan'; 3) noted from the collection of sixteen titles dealing with the method-theology relationship [that] it has been possible to bring to light the three-fold relationship between method and theology operating in the mind of Lonergan: method and theology; method of theology; and method in theology'; 4) '... shown how it is possible to bring to light from Lonergan's thought the presence both of the transcendental dimension, and therefore of a unique normative universal method, and of multiple, diversified and specific methodologies.'

Spaccapelo, Natalino A. 'L'opera di Bernard Lonergan e la costruzione di un *Novum Organon*.' In *Il Teologo e L'Economia: L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 61-86.

Tomasi, Michele. 'L'analisi economica di Bernard Lonergan a servizio del vero sviluppo umano ('They blame greed. But the prime cause is ignorance...').' In *Il Teologo e L'Economia:L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 177-94.

Tomasi, Michele. 'Method in Economics.' *The Lonergan Review* 1/1 (2009) 131-139.

'[Lonergan] succeeded in developing a macroeconomic model of growth that could explain the functioning of the business cycle. His model is more generic than the one provided by economic studies of his times. In fact, it is based on a broader anthropology than the one underlying the classical and neoclassical analysis ... This new model is close to the level of traditional economics, and is part of Lonergan's comprehensive worldview – expressed in *Insight* as 'emergent probability' – but therefore fully intelligible only inside that perspective. This explains why Lonergan's model encountered a difficult reception; ... economists considered the language and categories he used as strange and unusual even though they are comparable to the ones employed in macroeconomics. But it is also difficult to consider it as a coherent part of the overall philosophical-theological discourse ... Nevertheless, economic analysis remains an integral part of his comprehensive vision, an important element of his theological world[v]iew, and opens the possibility of a dialogue between theologians and social scientists.'

Tomasi, Michele. 'Per un'Economia al servizio dell'uomo: la proposta di Bernard Lonergan.' In *Il Teologo e L'Economia:L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 157-76.

Tomasi, Michele. 'Struttura della conoscenza, autenticità del soggetto ed autorità politica nel pensiero di Bernard Lonergan.' In *Il Teologo e L'Economia:L'orizzonte economico di B. Lonergan*. Edited by Luca Sinibaldi. Rome: Armando, 2009, 139-56.

Triani, Pierpaolo. 'The On-going Genesis of Methods.' *The Lonergan Review* 1/1 (2009) 30-43.

'The train of thought followed by Lonergan through 'The Ongoing Genesis of Methods' in relation to the totality of his works, gives us a very rich and articulated vision of human learning. From the Lonerganian perspective, learning is an open process; horizons are widened, understandings accumulate, and new questions emerge. The understandings are followed by judgments from which follow choices that lead to new experiences and to new questions. Human knowledge has truth as its objective and this leads to further research.' The author concludes by discussing by arguing that the process of learning is 'a structured process,' 'an anthropologically-based process,' 'a generative process,' 'an ambivalent process' but one that can 'self-correct,' and, finally, as a 'responsible process.'

Whelan, Gerard. 'Culture Building in Kenya: Employing Robert Doran's Thought in Parish Work.' In *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ*. Edited by John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 487-508.

'... I have worked for a number of years as a missionary in Africa. In this article I offer an account of how I tried to employ the heuristic structure offered by Bob's theory of the dialectics of history during my responsibilities as pastor of St. Joseph the Worker Parish, a poor parish in Kangemi ... My account of this pastoral experience needs to begin ... with an analysis of the situation in which the Christian ministry finds itself. In this respect, I find Doran's analysis of the analogy of dialectic between the levels of social value, cultural value, and personal value to be illuminating. Next, when I analyze the effectiveness of pastoral ministry in the parish where I worked I find it especially helpful to keep in mind Doran's notion of how ministry should facilitate a mediation of soteriological values, i.e., first to healing the integral dialectics within a Christian community and then helping a network of such communities discover a similar healing history at large so as to facilitate the emergence of a 'world-cultural humanity'.'

Whelan, Gerard. 'Method in Practical Theology.' *The Lonergan Review* 1/1 (2009) 221-38.

'... Lonergan spoke of practical theology being the term best used for someone who was trying to put the eighth functional specialty into action, and so, instead of speaking of 'communications' in this article I

address the question: 'What is Practical Theology?'. The author says that implicit in Lonergan account of the eighth functional specialty in *Method in Theology* is a notion of practical theology that has the following four steps: 1) analyzing the situation; 2) assisting the Church as a self-structuring community; 3) assisting the Church in the world; 4) assisting the development of new theological doctrines.

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Whelan, Gerard. http://www.thinkingfaith.org/articles/BOOK_20091021_1.htm

Bosco, Mark and David Stagman. *Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray and Karl. Rahner*. (LSN 28/4 [2007])

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Publications

Baba, Teodor Bernardus. 'The Use of Husserl's Method in Bernard Lonergan's Trinitarian Theology.' *Philosophy and Theology* 21/1 & 2 (2009) 43-104.

'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.'

Byrne, Patrick H. 'Universal Rights or Personal Relations?' In *Christianity and Human Rights: Christians and the Struggle for Global Justice*. Ed. Frederick M. Shepherd. Lanham, MD: Lexington Books, 2009, 97-118.

The author writes: '... 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.'

Byrne, Patrick H. and Frank Budenholzer. 'Bernard Lonergan's Transformation of the Darwinian Worldview.' In *Darwin and Catholicism: The Past and Present Dynamics of a Cultural Encounter*. Ed. Louis Caruana. London and New York: T & T Clark, 2009, 75-91.

'...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.'

Coghlan, David & Brannick, Teresa. *Doing Action Research in Your Own Organization*. 3rd. ed. Sage: London, 2010

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.

Dadosky, John D. "Methodological Presuppositions for Engaging the Other in the Post-Vatican II Church: Contributions from Ignatius and Lonergan." *Journal of Inter-Religious Dialogue* 2/1 (March, 2010) 45-65.

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.

Dadosky, John D. 'Recovering Beauty in the Subject: Balthasar and Lonergan Confront Kierkegaard.' *American Catholic Philosophical Quarterly* 83/4 (2009) 509-32.

'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.'

Doran, Robert M. 'The Nonviolent Cross: Lonergan and Girard on Redemption.' *Theological Studies* 71(2010) 46-61

'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 organize. Complementarities between the two thinkers are highlighted, along with a few differences.'

Dunne, Tad. *Doing Better: The Next Revolution in Ethics*. Marquette University Press, 2010.

'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. To see a link to an annotated table of contents, search online for "Writings of Tad Dunne" and then for the link.

Kidder, Paul. 'Being and Interpretation for Lonergan and Heidegger.' *Ultimate Reality and Meaning* 30/2 (2007) 134-45.

'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.'

Lawrence, Frederick. 'Lonergan's Retrieval of Thomas Aquinas's Conception of the *Imago Dei*: The Trinitarian Analogy of Intelligible Emanations in God.' *American Catholic Philosophical Quarterly* 83/3 (2009) 363-88.

'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*.'

McPartland, Thomas J. *Lonergan and Historiography: The Epistemological Philosophy of History*. Columbia: University of Missouri Press, 2010.

'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 pmcshane@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.'

Ormerod, Neil and Shane Clifton. *Globalization and the Mission of the Church*. London and New York: T & T Clark, 2010.

'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. ’

Riordan, Patrick. ‘Religious Experience in Lonergan’s System.’ *Zeitschrift für Katholische Theologie* 131 (2009) 441-57.

‘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.’

Rixon, Gordon. ‘Re-tensioning Lonergan’s Hermeneutical Scissors.’ *Ultimate Reality and Meaning* 30/2 (2007) 156-64.

‘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.’

Rosenberg, Randall S. ‘Lonergan on the Transcendent Orientation of Art.’ *Renascence: Essays on Values in Literature* 61/3 (2009)141-52.

‘... 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

Lonergan, Bernard. *Shorter Papers*, vol. 20 in *Collected Works of Bernard Lonergan* (LSN 28/4; 2007).

Moloney, Raymond. *Milltown Studies* 62 (2008) 107-109.

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Beards, Andrew. *Method in Metaphysics: Lonergan and the Future of Analytic Philosophy* (LSN 28/4; 2007).

Murphy, James G. *Milltown Studies* 62 (2008) 100-107.

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

Rosenberg, Randall. *The Heythrop Journal* 51/2 (2010) 359-61.

Fitterer, Robert J. *Love and Objectivity in Virtue Ethics: Aristotle, Lonergan, and Nussbaum on Emotions and Moral Insight*. (LSN 29/3; 2008.)

Nascimento, Luiz C. *Koinonia* 21 (2009) 108-11.

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

Melchin, Kenneth R. and Cheryl A. Picard. *Transforming Conflict through Insight*. (LSN 29/4; 2008.)

Fitterer, Robert J. *Love and Objectivity in Virtue Ethics: Aristotle, Lonergan, and Nussbaum on Emotions and Moral Insight*. (LSN 29/3; 2008.)

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.)

Riordan, Patrick. *The Heythrop Journal* 51/2 (2010) 356-59.

Dissertations & Theses

Altarejos, Marina Obal. *Filipino Basic Ecclesial Community between Limitation and Self-Transcendence: A Lonergan-Based Elucidation of Fundamental Spirituality*. Dissertation for the doctoral degree, Radboud University Nijmegen, 2008. Promotors: A.J.M. Van den Hoogen, C.J. Waaijman, B. Lovett.

'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.'

Cone, Steven Douglas. *Transforming Desire: The Relation of Religious Conversion and Moral Conversion in the Later Writing of Bernard Lonergan*. Dissertation submitted in partial fulfilment of the requirements of the degree of Doctor of Philosophy, Graduate School of Arts and Sciences, Boston College, 2009. Director: Frederick Lawrence.

'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.

Petillo, L. Matthew. *The ‘Experience of Grace’ in the Theologies of Karl Rahner and Bernard Lonergan*. Thesis submitted in partial fulfilment of the requirements of the degree of Doctor of Philosophy, Graduate School of Arts and Sciences, Boston College, 2009. Advisor: Frederick Lawrence.

‘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.)

Wei, Chia-Hua (Monica). *Loneragan's Method and Interreligious Dialogue: Appropriation in the Asian Context*. Thesis in partial fulfillment of the requirements of the Doctoral Program offered by the Department of Religious Studies, Fu Jen Catholic University, 2009. Supervisor: Prof. Kim Chinh Vu (武金正 教授), Department of Religious Studies.

'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.)

Publications

Ahner, Gene. 'The Church and Major Economic Expansion.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 362-65.

'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.'

Anderson, Bruce. 'Trade in a Lonergan Light.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 296-302.

'... 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.'

Barron, Gregory and Fred Lawrence and Philip McShane. 'The Implementation of Lonergan's Economic: Panel Discussion.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 366-76.

Beards, Andrew. *Insight and Analysis: Essays in Applying Lonergan's Thought*. New York and London: The Continuum Publishing Company, 2010.

'*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.)

Beards, Andrew. *Philosophy: The Quest for Truth and Meaning*. Collegeville, Minnesota: Liturgical Press, 2010.

'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.'

Bishop, Joseph. 'Lonergan's Economic Perspective.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 340-61.

‘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.’

Blackwood, Jeremy. ‘Lonergan and Rahner on the Natural Desire to See God.’ *Method: Journal of Lonergan Studies*, New Series [NS] 1/2 (2010) 85-103.

‘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.’

Brown, Patrick D. ‘*Insight* as Palimpsest: The Economic Manuscripts in *Insight*.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 130-49.

‘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.’

Byrne, Patrick H. ‘The Economy: Mistaken Expectations.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 10-34.

‘[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.’

Corbishley, Peter. ‘Lonergan Meets the Mutual Housing Sector?’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 198-213.

‘... 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. ...[I]n 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[.] [W]hat follows raises questions about sets of descriptive accounting-based data taken from the mutual housing sector.’

Crowe, Frederick E. *Lonergan and the Level of Our Times*. Edited by Michael Vertin. Toronto: University of Toronto Press, 2010.

‘This third and final collection of articles by Frederick E. Crowe comprises twenty-eight papers written between 1961 and 2004, five of which have never before been published. The thirteen papers in Part One focus on Lonergan himself and on certain features of his writings. ... The remaining fifteen essays in Part Two extend and employ Lonergan’s philosophy, applying it to subjects such as the development of doctrine, the character of salvation, and the relationship of religious believing to critical thinking. The titles of the papers in this volume are as follows. In Part One: (1) ‘A Theology for Our Time’; (2) ‘Some Background Notes to Lonergan’s *Insight*’; (3) ‘Doctrines and Historicity in the Context of Lonergan’s *Method in Theology*’; (4) ‘Lonergan’s Early Use of Analogy’; (5) ‘Transcendental Deduction: A Lonerganian Meaning and Use’; (6) ‘For a Phenomenology of Rational Consciousness’; (7) ‘Objectivity versus Projection in Lonergan’; (8) ‘Analogy of Proportion: A Favourite Lonergan Thought-Pattern’; (9) ‘How to Get an Insight, and How Not to’; (10) ‘Lonergan at the Edges of Understanding’; (11) ‘The Puzzle of the Subject as Subject in Lonergan’; (12) ‘Potentiality and the Real under Construction’; (13) ‘Policy: Note on a Neglected Concept.’ In Part Two: (14) ‘Development of Doctrine: Aid or Barrier to Christian Unity?’; (15) ‘Development of Doctrine’; (16) ‘Salvation as Wholeness: Theological Background for an Ecumenical Program’; (17) ‘Dogma versus the Self-Correcting Process of Learning’; (18) ‘The Power of the Scriptures: An Attempt at Analysis’; (19) ‘Some Thoughts on Dreams and the Ignatian Preludes to Prayer’; (20) ‘Rethinking the Religious State’; (21) ‘Rethinking Moral Judgments’; (22) ‘Rethinking God-with-us’; (23) ‘Rethinking Eternal Life: Philosophical Notions’; (24) ‘Rethinking Eternal Life: Theological Notions’; (25) ‘Rethinking the Trinity: Taking Seriously the *Homoousios*’; (26) ‘The “World” from Anthony of Egypt to Vatican II’; (27) ‘The Dynamics of Spirit-Body Communication’; (28) ‘Is God Free to Create or Not Create?’

Curnow, Rohan M. ‘History Society, and the Hermeneutics of the Poor: A Preliminary Exploration of the Understanding of the Preferential Option for the Poor in Robert Doran’s Theology and the Dialectics of History.’ *Method: Journal of Lonergan Studies* NS 1/2 (2010) 105-23.

‘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.’

Curnow, Rohan M. ‘John O’Malley on Vatican II and Bernard Lonergan’s Realms of Meaning.’ *Irish Theological Quarterly* 75/2 (May 2010) 188-203.

‘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.’

Dadosky, John. ‘*Circumdata Varietate*: The Multiple Dimensions of the Church: Towards an Explanatory Account.’ *New Blackfriars* 91/1033 (May 2010) 267-85.

‘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.'

DeMarsh, Peter and Hugh Williams. 'New Hope and Vigor to Local Life.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 261-75.

'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.'

De Neeve, Eileen. 'Income Distribution in Economic Growth.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 234-44.

'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.'

De Neeve, Eileen. 'Response to Patrick H. Byrne.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 35-37.

'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 era 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.’ *Method: Journal of Lonergan Studies* NS 1/1 (2010) 17-33.

‘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 emphasis, 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: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 276-95.

‘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 1966.’

Grigg, Lance M. ‘Reconstructing Foundations: An Insight-Based Approach to Constructivism and Constructionism in Educational Theory and Practice.’ *Method: Journal of Lonergan Studies* NS 1/2 (2010) 125-38.

‘... 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.’

Hoyt-O’Connor, Paul. ‘Response to Paul St. Amour.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 70-74.

‘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.’

Hughes, Glenn. 'Differentiation and its Discontents.' *Method: Journal of Lonergan Studies* NS 1/1 (2010) 67-83.

'... 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.'

Jaramillo, Alicia. 'Alienation, the Unhappy Consciousness, and Self-Knowledge in Hegel and Lonergan.' *Method: Journal of Lonergan Studies* NS 1/2 (2010) 139-61.

'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 different from Hegel's and that his evaluation of religious consciousness inverts Hegel's notion of "unhappiness." Accordingly, we will treat of the epistemological and metaphysical issues first, and then turn to their existential and religious implications.'

Lambert, Pierrot, and Philip McShane. *Lonergan: His Life and Leading Ideas*, Axial Publishing 2010. (info@axialpublishing.com) pp. 280. \$40.

Lawrence, Fred. 'Money, Institutions and the Human Good,' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 175-97.

'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...'

Liddy, Richard M. 'Introduction.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 5-9.

'... 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.]

The Lonergan Review: The Journal of the Bernard J. Lonergan Institute, vol. II/1 (Spring 2010). Forging a New Economic Paradigm: Perspectives from Bernard Lonergan.

See listings under ‘Ahner,’ ‘Anderson,’ ‘Barron,’ ‘Bishop,’ ‘Brown,’ ‘Byrne,’ ‘Corbishley,’ ‘DeMarsh and Williams,’ ‘De Neeve,’ ‘Finn,’ ‘Gaffney and Piscitelli,’ ‘Hoyt-O’Connor,’ ‘Lawrence,’ ‘Martin,’ ‘Mathews,’ ‘McNelis,’ ‘McShane,’ ‘Melchin, Derek Bianchi,’ ‘Melchin, Kenneth R.,’ ‘Morin and Richards,’ ‘Price,’ ‘Shute,’ ‘St. Amour,’ ‘Tomasi,’ ‘Zanardi.’

Mansini, Guy. ‘Experiential Expressivism and Two Twentieth-Century Catholic Theologians.’ *Nova et Vetera* (English edition) 8/1 (2010) 125-41.

‘[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.’

Martin, Stephen. ‘John Paul II, Milbank and Lonergan.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 315-28.

‘My aim is to present and evaluate through the lens of Bernard Lonergan’s *Macroeconomic Dynamics* John Milbank’s argument that Catholic social teaching, particularly John Paul II’s *Centesimus annus*, tends toward at the 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.’

Mathews, William. ‘Finance Ethics.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 150-74.

‘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.’

McNelis, Sean. ‘A Prelude to (Lonergan’s) Economics.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 107-20.

‘... 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.’

McPartland, Thomas J. ‘ “Classicist Culture”: The Utility and Limits of an Ideal Type.’ *Method: Journal of Lonergan Studies* NS 1/1 (2010) 1-16.

‘ “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.’

McPartland, Thomas J. ‘Politics and Metaphysics: A Hortatory Exercise.’ *Method: Journal of Lonergan Studies* NS 1/2 (2010) 163-75.

‘... 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.’

McShane, Philip. ‘Imaging International Credit.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 214-22.

‘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.’

McShane, Philip. ‘Self-Appropriating the Inner Parts.’ *Method: Journal of Lonergan Studies* NS 1/1 (2010) 55-65.

‘... 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: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 223-

‘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 is 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.’

Melchin, Kenneth R. ‘The Morality of Markets.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 75-86.

‘... 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.’

Meynell, Hugo. ‘Some Terminological Reservations: ‘Position,’ ‘Conversion,’ ‘Person.’ *Method: Journal of Lonergan Studies* NS 1/1 (2010) 35-44.

‘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.’

Method: Journal of Lonergan Studies. New Series 1/1 (Spring 2010). For articles in this issue, see listings under ‘Forest,’ ‘Hughes,’ ‘McPartland,’ ‘McShane,’ ‘Meynell,’ ‘Oyler.’

Method: Journal of Lonergan Studies. New Series 1/2 (Fall 2010). For articles in this issue, see listings under ‘Blackwood,’ ‘Curnow,’ ‘Grigg,’ ‘Jaramillo,’ ‘McPartland.’

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.’

Morin, Jim and Howard Richards. ‘The Ethical Reconstruction of Economics.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 245-60.

‘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.’

Oyler, David. ‘Wholes and Hierarchies.’ *Method: Journal of Lonergan Studies* NS 1/1 (2010) 45-53.

‘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.’

Price, Jamie. ‘Circulating Grace: Resources for a Just Economy.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 329-

‘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”.’

Shute, Michael. ‘Two Fundamental Notions of Economic Science.’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 95-106

‘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 redistributive. 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*.’

St. Amour, Paul. ‘Avoiding Slumps: Diagnoses—and Prevention?’ *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 38-69.

‘[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.'

Tomasi, Michele. 'Lonergan's *Novum Organon* and Macroeconomics.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 303-14.

'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.'

Zanardi, William J. 'Obstacles to a Basic Expansion.' *The Lonergan Review: Journal of the Bernard J. Lonergan Institute* 2/1 (Spring 2010) 121-29.

'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.)

Ormerod, Neil. *Pacifica* 23/1 (2010) 108-110.

Connor, James L. *The Dynamics of Desire: Bernard J.F. Lonergan S.J., on the Spiritual Exercises of Saint Ignatius of Loyola*. (LSN 27/4; 2006.)

Vives, J. *Actualidad bibliográfica de filosofía y teología* 46/92 (2009) 233-34.

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.)

McGuckian, Michael. *The Heythrop Journal* 51/3 (2010) 512.

Dissertations & Theses

Bishop, Danielle. *Feminist Theology, Christianity and the Problem of Bias: Toward an Alternative Perspective*. Thesis for Master's Degree in Religious Studies, 2010, directed by Michael Shute at Memorial University, Newfoundland.

'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)

Finch, Karen Petersen. *Knowledge That Divides: Reformed-Catholic Dialogue and the Challenge of Epistemology*. Dissertation submitted to the Faculty of the School of Professional Studies of Gonzaga University in partial fulfillment of the requirements for the degree of Doctor of Philosophy, 2009. Committee Chair: J. Michael Stebbins.

'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.)

Hunt, Teresa Gioia. *The Application of Bernard Lonergan's Theory of Conversion to the Three Main Characters in Susan Howatch's Novels of the Starbridge Series*. Dissertation submitted to the McAnulty College and Graduate School of Liberal Arts, Duquesne University, in partial fulfillment of the requirements for the degree of Doctor of Philosophy, 2009. Supervisor: Maureen R. O'Brien.

'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.)

Rowell, Nancy S. *Leadership Development: A Means to Authenticity*. Project submitted in partial fulfillment of the requirements for the degree of Doctor of Ministry, St. Mary Seminary and Graduate School of Theology, May 2009. Advisor: John Chlebo.

'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.)

Publications

Lonergan, Bernard. *Early Works on Theological Method 1*, vol. 22 in *Collected Works of Bernard Lonergan*. Edited by Robert M. Doran and Robert C. Croken. Toronto: University of Toronto Press, 2010.

‘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, 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.’

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Coghlan, David. ‘Seeking Common Ground in the Diversity and Diffusion of Action Research and Collaborative Management Research Action Modalities: Towards a General Empirical Method.’ In *Research in Organizational Change and Development*. Ed. William A. Pasmore, Abraham B. (Rami) Shani and Richard W. Woodman. Wagon Lane, Bingley: Emerald Group Publishing, 2010, at 149-81.

‘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.)

Dadosky, John D. ‘Is There a Fourth Stage of Meaning?’ *Heythrop Journal* 51/5 (2010) 768-80.

‘... 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.)

Halse, Scott Andrew. *Bernard Lonergan’s Methodology and the Philosophy of Religion: Functional Specialization and Religious Diversity*. Lewiston, New York: Edwin Mellon Press, 2010.

‘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.'

Mazza, Enrico. 'Les fruits de l'Eucharistie: clé d'une sacralité Chrétienne: un essai à la lumière de la christologie de Bernard Lonergan' *La Maison-Dieu* 261 (2010) 53-84, 166-67.

'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'épiclese. Le sacré consiste donc dans la sanctification des communicants, 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.'

Ormerod, Neil. 'Vatican II—Continuity or Discontinuity? Towards an Ontology of Meaning.' *Theological Studies* 71/3 (2010) 609-36.

'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 MacIntyre, and Bernard Lonergan.'

Petillo, L. Matthew. 'The Theological Problem of Grace and Experience: A Lonerganian Perspective.' *Theological Studies* 71/3 (2010) 586-608.

'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.'

Roy, Louis. 'Bernard Lonergan's Foundations for Human Rights.' *Science et Esprit* 62/2-3 (2010) 313-22.

'... 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.'

Rymarz, Richard. 'Conversion and the New Evangelization: A Perspective from Lonergan.' *Heythrop Journal* 51/5 (2010) 753-67.

‘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.’

Shute, Michael. *Lonergan’s Discovery of the Science of Economics*. Toronto: University of Toronto Press, 2010.

‘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.)

Shute, Michael. *Lonergan’s Early Economic Research: Text and Commentary*. Toronto: University of Toronto Press, 2010.

‘*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.' *Philosophia Christi* 12/1 (2010) 7-28.

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.

Spitzer, Robert J. *New Proofs for the Existence of God: Contributions of Contemporary Physics and Philosophy*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 2010.

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.'

Zanardi, William J. 'Diagnosing Cultural Progress and Decline.' In *The Normativity of the Natural: Human Goods, Human Virtues, and Human Flourishing*. Ed. Mark J. Sherry. Dordrecht: Springer, 2009, at 107-22.

'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

Lonergan, Bernard. *Shorter Papers*, vol. 20 in *Collected Works of Bernard Lonergan* (LSN 28/4; 2007).

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

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Beards, Andrew. *Method in Metaphysics: Lonergan and the Future of Analytic Philosophy* (LSN 28/4; 2007).

McPartland, Thomas. *University of Toronto Quarterly* 79/1 (2010) 406-408.

Martin, Stephen L. *Healing and Creativity in Economic Ethics: The Contribution of Bernard Lonergan's Economic Thought to Catholic Social Teaching* (LSN 28/3; 2007).

Zanardi, William J. *Review of Social Economy* 68/2 (2010) 251-54.

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

Rixon, Gordon. *University of Toronto Quarterly* 79/1 (2010) 405-406.

Publications

Anderson, Bruce. 'The Nine Lives of Legal Interpretation.' *Journal of Macrodynamical Analysis* 5 (2010). 30-36. Available at <http://journals.library.mun.ca/ojs/index.php/jmda>

Benefiel, Margaret. 'Methodological Issues in the Study of Spirituality and Work.' In Sharda S. Nandram and Margot Esther Borden (eds.), *Spirituality and Business: Exploring Possibilities for a New Management Paradigm*. Berlin; London; New York: Springer, 2010, at 33-44.

'[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.'

Bianchi, Andrea. *Ökologie: der transzendente Weg Bernard J.F. Lonergans: Ein neuer Ansatz für die Ökophilosophie in Gegenüberstellung zu einer Darstellung der gegenwärtigen philosophischen ökologischen Debatte*. Saarbrücken, Germany: Verlag Dr. Müller GmbH & Co, 2009.

'Das zunehmende Aufarbeiten ökologischer Problematiken, bedingt durch ein immer stärker werdendes Bewusstsein für die begrenzten Ressourcen und Möglichkeiten der Welt, in der wir leben, kann, wie nie zuvor, philosophische Erhellung erfordern. Die vorliegende Arbeit nimmt die aktuelle philosophische ökologische Debatte als Ausgangspunkt und stellt zunächst einige relevante Ansätze dieser dar. Auf diese Weise kommen Denkströmungen wie u.a. die Ökozentrismus, die deep ecology oder die feministische Ökologie zur Sprache. Weiters wird in diesem Buch versucht, einen Einblick in die Philosophie von Bernard J.F. Lonergan zu geben und mit Hilfe dieser die Voraussetzungen, auf denen die philosophische ökologische Debatte, aber zugleich auch der gesellschaftliche Diskurs über die Ökologie basieren, kritisch zu hinterfragen. Die transzendente Methode Lonergans will keine Einzelthemen der Ökologie behandeln, sondern vielmehr einen Rahmen für eine produktive Diskussion über diese schaffen. Dieses Werk richtet sich an ein allgemeines Publikum sowie an Fachwissenschaftler der Philosophie, die einen Einblick in die Thematik und/oder in den Ansatz Lonergans gewinnen wollen.'

Dadosky, John D. "'Naming the Demon": The "Structure" of Evil in Lonergan and Girard.' *Irish Theological Quarterly* 75/4 (2010) 355-72.

'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 Trinitarian life of God.' (Abstract.)

Dadosky, John D. 'The Proof of Beauty: From Aesthetic Experience to the Beauty of God.' *Analecta Hermeneutica: International Institute for Hermeneutics* 2 (2010). 15 pages. Available online at: <http://journals.library.mun.ca/ojs/index.php/analecta/article/view/168/111>

'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.'

Dadosky, John. D. 'Sacred Symbols as Explanatory: Geertz, Eliade and Lonergan.' *Fu Jen International Religious Studies* 4/1 (2010) 137-58.

'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.)

De Neeve, Eileen. 'Interpreting Bernard Lonergan's General Theory of Economic Dynamics: Does it Complete Hayek, Keynes and Schumpeter?' *Journal of Macrodynamical Analysis* 5 (2010). 94-113. Available at <http://journals.library.mun.ca/ojs/index.php/jmda>

Gillis-Drage, Alessandra. 'The Number One Question About Feminism: The Third Wave and the Next Half-Century.' *Journal of Macrodynamical Analysis* 5 (2010) 7-19. <http://journals.library.mun.ca/ojs/index.php/jmda>

Henman, Robert. 'Teaching Foundations in Peace Studies.' *Journal of Macrodynamical Analysis* 5 (2010). 20-29. <http://journals.library.mun.ca/ojs/index.php/jmda>

Hrkut, Jan. 'Lonergan's Transcendental Thomism.' *Filozofia* 65/6 (2010) 600-608.

'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.)

Journal of Macrodynamical Analysis 5 (2010). For articles in this issue, see listings under Anderson, De Neeve, Gillis-Drage, Henman, Shute, and Zanardi.

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>

Kim, Chae Young. 'William James and Bernard Lonergan on Religious Conversion.' *The Heythrop Journal* 51/6 (2010) 982-99.

'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.'

McShane, Philip. 'What Do You Want?' *Divyadaan* 18/1 (2007) 1-28.

'...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.

Petillo, Matthew. 'The Universalist Philosophy of Religious Experience and the Challenges of Post-Modernism.' *The Heythrop Journal* 51/6 (2010) 946-61.

'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.'

Rosenberg, Randall S. 'Christ's Human Knowledge: A Conversation with Lonergan and Balthasar,' *Theological Studies* 71/4 (December 2010) 817-45.

'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.)

Salazar, J-L.S. *Conspiring Unto the Good: Bernard Lonergan Critical Contribution to Theology of Religion*. Saarbrücken, Germany: Lambert Academic Publishing, 2010.

'[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.)

Scannone, Juan Carlos. 'Afectividad y método: La conversión afectiva en la teoría del método de Bernard Lonergan.' *Stromata* 65/3-4 (2009) 173-86.

'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.'

Shute, Michael. 'The Original Construction of Lonergan's Exchange Structure Model.' *Journal of Macrodynamical Analysis* 5 (2010). 69-94. Available at <http://journals.library.mun.ca/ojs/index.php/jmda>

St. Amour, Paul. 'Bernard Lonergan on Affirmation of the Existence of God.' *Analecta Hermeneutica: International Institute for Hermeneutics* 2 (2010). 28 pages. Available online at: <http://journals.library.mun.ca/ojs/index.php/analecta/article/view/167/110>

'... 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.'

Vertin, Michael. 'Properly Situating Philosophical Arguments for God.' *Analecta Hermeneutica: International Institute for Hermeneutics* 2 (2010). 15 pages. <http://journals.library.mun.ca/ojs/index.php/analecta/article/view/156/99>

'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. Cognitive theory and the cognitive 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.)

Woimbée, Grégory. *La presque-île du divin: objectivité de la raison théologique chez Bernard Lonergan*. Paris: Cerf, 2010.

‘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 gnoseologie 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 Presque-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.’

Zanardi, William J. 'Functional Specialization and the Education of Liberty.' *Journal of Macrodynamical Analysis* 5 (2010). 37-56. <http://journals.library.mun.ca/ojs/index.php/jmda>

Zanardi William J. 'Diagnosing Economic Realisms.' *Journal of Macrodynamical Analysis* 5 (2010). 56-68. <http://journals.library.mun.ca/ojs/index.php/jmda>

Reviews

Lonergan, Bernard. *The Triune God: Doctrines* (LSN 30/3; 2009).

Moloney, Raymond. *Milltown Studies* 64 (Winter 2009) 106-109.

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Beards, Andrew. *Method in Metaphysics: Lonergan and the Future of Analytic Philosophy* (LSN 28/4; 2007).

Sala, Giovanni. *Philosophisches Jahrbuch* 117 (January 2010) 425-29.

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

Zanardi, William J. *Review of Social Economy* 68/2 (2010) 251-54.

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

Koterski, Joseph W. *International Philosophical Quarterly* 50/4 (2010) 530-31.

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

Moloney, Raymond. *Milltown Studies* 64 (Winter 2009) 103-105.

Publications

Loneragan, Bernard. *'Insight': Um estudo do conhecimento humano*. Tradução Mendo Castro Henriques e Artur Morão. São Paulo, SP: É Realizações, 2010.

Лонергах, берхард, sj. *Метод в теодогии*. Мовква: институт філософії, теології и истории св. Фомы, 2010.

Russian translation of Lonergan, Bernard, SJ. *Method in Theology*, (Moscow: Institute of Philosophy, Theology and History of St. Fomy, 2010.) Trans. G. V. Vdovina.

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Coghlan, David. 'Interiority as the Cutting Edge Between Theory and Practice: A First Person Perspective.' *In International Journal of Action Research* 6/2-3 (2010) 288-307.

'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.'

Gallagher, Michael Paul. *Faith Maps: Ten Religious Explorers from Newman to Joseph Ratzinger*. New York: Paulist Press, 2010, at 64-77.

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)

Kelly, Anthony. 'The Exegete and the Theologian: Is Collaboration Possible?' *In Australian eJournal of Theology* 17 (2010) 69-76. Available at <http://dlibrary.acu.edu.au/research/theology/ejournal/>

'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.'

Lamb, Matthew. 'Contemplata Tradere: Embodied Interiority in Cessario, Pinckaers, and Lonergan.' *In Ressourcement Thomism: Sacred Doctrine, the Sacraments, and the Moral Life. Essays in Honor*

of *Romanus Cessario, O.P.* Ed. Reinhard Hutter and Mathew Levering. Washington, D.C.: The Catholic University of America Press, 2010, at 312-29.

‘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.’

Molony, Raymond. ‘The Dialectics of History: Doran, Lonergan, Voegelin.’ In *Milltown Studies*. 65 (2010) 22-41.

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.’

Zanardi, William. *A Theory of Ordered Liberty*. Austin: Forty Acres Press, 2011

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.

Reviews

Liddy, Richard M. *Startling Strangeness: Reading Lonergan’s Insight*. Lanham, MD: University Press of America, 2006. (LSN 27:4; 2006)

McGuckian, Galway. *The Heythrop Journal* 52/1 (2011) 180.

Ormerod, Neil. *Creation, Grace, and Resurrection*. Maryknoll, NY: Orbis, 2007.

Wiseman, James A. *Horizons*. 37/2 (2010) 354-355.

Sala, Giovanni B. *Die Struktur de Menschlichen Erkenntnis. Eine Erkenntnislebre*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2009. (LSN 30:4; 2009)

Salvini, G. *La Civiltà Cattolica*. Quaderno 3854, Anno 162 (2011) 198-199.

Woimbee, Gregory. *La presque île du divin: objectivité de la raison théologique chez Bernard Lonergan*. Paris: Cerf, 2010. (LSN 31:4; 2010).

Castro, Michael. *Mélanges De Science Religieuse: Le Prêtre*. 68/1 (2011) 75.

Dissertations & Theses

Broderick, Robert J. *Ecclesiology in a Secular Age: Ecclesiological Implications of the Work of Charles Taylor and Bernard Lonergan*. Thesis for the degree of Master of Arts (M.A.), University of Dayton, Ohio, Theology, 2011. Advisor: Dennis Doyle.

‘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.’

Melchin, Derek Bianchi. *Insight, Learning, and Dialogue in the Transformation of Religious Conflict: Applications from the Work of Bernard Lonergan*. A dissertation submitted to the Faculty of Graduate Studies and Research of McGill University in partial fulfillment of the requirements of the degree of Doctor of Philosophy in Philosophy of Religion, 2009. Supervisor: Maurice Boutin

‘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.’

Mudd, Joseph Christopher. *Eucharist and Critical Metaphysics: A Response to Louis-Marie Chauvet’s “Symbol and Sacrament” Drawing on the Works of Bernard Lonergan*. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Graduate School of Arts and Sciences, Boston College, 2010. Advisor: Frederick Lawrence

‘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 fulfillment 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.

Tucci, Sabrina. *Lonergan and Maslow: Two Ways of Development*. Presented in partial fulfillment of the requirements for the Degree of Master of Arts (Theological Studies) at Concordia University, 2009. Supervisor: Paul Allen

‘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 difference horizons, and therefore their understanding of personal development, although complimentary, is foundationally different.’

Publications

Baba, Teodor Bernardus. 'The Use of Husserl's Method in Bernard Lonergan's Trinitarian Theology.'
Philosophy & Theology: Marquette University Journal. 21/1&2. (2009), 43-104.

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.

Brown. Patrick. 'Starting Economics: Again.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010) 155-162.

Brown. Patrick. 'Keeping Promises.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010) 195-202.

Carley, Moira. 'Religious education in a world of shifting horizons: The contribution of Bernard J. F. Lonergan, S.J. (1904-1984)', *Theoforum* 41/1 (2010) 77-91.

The author draws a parallel between the shift in self-understanding Marie-Dominique 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.

Coghlan, David. 'Action Research: Exploring Perspective on a Philosophy of Practical Knowing.'
Academy of Management Annals. 5/1 (2011), 53-87.

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.

Halloran, Tom. 'Finality, *Insight*, and Method: My Stand on Lonergan's Contribution to Philosophy and Theology.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 205-216.

Kelly, Anthony J., CSsR. 'Be Attentive: Theological Method and the Christian Phenomenon. *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 93-108.

Koning, Robin, S.J. 'Consciousness in Lonergan and Wojtyla.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 73-92.

- Legg, David. 'Cosmology, Theology and the Universe: Lonergan's Insights.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 139-152.
- McNelis, Sean. 'Lonergan's Economic Theory: A Template which Challenges Currentn Social and Economic Research.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 175-204.
- McShane, Philip, guest editor. *Do You Want a Sane Global Economy? Divyadaan: Journal of Philosophy and Education* 21/2 (2010).
- See elsewhere in this issue for these contents: Patrick Brown: 'Starting Economics: Again' and 'Keeping Promises.' Philip McShane: 'Edging Towards a Later Global Stage,' 'The Meaning of Credit,' 'The Global Economy and My Little Corner.' Darlene O'Leary: 'Sane Economic Theory and the Failure of Religion.' Michael Shute: 'Real Economic Variables.' William Zanardi: 'Raising Expectations: Making Sense, Not Money.'
- McShane, Philip. 'Do You Want a Sane Global Economy?' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 19-36.
- McShane, Philip. 'The Meaning of Credit.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 163-182.
- McShane, Philip. 'Edging Towards a Later Global Stage.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 233-244.
- McShane, Philip. 'The Global Economy and My Little Corner,' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 245-256.
- McShane, Philip. 'Insight within a New Global Culture. *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 153-174.
- Matthews, William. 'Kant, *Insight* and the Life Context.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 37-72.
- Morelli, Mark. 'Lonergan's Debt to Hegel and the Appropriation of Criticla Realism. *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 1-16.
- Murray, Elizabeth. 'Rational Self-Consciousness: A Peak Above the Cloud.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 17-36.
- O'Leary, Darlene. 'Sane Economic Theory and the Failure of Religion.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 203-216.
- Ormerod, Neil, Robin Koning and David Martin Braithwaite, eds. *Fifty Years of Insight*. Hindmarsh, S. Aust.: ATF, 2011.

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, Robin Koning and David Martin Braithwaite. 'Introduction.' *Fifty Years of Insight*. eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp xi-xv.

Ormerod, Neil. 'Contingent Predication and the Four-Point Hypothesis.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 109-118.

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.'

Michael Shute. 'Real Economic Variables.' *Divyadaan: Journal of Philosophy and Education* 21/1 (2010), 183-194.

Secomb, Meredith. 'Hearing the Call of God: A Study Informed by Hans Urs von Balthasar and Bernard Lonergan.' *Fifty Years of Insight*, eds. Ormerod, Neil, Robin Koning and David Martin Braithwaite. Hindmarsh, S. Aust.: ATF, 2011, pp. 119-138.

Sullivan, Patricia A. 'Theology in 'contact with its own times': Advertising and Evangelization.' *New Blackfriars*. 92, no .1040 (2011), 443-463.

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.

Wiseman, James, 'Teaching Meister Eckhart: A Lonerganian Approach.' *Medieval Mystical Theology: The Journal of the Eckhart Society*. 19 (2010), 47-64.

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.

Zanardi, William. 'Raising Expectations: Making Sense, Not Money.' *Divyadaan: Journal of Philosophy*

and *Education* 21/1 (2010), 217-232.

Reviews

Loneragan, Bernard. *The Triune God: Systematics*. (LSN 28/2; 2007)

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

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Liddy, Richard, ed. *The Lonergan Review* 1/1 (2009), Generalized Empirical Method: Perspectives from Bernard Lonergan.

Coelho, Ivo, and Mario D’Couto. *Divyadaan: Journal of Philosophy and Education* 21/3 (2010), 458-460.

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

Egan, Philip. *New Blackfriars* 92, no.1039 (2011), 382-383.

Beards, Andrew. *Method in Metaphysics: Lonergan and the Future of Analytical Philosophy*. (LSN 28/4; 2007)

Finamore, Rosanna. *Gregorianum* 92/1 (2011) 207-209.

Dadosky, John D., ed. *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran*, S.J. (LSN 30:4; 2009)

Kelly, Anthony J., CSsR. *Pacifica: Australian Theological Studies* 24:1 (2011), 111-113.

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)

Dias, Darren J. *Toronto Journal of Theology* 27/1 (2011), 137-138.

Shute, Michael. *Lonergan’s Discovery of the Science of Economics*. Toronto: University of Toronto Press, 2010. (LSN 31:3; 2010)

Coelho, Ivo. *Divyadaan: Journal of Philosophy and Education* 21/3 (2010) 427-440.

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

Sheahen, Thomas P. *The National Catholic Bioethics Quarterly* 11/1 (2011), 192-195.

Pinsent, Andrew. *Harvard Theological Review* 104/2 (2011), 255-262.

Woimbée, Grégory. *La Presqu’île du divin: objectivité de la raison théologique chez Bernard Lonergan*. (LSN 31:4; 2010)

Decloux, S., S.J. *Nouvelle Revue Théologique* 133/2 (2011), 338.

Dissertations & Theses

de Santis, Chiara. *Comprendere e essere: lo sviluppo della questione ermeneutica nel pensiero di Bernard Lonergan*. Doctoral Thesis, Università degli Studi di Verona, 2011.

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.

Daou, Jean Georges. *Personhood: An Ethical Understanding*. Thesis for the Degree of Master of Arts (M.A.), Concordia University, Canada, 2010.

'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.'

Purcell, Lynn Sebastian. *Infinite Hermeneutics: Event, Globalization, and the Human Condition*. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, The Graduate School of Arts and Sciences, Department of Philosophy, Boston College, 2011. Advisor: Patrick H. Byrne.

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.]

Publications

Anderson, Bruce. 'The Evident Need for Specialization in Visual Art Studies.' *Journal of Macroeconomic Analysis* 6 (2011) 85-97. <http://journals.library.mun.ca/ojs/index.php/jmda/index>.

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).

Brown, Patrick D. "'Aiming Excessively High and Far": The Early Lonergan and the Challenge of Theory in Catholic Social Thought.' *Theological Studies* 72/3 (2011) 620-644.

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. "Functional Specialization and the Methodical Division of Labor in Legal Studies." *Method: Journal of Lonergan Studies* 2:1, Spring 2011) 45-66.

Brown, Patrick D. 'Response to Glenn Hughes, "Uterior Significance in the Art of Bob Dylan."' *Journal of Macroeconomic Analysis* 6 (2011) 41-50. <http://journals.library.mun.ca/ojs/index.php/jmda/index>.

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 ecclesialogists, 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.

Denny, Christopher D. and Christopher McMahon. *Finding Salvation in Christ: Essays on Christ and Soteriology in Honor of William Loewe*. Eugene, OR: Wipf & Stock Publishers, 2011.

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.

Doran, Robert. *The Ninth Functional Specialty. Method: Journal of Lonergan Studies* 2:1, Spring 2011, 13-16

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

Giddy, Patrick. 'Why Theology Can and Should be Taught at Secular Universities: Lonergan on Intellectual Conversion.' *Journal of Philosophy of Education* 45/3 (2011) 527-543.

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.

Gillis, Alexandra. 'Aesthetics, Art, Liberty, and the Ultimate.' *Journal of Macroeconomic Analysis* 6 (2011) 7-17. <http://journals.library.mun.ca/ojs/index.php/jmda/index>.

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.

Helminiak, Daniel A. 'Spirituality as an Explanatory and Normative Science: Applying Lonergan's Analysis of Intentional Consciousness to Relate Psychology and Theology.' *The Heythrop Journal* 52/4 (2011) 596-627.

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

Hughes, Glenn. *A More Beautiful Question: The Spiritual in Poetry and Art* (University of Missouri Press, 2011).

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.

Hughes, Glenn. 'Uterior Significance in the Art of Bob Dylan.' *Journal of Macroeconomic Analysis* 6 (2011) 18-40. <http://journals.library.mun.ca/ojs/index.php/jmda/index>.

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.

Journal of Macroeconomic Analysis 6 (2011). <http://journals.library.mun.ca/ojs/index.php/jmda/index>.

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

Marsh, James. 'Self-Appropriation, Polymorphism, and *Différance*.' *Method: Journal of Lonergan Studies* 2:1, Spring 2011, 1-12.

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.'

Meynell, Hugo. 'Groarke, Aristotle, and Induction.' *Method: Journal of Lonergan Studies* 2:1, Spring 2011, 79-88.

McShane, 'Philip. Aesthetic Loneliness and the Heart of Science.' *Journal of Macroeconomic Analysis* 6 (2011) 51-84.

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 hope of a communal advance within "an adapted and specialized auxiliary ever ready to offset every interference with intellect's unrestricted finality" (*Insight*, 747)!

Method: Journal of Lonergan Studies 2:1 (new series) Spring 2011.

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

Morelli, Eric James. 'Insight and the Subject.' *International Philosophical Quarterly* 51/2, Issue 202 (2011) 137-148.

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.

Olkovich, Nick. 'Beyond Radical Particularism: A Lonerganian Response to S. Mark Heim's "Pluralistic Inclusivism."' *Method: Journal of Lonergan Studies* 2:1, Spring 2011, 89-122.

Ormerod, Neil. 'Transposing Theology into the Categories of Meaning.' *Gregorianum* 92/3 (2011) 517-532.

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.

Ossington, Paul. "Lonergan's Reception among Economists: Tale of a Dead Fish or an Agenda for Future Work." *Method: Journal of Lonergan Studies* 2:1, Spring 2011, 67-78.

Rhoda, Alan R. 'Peirce and Lonergan on Inquiry and Pragmatics of Inference.' *International Philosophical Quarterly* 51/2, Issue 202 (2011) 181-194.

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 Peirce'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.

Salai, Sean M. 'Catechizing the Head and the Heart: An Integrated Model for Confirmation Ministry.' *The Heythrop Journal* 52/4 (2011) 569-595.

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.

Sargent, Neil, Cheryl Picard, and Marnie Jull. 'Rethinking Conflict: Perspectives from the Insight Approach.' *Negotiation Journal* 27/3 (2011) 343-366.

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.

Sharkey, Michael. "Heidegger, Lonergan, and the Notion of Being." *Method: Journal of Lonergan Studies* 2:1, Spring 2011, 17-44.

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.

Coelho, Ivo, ed. *Violence and its Victims: A Challenge to Philosophizing in the Indian Context*. Bangalore: Asia Trading Corporation (Association of Christian Philosophers of India), 2010.

Lobo, Bryan, S.I. *Gregorianum* 92/3 (2011) 643-644.

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

Tallon, Andrew. *The Review of Metaphysics: A Philosophical Quarterly* 64/4, issue 256 (2011) 860-861.

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

Oyler, David. *Method: Journal of Lonergan Studies* 2:1, Spring 2011, 123-130

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

Doran, Robert M., S.J. *Theological Studies* 72/3 (2011) 658-659.

Ormerod, Neil and Shane Clifton. *Globalization and the Mission of the Church*. London and New York: T&T Clark, 2009 (LSN 31/1; 2010).

Whelan, Gerard, S.J. *Gregorianum* 92/2 (2011) 429-430.

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

Blackwood, Jeremy W. *Theological Studies* 72/3 (2011) 683-684.

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

Kerr, Gavin. *Theological Book Review* 23/1 (2011) 13.

Publications

Loneragan, Bernard. *Early Latin Theology*, vol. 19. In *Collected Works of Bernard Lonergan*. Translated by Michael G. Shields. Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2011.

‘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.’

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Blackwood, Jeremy. “Elements of a Methodical Understanding of Eastern Christian Mysticism.” In *Irish Theological Quarterly*, 76/4 (2011) 339-356.

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.

Byrne, Patrick. “The Figure of Galileo.” In *Loneragan Workshop*, vol. 22: “Loneragan & Loyola: ‘I Will Be Propitious to You in Rome.’” Ed. Fred Lawrence. Boston: Boston College, 2011, 1-38.

“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.”

Coelho, Ivo, SDB. “Religious Experience and Expression in Lonergan.” In *Loneragan Workshop*, vol. 22: “Loneragan & Loyola: ‘I Will Be Propitious to You in Rome.’” Ed. Fred Lawrence. Boston: Boston College, 2011, 39-64.

“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.”

Coelho, Ivo, SDB. and Anil Mallavarapu, SDB. Review of *Informed Dialogue: Facets of Group Reading-Discussions at Thomas More Institute, Montreal, and Discovery Theatre, Toronto and Markham, ON*, ed. Patrick Dias and Charlotte Tansey. *Divyadaan: Journal of Philosophy and Education* 22/1 (2011) 150-152.

Coelho, Ivo, SDB. "Lonergan's Proposals for a New Science of Economics." *Vidyajyoti Journal of Theological Reflection* 75/6 (June 2011) 450-465.

Collins, John Francis, and Sandra Carroll. "Teaching Practical Theology: Implications for Theological Education with Reference to Lonergan's Theoretical Framework." In *Australian e-Journal of Theology*, 18/2 (2011) 166-174. Available at <http://aejt.com.au/>

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.

Danna, Valter. "The Development of Bernard Lonergan's Notion of Science." In *Lonergan Workshop 22: 'Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'*" Ed. Fred Lawrence. Boston: Boston College, 2011, 65-92.

"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."

Finamore, Rosanna. "University and Meaning." In *Lonergan Workshop*, vol. 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 93-126.

"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 linguaggio*. Editrice Domenicana Italiana, Napoli 2011, pp. 175, € 15,00.

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.)

Kennedy, Arthur L. "Integrating History into Catholic Theology: Christopher Dawson and Bernard Lonergan, S.J." In *Lonergan Workshop 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 127-152.*

"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."

King, Catherine Blanche. *Finding the Mind: Pedagogy for Verifying Cognitive Theory*. University Press of America, 2011.

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.

Korzeniowski, Ireneusz. *teologia Come funzione di mediazione tra la Rivelazione cristiana e la culture umane: Un itinerario nel pensiero teologica di Bernard J.F. Lonergan*. Napoli: Chirico, cop, 2010.

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.

Liddy, Richard M. "Ignatius, Lonergan, and the Catholic University." In *Lonergan Workshop*, vol. 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 153-170.

"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."

Loneragan Workshop, vol. 22: "Loneragan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011.

See listings under 'Byrne,' 'Coelho,' 'Danna,' 'Finamore,' 'Kennedy,' 'Liddy,' 'McCarthy,' 'McLaughlin,' 'McPartland and Shields,' 'Matthews,' 'Mooney,' 'Muratore,' 'Murnion,' 'Pottmeyer,' 'Quijano,' 'Rota,' 'Roy,' 'Wallbank,' 'Sala.'

Matthews, William, S.J. "Influences of the Gregorian University on Lonergan: 1933-1940 The Accidents of a Life." In *Loneragan Workshop* 22: "Loneragan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 249-276.

"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."

McCarthy, Michael. "Practical Wisdom, Social Justice, and the Global Society." In *Loneragan Workshop* 22: "Loneragan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 171-192.

"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."

McLaughlin, Michael T. "Loneragan and Interreligious Dialogue Testing Lonergan's Philosophy of Religion: The Case of Sri Aurbindo." In *Loneragan Workshop* 22: "Loneragan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 193-207.

"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."

McPartland, Thomas J, and George W. Shields. "Loneragan and Process Philosophy." In *Loneragan Workshop* 22: "Loneragan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 209-248.

"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.”

Mooney, Hilary Anne-Marie. “Following the Back of God: A Reflection on Lonergan’s Notion of Mystery.” In *Lonergan Workshop 22: “Lonergan & Loyola: ‘I Will Be Propitious to You in Rome.’”* Ed. Fred Lawrence. Boston: Boston College, 2011, 277-290.

“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.”

Muratore, Saturnino, S.J. “Emergent Probability and the Anthropic Principle.” In *Lonergan Workshop 22: “Lonergan & Loyola: ‘I Will Be Propitious to You in Rome.’”* Ed. Fred Lawrence. Boston: Boston College, 2011, 291-301.

“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.”

Murnion, William E. “Lonergan’s *The Incarnate Word* and *The Triune God*: Experiments in Theological Method.” In *Lonergan Workshop 22: “Lonergan & Loyola: ‘I Will Be Propitious to You in Rome.’”* Ed. Fred Lawrence. Boston: Boston College, 2011, 303-375.

“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 compliment 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.’”

Perry, Donna J. *The Israeli-Palestinian Peace Movement: Combatants for Peace*. Palgrave-Macmillan, 2011

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
See. <http://us.macmillan.com/theisraelipalestinianpeacemovement/DonnaPerry>

Pottmeyer, Hermann J. "Bernard Lonergan's *Analysis Fidei* of 1952 – The Transition From Classical to Concrete Method." In *Lonergan Workshop 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 377-384.*

"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."

Quijano, Francisco, O.P. "Desire in Quest of an Object." In *Lonergan Workshop 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 385-397.*

"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."

Rota, Giovanni. "The 'Historicity' of Consciousness and the Ontology of the Person." In *Lonergan Workshop 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 399-420.*

"'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."

Roy, Louis, O.P. "Rahner's Epistemology and its Implications for Theology." In *Lonergan Workshop 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston: Boston College, 2011, 421-439.*

"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."

Wallbank, Phyllis, M.B.E. "The Philosophy of International Education." In *Lonergan Workshop 22: "Lonergan & Loyola: 'I Will Be Propitious to You in Rome.'" Ed. Fred Lawrence. Boston:*

Boston College, 2011, 441-456.

“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.”

Sala, Giovanni, S.J. “Lonergan on the Unconditioned as the Ground of Judgment.” In *Lonergan Workshop 22: “Lonergan & Loyola: ‘I Will Be Propitious to You in Rome.’*” Ed. Fred Lawrence. Boston: Boston College, 2011, 457-482.

“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.”

Wilkins, Jeremy D. “Grace and Growth: Aquinas, Lonergan, and the Problematic of Habitual Grace.” In *Theological Studies*, 72/4 (2011) 723-749.

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

Crowe, Frederick. *Lonergan and the Level of Our Times*. Edited by Michael Vertin. Toronto: University of Toronto Press, 2010. (LSN 31/2; 2010)

Beards, Andrew. *New Blackfriars* 92/1042 (2011) 733-735.

Sala, Giovanni. *Die Struktur der menschlichen Erkenntnis. Eine Erkenntnislehre*. Darmstadt: WBG, 2009. (LSN 30/4; 2009)

Fluri, Philipp. *Freiburger Zeitschrift für Philosophie und Theologie* 58/1 (2011) 307-310.

Woimbée, Grégory. *La presque-île du divin. Objectivité de la raison théologique chez Bernard Lonergan* (coll. *La nuit surveillée*). Paris, CERF, 2010. (LSN 31/4; 2010)

Brito, E. *Revue théologique de Louvain* 42/3 (2011) 449-451.

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.”

Cibelli, Edoardo. *Volontà, libertà e autenticità in Bernard Lonergan*. Proefschrift Pontificia Facoltà Teologica dell’Italia Meridionale. Napoli: 2010.

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 of systematic theology, although by relating the Preferential Option for the Poor to Lonergan’s understanding of the converted subject it does 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 –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.”

Publications

Loneragan, Bernard. "Letter to Jane Collier: The Genesis of 'Circulation Analysis.'" In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 191-195.

"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."

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Bartoli, Andrea. "The Community of Sant'Egidio and the Economy." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 219-234.

"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 . . .'"

Beards, Andrew. "Aesthetics: Insights From Eldridge, Aquinas, and Lonergan." In *The Modern Schoolman*. 87/2 (2010) 143-178.

Beards, Andrew. "Generalized Empirical Method." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 33-87.

"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*."

Beer, Peter, S.J. "Loneragan's Theology of the Holy Spirit." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 162-187.

"This essay below 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 in his aforementioned Volume 12. 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."

Blackwood, Jeremy W. "Sanctifying Grace, Elevation, and the Fifth Level of Consciousness." *Method: Journal of Lonergan Studies*, n.s. 2/2 (2011). 143-62.

"...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."

Brunk, Timothy. "Worshipful Pattern." In *Worship*. 85/6 (2011) 482-502.

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.

Byrne, Patrick H. "Is the Universe on Our Side? Scientific Understanding and Religious Faith." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 140-161.

"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."

Coelho, Ivo. "La proposta di Lonergan per una nuova scienza dell'economia." *Oltre la crisi. Prospettive per un nuovo modello di sviluppo. Il contributo del pensiero realistico dinamico di Tommaso Demaria*. Ed. Mauro Mantovani, Alberto Pessa and Oliviero Riggi. Rome: Libreria Ateneo Salesiano, 2011. 143-154. Tr. from the English by J. Kuruvachira and M. Mantovani.

Doran, Robert. "Social Grace." *Method: Journal of Lonergan Studies*, n.s. 2/2 (2011). 131-42.

"...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."

Doyle, Dominic. "The Dialectic Unfolding of the Theological Virtues. Tailoring Christian Identity to a Secular Age." In *Gregorianum*. 92/4 (2011) 687-708.

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.

Garlow, Elizabeth. "Becoming Social Entrepreneurs." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 205-207.

"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."

Jacobs-Vandegeer, Christiaan. "Living in the Artistry of God: Bernard Lonergan's Interpretation of Thomist Volitional Theory." *Method: Journal of Lonergan Studies*, n.s. 2/2 (2011). 163-86.

"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 methodical theologies that seek to explore, critically and systematically, what the *nova* could be."

McShane, Philip. "The Hypothesis of a Non-Accidental Human Participation in the Divine Active Spiritation." *Method: Journal of Lonergan Studies*, n.s. 2/2 (2011). 187-202.

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

Neira Fernández, Germán. "Religión popular católica latinoamericana: dialéctica de interpretaciones (1960-1980)." *Theologica Xaveriana* 61. 171 (2011) 203-240.

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.

Haughey, John C. "The Charism of Bernard Lonergan: The Virtue of Catholicity." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 13-32.

"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."

Helminiak, D.A., and B.D. Feingold. "Being Authentic About Authenticity: Opportunities, Requirements, Applications, and a Progress Report on Measurement of a Key Lonerganian Notion." In *Studies in Religion = Sciences religieuses*. 40/4 (2011) 535-553.

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.

LaChance, Paul. "Reflection on Integration." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 235-240.

"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 the principles of the natural law 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."

McShane, Philip. "Implementing Lonergan's Economics." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 196-204.

"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."

Meynell, Hugo. "Morality, Religion, and Sam Harris." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 102-116.

"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."

Meynell, Hugo. "Consilience of *Los* and *Urizen*: Insight and Oversight in William Blake." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 117-139.

"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."

Murphy, Charles M. "Benedict XVI: Rethinking the Economy in Terms of Gratuity." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 241-256.

"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."

O'Leary, Darlene. "Economic Democracy: Lonergan and the Antigone Movement." In *The Lonergan*

Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."
Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 208-218.

"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."

O'Regan, Cyril. "Newman's Rhetoric in the *Apologia pro vita sua*." In *The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 88-101.

"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."

Renic, Dalibor. "Lonerganova epistemologija u analitickiom kontekstu." In *Obnovljeni Zivot*. 67/1 (2012) 9-27.

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.

Schaeffer, Jame, ed. *Confronting the Climate Crisis: Catholic Theological Perspectives*. Milwaukee, WI: Marquette University Press, 2011.

In chapter 11 of this book, Richard M. Liddy contributes an essay entitled "Changing Our Minds: Bernard Lonergan and Climate Change."

Schepers, Maurice, O.P. Lonergan on the Person and the Economy: reaching up to the mind of Aquinas," in view of responding to Pope Leo XIII, *vetera novis augere et perficere*. In *New Blackfriars*, 93/

1043 (2012) 99-115.

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).

The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics." Edited by Richard Liddy. Seton Hall University. 3/1 (2011).

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.

Toth, William J. "Reflections on the Meaning of Work." *In The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 304-310.

"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 transcendental 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."

Vertin, Michael. "The Notion of a Lonergan Enterprise." *Method: Journal of Lonergan Studies, n.s.* 2/2 (2011). 203-25.

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.

Whelan, Gerard S.J. "The African City and the Mission of the Church." *In The Lonergan Review: The Journal of the Bernard J. Lonergan Institute: "Culture, Science and Economics."* Edited by Richard Liddy. Seton Hall University. 3/1 (2011) 257-303.

"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."

Wilkins, Jeremy D. "Love and Knowledge of God in the Human Life of Christ." *In Pro Ecclesia: A Journal for Catholic and Evangelical Theology*. 21/1 (2012) 77-99.

"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."

Wilkins, Jeremy D. "Why Two Divine Missions? Development in Augustine, Aquinas, and Lonergan." *In Irish Theological Quarterly*. 77/1 (2012) 37-77.

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

Benton, John, Alessandra Drage, and Philip McShane, *Introducing Critical Thinking*. Halifax: Axial Press, 2005. (LSN 26/3; 2005)

Coelho, Ivo and Neelam Naresh, SDB. *Divyadaan: Journal of Philosophy and Education* 22/2 (2011) 282-284.

Dunne, Tad. *Doing Better: The Next Revolution in Ethics*. Milwaukee, WI: Marquette University Press, 2010. (LSN 31/1; 2010)

Byrne, Patrick. *Theological Studies* 73/1 (2012) 231-233.

Lamb, Matthew L. *Eternity, Time, and the Life of Wisdom*. Naples, FL: Sapientia Press, 2007.

Wilkins, Jeremy D. *Nova et Vetera: The English Edition of the International Theological Journal*. 9/4 (2011) 1122-1127.

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

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

McShane, Philip. *Sane Economics and Fusionism*. Halifax: Axial Press, 2010. (LSN 31/1; 2010)

Coelho, Ivo and Nobin Narzary, SDB. *Divyadaan: Journal of Philosophy and Education* 22/2 (2011) 289-292.

Shute, Michael. *Lonergan's Discovery of the Science of Economics*. Toronto: University of Toronto Press, 2010. (LSN 31/3; 2010)

Whelan, Gerard. *Gregorianum* 92/4 (2011) 859-860.

Sullivan, William F. *Eye of the Heart: Knowing the Good in the Euthanasia Debate*. University of Toronto Press, 2005. (LSN 26/1, 2005)

Gerrie, James B. *Method: Journal of Lonergan Studies*, n.s. 2/2 (2011). 227-35.

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.

Lajoie, Christian. *La compréhension comme fondement de la connaissance chez Bernard Lonergan: l'appropriation de soi de la conscience intellegente et rationnelle*. Mémoire présenté à la Faculté des études supérieures de l'Université Laval dans le cadre du programme de maîtrise en philosophie pour l'obtention du grade de Maître es arts (M.A.). Université Laval, 2011.

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 réflexive lorsqu'elle s'appliquera à évaluer les thèses fondamentales de son rapport au réel. Nous pourrions 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.

Volk, John. *Lonergan on the Historical Causality of Christ: An Interpretation of the Redemption: A Supplement to the De Verbo Incarnato*. 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, 2011. Director: Robert Doran

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.

Publications

Aiken, David W. "Bernard Lonergan's Critique of Reductionism: A Call to Intellectual Conversion." *Christian Scholars Review* 41/3 (2012) 233-251.

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.

Azetsop, Jacquineau and Tisha R. Joy. "Epistemological and Ethical Assessment of Obesity Bias in Industrialized Countries." *Philosophy, Ethics, and Humanities in Medicine* 6 (Dec. 29, 2011) 16 pages.

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 aetiology 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.

Doran, Robert. "Bernard Lonergan and Daniel Berrigan," *Faith, Resistance, and the Future*, ed. James L. Marsh and Anna J. Brown (New York: Fordham University Press, 2012) 119-31.

Friday, John. "Critical Realism as a Philosophical Foundation for Interreligious Dialogue: Examining the Proposal of Bernard Lonergan." *Philosophy and Theology* 24/1 (2012) 113-135.

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.

Heaps, Jonathan . "Bearing The Marks." *Tattoos - Philosophy for Everyone: I Ink, Therefore I Am*. Edited by Robert Arp. Wiley-Blackwell, 2012. Chap. 11.

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.

Howard, Anthony, "The Thinking Organization." *Journal of Management Development* 31/6 (2012) 620-632.

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.

Kennedy, Arthur. "Christopher Dawson's Influence on Bernard Lonergan's Project of "Introducing History into theology." *Logos: A Journal of Catholic Thought and Culture* 15/2 (2012) 138-164.

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.

Kim, Chae Young. "Bernard Lonergan's Approach to Religious Value in a Pluralistic Age." *Gregorianum* 93/1 (2012) 151-170.

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.

Koning, Robin. "Further Clarifications of Geertz's Account of Culture as a Resource for Theology." *Pacifica* 24/3 (2011) 315-340.

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.

McShane, Philip. *Method in Theology 101 AD 9011: The Road to Religious Reality*. Halifax, NS: Axial Publishing, 2012.

"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)

Moloney, Raymond, S.J.. "A Footnote to Soteriology: Anselm, Rivière, Lonergan." *Milltown Studies* 68 (Winter 2011) 72-84.

"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."

Marsh, James L. and Anna J. Brown, eds. *Faith, Resistance, and the Future: Daniel Berrigan's Challenge to Catholic Social Thought*. New York: Fordham University Press, 2012.

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).

McDermott, John. "Is the Blessed Trinity Naturally Knowable? St. Thomas on Reason, Faith, Nature, Grace, and Person." *Gregorianum* 93/1 (2012) 113-149.

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.

Ormerod, Neil. "Intellectual Conversion in Book 7 of the *Confessions*." *Pacifica* 25 (2012) 12-22, 104.

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.

Ormerod, Neil, Paul Oslington and Robin Koning, S.J. "The Development of Catholic Social Teaching on Economics: Bernard Lonergan and Benedict XVI." *Theological Studies* 73/2 (2012) 391-421.

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.

Ormerod, Neil. "The Four-Point Hypothesis: Transpositions and Complications." *Irish Theological Quarterly* 77/2 (2012) 127-140.

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.

Renić, Dalibor. *Ethical and Epistemic Normativity: Lonergan and Virtue Epistemology*. Marquette Studies in Philosophy, no. 74. Marquette University Press, 2012.

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.

Roy, Louis. "La conscience mystique." *Theoforum* 41/3 (2010) 361-372.

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 montrer 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 auture.

Reviews

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

Lonergan, Bernard. *The Triune God: Doctrines*. Vol. 11 CWL. Translated by Michael G. Shields. Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2009. (LSN 30/3; 2009)

Lonergan, Bernard. *The Triune God: Systematics*. Vol. 12, CWL. Translated by Michael G. Shields. Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2007. (LSN 28/2; 2007)

Wilkins, Jeremy. *The Thomist* 75/3 (2011) 488-492.

Beards, Andrew. *Insight and Analysis: Essays in Applying Lonergan's Thought*. London and New York: Continuum, 2010. (LSN 31:2; 2010)

Moloney, Raymond, S.J. *Milltown Studies* 68 (Winter 2011) 99-102.

Crowe, Frederick E., S.J. *Lonergan and the Level of Our Time*. Edited by Michael Vertin. Toronto: University of Toronto Press, 2010. (LSN 31:2; 2010)

Moloney, Raymond, S.J. *Milltown Studies* 68 (Winter 2011) 95-97.

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

Shute, Michael. *Lonergan's Discovery of the Science of Economics*. Toronto: University of Toronto Press, 2010. (LSN 31:3; 2010)

Shute, Michael. *Loneragan's Early Economic Research: Text and Commentary*. Toronto: University of Toronto Press, 2010. (LSN 31:3; 2010)

Halloran, Tom. *Pacifica* 24/3 (2011) 349-351.

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.

Heaps, Jonathan. *An Under-Tow in Retrospect: A Philosophy of Religious Experience in the Thought of Bernard Lonergan*. A thesis submitted in partial fulfillment of the requirements for the degree of Masters of Sacred Theology from Boston University School of Theology, 2012. Thesis Advisor: Robert C. Neville.

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.

Publications

Loneragan, Bernard J.F. *Method in Theology*. Translated by Kim In Sook, Lee Soon Hee, and Jung Hyun Ah. Seoul, Korea: Catholic Publishing House, Korean Translation Copyright 2011.

Loneragan, Bernard. *La Trinité*. Sed Contra. Trad. R. Jacquet. Perpignan: Artège, 2011.

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!

Allen, Paul L. *Theological Method: A Guide for the Perplexed*. London & New York: T&T Clark, 2012.

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.

Alves, Aduato Bandeira. *O Self e a Dinâmica da Consciência no Pensamento de Bernard Lonergan*. Seattle, WA: CreateSpace Independent Publishing Platform, 2012.

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 milieu 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 vastíssima 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-indentidade-totalidade", serão os pontos cardeais de abordagem filosófica neste nosso livro.

Brown, Patrick, "Lonergan and Berrigan: Two Radical and Visionary Jesuits," in *Faith, Resistance, and the Future: Daniel Berrigan's Challenge to Catholic Social Thought*. Edited by James L. Marsh and Anna J. Brown. New York: Fordham University Press, 2012: 183-208, 333-363.

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."

Cerda, Carlos. "Perspectiva hermenéutica de la influencia del Espíritu Santo en la formación de la conciencia religiosa." *DavarLogos* 11/1 (2012) 81-91.

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.

Cibelli, Edoardo. *Volontà, libertà e autenticità in Bernard Lonergan*. Ai crocevia, 8. Trapani: Il pozzo di Giacobbe, 2012.

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'analisi 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 dell'essere umano a livello biologico, psichico, intellettuale e morale e di coglierne sia l'unità di fondo sia l'istanza di auto-trascendimento, pur nel riconoscimento dei vari condizionamenti che influiscono sul suo comportamento. Viene, infine, evidenziato come l'impostazione lonerganiana consenta di raccordare anche le diversità che separano il metodo sperimentale delle scienze naturali da quelli adottati nelle ricerche filosofiche e teologiche.

Dadosky, John. "Desire, Bias, and Love: Revisiting Lonergan's Philosophical Anthropology." *Irish Theological Quarterly* 77/3 (2012) 244-264.

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.

Purcell, Brendan. *From Big Bang to Big Mystery: Human Origins in the Light of Creation and Evolution*. Hyde Park, N.Y.: New City Press, 2012.

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).

Reviews

Lonergan, Bernard. *Early Latin Theology*. Vol. 19 CWL. Edited by Robert M. Doran and H. Daniel Monsour. Translated by Michael G. Shields. Toronto: University of Toronto Press, 2011. (LSN 32/4; 2011)

Friel, Christopher. *New Blackfriars* 93/1046 (2012) 498-499.

Lonergan, Bernard. *La Trinité*. Sed Contra. Trans. R. Jacquet. Perpignan: Artège, 2011.

Decloux, S., S.J. *Nouvelle revue théologique* 134/3 (2012) 519.

Arthos, John. *The Inner Word in Gadamer's Hermeneutics*, U of Notre Dame Press, 2009

Coelho, Ivo. *Divyadaan: Journal of Philosophy and Education* 23/1 (2012) 135-152.

Haughey, John. *Where is Knowing Going? The Horizons of the Knowing Subject*. Washington: Georgetown University, 2009. (LSN 30/4; 2009)

Gentry-Akin, David. *Horizons* 39/1 (2012) 136-138.

Hütter, Reinhard and Matthew Levering. *Ressourcement Thomism: Sacred Doctrine, the Sacraments, and the Moral Life: Essays in Honor of Romanus Cessario, O.P.* Washington, D.C.: The Catholic University of America Press, 2010. (LSN 32/1, 2011)

Boyle, John F. *Nova Et Vetera: The English Edition of the International Theological Journal* 10/2 (2012) 625-632.

Dissertations & Theses

Gent, Bryan. *Aspects of Bernard Lonergan's Theology : An Exploration*. University of Scranton, 2012. A dissertation toward an M.S. degree, directed by Christian Krokus.

(No further information currently available.)

Lastimoso, Philip Neri. *Concerning the Notion of Consciousness in Theology*. M.A. Thesis. University of Dallas, 2012.

(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.

Wade, Alan. *The Theologian as Authentic Subject: Lonergan and the Centrality of Method*. A thesis submitted in fulfillment of the requirements for the degree of Doctor of Theology, MCD University of Divinity, Melbourne, Australia, 2012. Thesis Supervisor: Dr. Kathleen Williams, RSM

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.

Publications

Anderson, Bruce. "Is There Anything Special or Unique About Business Ethics?" In *Journal of Macrodynamic Analysis* 7 (2012) 54-68.

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.

Byrne, Patrick H. "In Memory of Joseph Flanagan, S.J." In *Philosophy and Social Criticism* 38/7 (2012) 661-663.

"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)

Byrne, Patrick H. "Lonergan's Philosophy of the Natural Sciences and Christian Faith." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 81-99.

"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 noumenal 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)

Caccese, Ermenegildo. "Observations of Lonergan's Contribution to the Philosophy of Time and Space." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 311-320.

"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)

Cibelli, Edoardo. "Free Will According to B. Lonergan and B. Libet." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 321-329.

"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)

Clifford, Catherine E. "Lonergan, the Development of Doctrine and the Reception of Ecumenical Consensus." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 243-258.

"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)

Coelho, Ivo. "Bernard Lonergan's Universal Viewpoint and its Transcultural Possibilities." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*, ed. Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 215-242.

"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)

Coghlan, David. "Understanding Insight in the Context of Q." In *Action Theory: Research and Practice* 9/3 (2012) 247-258.

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.

Confalonieri, Luca Badini. *Democracy in the Christian Church: An Historical, Theological, and Political Case*. New York: T&T Clark, 2012.

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.

Crittenden, Paul. *Reason, Will and Emotion: Defending the Greek Tradition against Triune Consciousness*. New York: Palgrave Macmillan, 2012.

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.

John Dadosky "Ecclesia de Trinitate: Ecclesial Foundations from Above," *New Blackfriars*, 94/1049 (2013) 64-78.

Doran, Robert M. "The Abiding Significance of the Ethics of *Insight*." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella

Sede Dell'Istituto, 2012: 25-37.

“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)

Doran, Robert M. *The Trinity in History: Missions and Processions*. Toronto: University of Toronto Press, 2012.

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.

Duffy, James. “Ethics as Functional Collaboration.” In *Journal of Macrodynamical Analysis* 7 (2012) 123-150.

“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.

Finamore, Rosanna. “Intentionality, Constitutive Dimension of Knowing, in Bernard Lonergan.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 57-79.

“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)

Gilles, Alessandra. “Lonergan’s Ethics and Feminist Ethics: Exploring the Meaning of Care.” In *Journal of Macrodynamical Analysis* 7 (2012) 27-43.

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.

Guglielmi, Giuseppe. "Quest for Meaning, and Religious Indifference: The Foundational Theology of Lonergan." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 303-310.

"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)

Guglielmi, Giuseppe, "Sentire e sapere: Edith Stein e Bernard Lonergan a confronto," *Studium* 108 (2012) 697-725.

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).

Henman, Robert. "An Ethics of Philosophic Work." In *Journal of Macrodynamical Analysis* 7 (2012) 44-53.

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.

Journal of Macrodynamical Analysis. Edited by Michael Shute and Patrick Brown. Volume 7 (2012).

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

Kidder, Paulette. "Lonergan, Freedom, and the Foundations of Feminism." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 273-280.

"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)

Lawrence, Frederick G. “Lonergan’s Sublation of Integral Hermeneutics.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 39-55.

“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)

Marotta, Gerardo. “Opening Address: The Instituto Italiano Per Gli Studi Filosofici and the Thought of Bernard Lonergan.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 17-19.

“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)

Martini, Carlo Maria Cardinal. “The Value of the Thought of Bernard Lonergan Today.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 21-24.

“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)

Matthews, William A. “Consciousness According to Bernard Lonergan and its Elusiveness.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 101-121.

“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)

McShane, Philip. “What-To-Do?: The Heart of Lonergan’s Ethics.” In *Journal of Macrodynamical Analysis* 7 (2012) 69-93.

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.

Meynell, Hugo A. “The Flight from Insight.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 183-190.

“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)

Morin, Jim. “Conscious Intentionality as Foundation for a Transdisciplinary Science.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 331-338.

“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)

Muratore, Saturnino. “Bernard Lonergan and the Philosophy of Being.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 175-181.

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

Murray, Elizabeth A. “The Self of Critical Realism.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 123-137.

“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)

Ogilvie, Matthew C. “Bernard Lonergan on Analogy.” In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell’Istituto, 2012: 139-145.

“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)

Quinn, Terry. “Invitation to Functional Collaboration: Dynamics of Progress in the Sciences, Technologies and Arts.” In *Journal of Macrodynamical Analysis* 7 (2012) 94-122.

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.

Richards, Howard. "Economic Paradigms and the Thought of Bernard Lonergan." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 259-271.

"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)

Russo, Adolfo. "The Significance of Bernard Lonergan for Academic Studies." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 281-284.

"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)

Sala, Giovanni B. "The Concept of the Transcendental in Kant and Lonergan." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 147-173.

"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 phenomonic datum into the ultimate and definitive context of the real." (p. 12)

Scipio, Carloo Miggiano-Di. "Reminiscences and Impressions about the First Italian Translation of *Insight* of Bernard Lonergan." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 285-293.

"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)

Shute, Michael and Patrick Brown, eds. "Editors' Introduction." *Journal of Macrodynamical Analysis* 7 (2012) 1-5.

Soto, Jean Ponder. "Sexuality: The Mysticism and Ethics of a Mediated Return to Mediacy." In *Journal of Macrodynamical Analysis* 7 (2012) 6-26.

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.

Taddei-Ferretti, Cloe, ed. *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Napoli: Nella Sede Dell'Istituto, 2012.

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.

Taddei-Ferretti, Cloe. "Intersubjectivity in the Thought of Bernard Lonergan and in Cognitive Science." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 191-213.

"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)

Whelan, Gerard. "'One Cannot Transpose What One Does Not Know': Outline of a Proposed Course in Fundamental Theology." In *Going Beyond Essentialism: Bernard J.F. Lonergan an Atypical Neo-Scholastic*. Ed. by Cloe Taddei-Ferretti. Napoli: Nella Sede Dell'Istituto, 2012: 295-302.

"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

Lonergan, Bernard. *Early Works on Theological Method I*. CWL 22. Edited by Robert M. Doran and Robert M. Croken. Toronto: University of Toronto Press, 2010. (LSN 31/3; 2010)

Coelho, Ivo. *Divyadaan: Journal of Philosophy and Education* 23/2 (2012) 283-289.

Moloney, Raymond, S.J. *Milltown Studies* 69 (Summer 2012) 119-121.

Beards, Andrew. *Insight and Analysis: Essay's in Applying Lonergan's Thought*. London and New York: Continuum, 2010. (LSN 31/2; 2010)

Moloney, Raymond, S.J. *Milltown Studies* 69 (Summer 2012) 117-119.

Dissertations & Theses

McNelis, Sean. *Cyclic Functional Collaboration: A Scientific Approach to Housing*. PhD Thesis. Swinburne University of Technology, 2012.

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.

Publications

Loneragan, Bernard J.F. *Il Verbo incarnate (trattato di cristologia)*. A curà di S. Muratore, N. Spaccapelo, Enrico Catteneo. Roma, Città Nuova, 2012.

Anderson, Bruce. "Weighing and Balancing in the Light of Deliberation and Expression," *Legal Argumentation and Theory: Cross Disciplinary Perspectives*, ed. C. Dahlman & E. Feteris, Volume 102, Law and Philosophy Series, Springer, Berlin, Chapter 8, 113-123.

"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)

Bastidas, Espinoza and Nerio Antonio. *Educación y escotosis: dialogando con B. Lonergan*. Pontificia Universidad Javeriana: Facultad de Teología, 2012.

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.

Burrell, David, C.S.C. "When Faith and Reason Meet: The Legacy of John Zahm, C.S.C." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 1-12.

"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)

Byrne, Patrick H. “What is an Evolutionary Explanation? Darwin and Lonergan.” *Lonergan Workshop*, Vol. 23: “Ongoing Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 13-56.

“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)

Clark, Jennifer. “Two Lungs or Two Diverging Roads? Methodological Challenges to Union Between the Eastern Orthodox and Catholic Churches.” *Lonergan Workshop*, Vol. 23: “Ongoing Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 59-82.

“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)

Coelho, Ivo, S.D.B. “From Person to Subject: Lonergan’s Methodological Transposition as Upper Blade for Reading Sankara.” *Lonergan Workshop*, Vol. 23: “Ongoing Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 83-118.

“(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 from the Christian theological tradition as an upper blade for interpreting significant Hindus such as Sankara. Coelho 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 Coelho 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)

Corbishley, Peter. “Aristotle, M.A.K. Halliday, and B.J.F. Lonergan: Toward a General Theory of Language for Language Teachers.” *Lonergan Workshop*, Vol. 23: “Ongoing Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 119-164.

“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)

Crean, Patrick B. *Science, Self-Knowledge & Spirituality: A Feedback Model of Bernard Lonergan's Philosophy of Human Consciousness*. Victoria, B.C.: Agio Publishing House, 2011.

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.

Crean, Patrick B. *Pictures on My Pillow: An Oceanographer's Exploration of the Symbols of Self-Transcendence*. Victoria, B.C.: Agio Publishing House, 2011.

An autobiographical account that applies the working model can be found in Crean's accompanying book, *Science, Self-Knowledge & Spirituality: A Feedback Model of Bernard Lonergan's Philosophy of Human Consciousness*. Victoria, B.C.: Agio Publishing House, 2011.

Crysdale, Cynthia and Neil Ormerod. *Creator God, Evolving World*. Minneapolis, MN: Fortress Press, 2013.

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.

Dadosky, John. "Ecclesia de Trinitate Ecclesial Foundations from Above." *New Blackfriars* 94/1049 (2013) 64-78.

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.

Doran, Robert M. "Sanctifying Grace, Charity, and Divine Indwelling: A Key to the Nexus *Mysteriorum Fidei*." *Lonergan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred

Lawrence. Boston College, 2012: 165-194.

“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)

Fellows of the Woodstock Theological Center. *The Realms of Desire: An Introduction to the Thought of Bernard Lonergan*. Washington, D.C.: Woodstock Theological Center, 2011.

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.

Friday, John R. “Critical Realism as a Philosophical Foundation for Interreligious Dialogue: Examining the Proposal of Bernard Lonergan.” *Philosophy & Theology* 24/1 (2012) 113-135.

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.

Friday, John. “When Did You Become a Christian? A Lonerganian Lesson for Christian (and Possibly Religious) Self-Understanding.” *Gregorianum* 93/4 (2012) 745-763.

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.

George, William P. "International Law as Horizon: An Invitation to Collaboration." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 195-226.

"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)

Guglielmi, Giuseppe. "Storia e teologia. L'apporto di B. Lonergan," *Vangelo, trasmissione, verità. Studi in onore di E. Cattaneo nel suo settantesimo compleanno*, ed. A. Bastit-Kalinowska, A. Carfora. Il Pozzo di Giacobbe, Trapani 2013, 255-261.

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.

Jacobs-Vandegeer, Christiaan. "Navigating the Circle of Interreligious Dialogue and Theologies of Religions." *Australian e-Journal of Theology* 19/3 (2012) 209-219.

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.

Lawrence, Fred. "Editor's Introduction." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: iii-xii.

Liddy, Richard M. "A Catholic Core Curriculum." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 227-244.

"(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)

Loneragan Workshop, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012.

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*.

Luby, Robert, MD. "Method in Medicine for the Age of Syndromes and Genomes." *Loneragan Workshop*,
Isn_complete_bibliography-1.odt

Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 245-275.

"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)

Mac Laughlin, Alfredo. "A Typology of Moral Conversion." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 277-306.

"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)

Matthews, William, S.J. "On Memoir, Biography, and the Dynamism of Consciousness." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 307-328.

"Some imaginative illustrations of relevant elements will be offered from a number of memoirs, and finally, from a reflection on my own *Loneragan's Quest*. The entire narrative, I now maintain, generates a linguistic image in whose meaning and reference Loneragan'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 Loneragan'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)

McDonough, Brian. "Revisiting Catholic Social Doctrine." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 329-361.

"Brian McDonough's first contribution at a Loneragan 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 Loneragan's thought in 'Revisiting Catholic Social Doctrine.'" (viii)

McPartland, Thomas J. "The Critique of History and the Pure Line of Progress: Loneragan's Legacy." *Loneragan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 363-378.

"The theme for this Loneragan Workshop is Loneragan's legacy as it is concretely relevant today. It is, of course, appropriate that Loneragan'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 Loneragan 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 Loneragan as a philosopher, I shall, accordingly, examine his legacy as a philosopher (although that legacy embraces all the other fields)." (363)

Melchin, Kenneth, R. "Three Challenges in Christian Ethics." *Loneragan Workshop*, Vol. 23: "Ongoing

Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 379-388.

“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)

Melchin, Kenneth, R. “Lonergan and the Social Sciences: Some Preliminary Reflections.” *Lonergan Workshop*, Vol. 23: “Ongoing Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 389-400.

“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)

Miller, Mark. *The Quest for God and the Good Life: Lonergan’s Theological Anthropology*. Washington, D.C.: Catholic University of America Press, 2013.

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.

Moloney, Raymond, S.J. “Lonergan’s Soteriology.” *Irish Theological Quarterly* 78/1 (2003) 19-37.

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.

Morelli, Mark D. “Consciousness is Not Another Operation.” *Lonergan Workshop*, Vol. 23: “Ongoing Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 401-411.

“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)

Orji, Cyril. "Using 'Foundation' as Inculturation Hermeneutic in a World Church: Did Rahner Validate Lonergan?" *The Heythrop Journal* 54/2 (2013) 287-300.

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.

Orji, Cyril. *The Catholic University and the Search for Truth*. Winona, MN: Anselm Academic, 2013.

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, exposts 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.

Ormerod, Neil. *A Trinitarian Primer*. Strathfield, St Paul's/ Collegetown: Liturgical Press, 2011.

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.

Raymaker, John. *Empowering Bernard Lonergan's Legacy: Toward Implementing an Ethos for Inquiry and a Global Ethics*. Lanham, MD.: University Press of America, 2012.

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.

Rixon, Gordon A., S.J. "The Ignatian Presupposition as a Methodological Ground for Collaboration." *Lonergan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 413-422.

"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)

St. Amour, Paul. "Situating Lonergan's Economics in a Context of Collaboration." *Lonergan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 423-443.

"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)

Snell, R. J. "Protestant Prejudice on Natural Law." *The City* (Winter 2013) 21-30.

Snell, R. J. "Cultural Crisis and the Long Game: Fr. Lonergan's Contemporary Relevance." *Crisis Magazine*, October 30, 2012.

Snell, R. J. "Saving Natural Law from Itself." *Public Discourse*, November 7, 2012.

Snell, R. J., and Steven Cone, *Authentic Cosmopolitanism: Love, Sin, and Grace in the Christian University* (Eugene: Pickwick, 2013).

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.

https://wipfandstock.com/store/Authentic_Cosmopolitanism_Love_Sin_and_Grace_in_the_Christian_University

Streeter, Carla Mae. *Foundations of Spirituality: A Systematic Approach*. Collegeville MN: Liturgical Press / Michael Glazier, 2013.

"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.

Tackney, Charles T. "Asian Anticipations of Cosmopolis: Participation and Distribution Decisions in Japan's Industrial Relations System After World War II – Evidence of Conversion and Workplace Evangelization." *Lonergan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 445-475.

"As the section headings suggest, we will venture afield. 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)

Turienzo, Pablo M. Figuero. "La cuestión de los fundamentos en la ética de Lonergan." *Revista Teología* 49/107 (2012) 79-109.

Walczak, Monica. *Wgląd i poznanie : epistemologia Bernarda J. F. Lonergana*. Lublin: Wydawnictwo KUL, 2012.

Walmsley, Gerard. "Becoming Creative Collaborators: Polymorphism/Mutual Mediation of Functional Specialties." *Lonergan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College, 2012: 477-493.

"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)

Weis, Lauren E. "Lonergan's Thought May Mediate Concerns about Gender Bias." *Lonergan Workshop*, Vol. 23: "Ongoing Collaboration in the Year of St. Paul," ed. Fred Lawrence. Boston College,

2012: 495-511.

“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)

Williams, Kathleen M. “Objectified Conversion as Foundational in Theology: A Conversation Between Rosemary Haughton and Bernard Lonergan, S.J.” *Lonergan Workshop*, Vol. 23: “Ongoing Collaboration in the Year of St. Paul,” ed. Fred Lawrence. Boston College, 2012: 513-541.

“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

Lonergan, Bernard J.F. *Il Verbo incarnate (trattato di cristologia)*. A curà di S. Muratore, N. Spaccapelo, Enrico Cattaneo. Roma, Città Nuova, 2012. (LSN 34/1; 2013)

Cucci, G. *La Civiltà Cattolica* 163/3886 (2012) 411-413.

Melchin, Kenneth R. and Cheryl A. Picard. *Transforming Conflict through Insight*. Toronto: University of Toronto Press, 2008. (LSN 29/4; 2008)

Finamore, Rosanna. *Gregorianum* 93/4 (2012) 877-880.

Ormerod, Neil. *A Trinitarian Primer*. Strathfield, St Paul’s/ Collegetown: Liturgical Press, 2011. (LSN 34/1)

Moulder, James. *Australian e-Journal of Theology* 19/3 (2012) 247-248.

Purcell, Brendan. *From Big Bang to Big Mystery: Human Origins in the Light of Creation and Evolution*. Hyde Park, N.Y.: New York City Press, 2013. (LSN 33/3; 2012)

Barr, Stephen M. *First Things* n. 230 (2013) 62-65.

Shute, Michael. *Lonergan's Discovery of the Science of Economics*. Toronto: University of Toronto Press, 2010. (LSN 31:3; 2010)

Lamb, Matthew. *The Review of Metaphysics* 65/3 (2012) 681-683.

Dissertations & Theses

Bernier, Jonathan. *The Historical Jesus and the Johannine Aposynagōgos Passages*. Thesis--McMaster University, DigitalCommons@McMaster, 2013.

This study will critically evaluate the dominant framework through which the Johannine *apocryphal* 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.

Cioni, Joseph Richard. *A Breakdown in the Good of Order: An Analysis of the Subprime Mortgage Crisis Informed by Bernard Lonergan's Notion of the Human Good*. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Boston College, 2012.
Advisor: Patrick Byrne

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.

Publications

Loneragan, Bernard. *Early Works on Theological Method 2*. CWL 23. Translated by Michael G. Shields. Toronto: University of Toronto Press, 2013.

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."

Loneragan, Bernard. *Early Works on Theological Method 3*. CWL 24. Translated by Michael G. Shields. Toronto: University of Toronto Press, 2013.

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).

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Carmody, Brendan P. "Catholic Conversion and School in Africa Today." *Journal of Church and State*. 55/2 (2013) 245-263.

"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."

Coelho, Ivo. "Panikkar's Approach to Reality: Epistemological Foundations." *Raimon Panikkar: Being Beyond Borders*. Ed. Johnson J. Puthenpurackal. Bangalore: ATC Publications, 2012. 108-130.

Coelho, Ivo. "Lonergan on Authenticity." *Authentic Existence: A Philosophical Probe: Festschrift in Honour of Dr. Johnson Puthenpurackal*, edited by George Panthanmackel, 248-278. Bangalore: ATC Publications, 2012.

Coelho, Ivo. "Meditations with Ratzinger, De Smet and Lonergan." *Relating We Journey: An Interdisciplinary Exploration*. A Festschrift for Dominic Veliath, edited by Jose Kuttianimattathil, 47-82. Bangalore: Kristu Jyoti Publications, 2012.

Doran, Robert S.J. "Two Ways of Being Conscious: The Notion of Psychic Conversion." *Method: Journal of Lonergan Studies*.3/1 (2012) 1-17.

"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)

Friday, John R. "Considering the "Religious Other": Revisiting *Dominus Iesus* in the Light of Functional Specialization." *Method: Journal of Lonergan Studies*.3/1 (2012) 19-35.

"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)

Friday, John R. "The Dialogue of Religious Experience: Theory and Practice." *New Blackfriars* 94/1051 (2013) 278-294.

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.

Kristiansen, Staale Johannes and Svein Rise, eds. *Key Theological Thinkers: From Modern to Postmodern*. Farnham: Ashgate Pub Co., 2013.

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).

Little, John. "In Search of Wisdom" in *Wise Management in Organizational Complexity*, edited by Mike J. Thompson and David Bevan, 151-168. New York: Palgrave Macmillan, 2013.

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."

LoBiondo, Gaspar F., S.J. and Rita M. Rodriguez. *Development, Values, and the Meaning of Globalization: A Grassroots Approach*. Washington: Woodstock Theological Center at Georgetown University, 2012.

"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 ."

Method: Journal of Lonergan Studies. 3/1 (2012). See listings under Doran, Friday, Monson, and Volk.

Monson, Paul G. "The Cosmopolis of Elfland: Bernard Lonergan on G.K. Chesterton." *Method: Journal of Lonergan Studies*. 3/1 (2012) 37-62.

"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)

Ogbonnaya, Joseph. *Lonergan, Social Transformation and Sustainable Human Development*. Eugene, OR: Pickwick Publications, 2013.

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.

Ogbonnayu 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.

Ormerod, Neil. "Theology and the New Atheism: Science, Religion and Metaphysics." *Theology*. 116/3 (2013) 187-194.

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.

Piscitelli, Emile J. *A Passion for God: The Religious Philosophy of Bernard Lonergan, S.J.* Publish America, 2013.

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.

Price, Jamie. "Explaining Human Conflict: Human Needs Theory and the Insight Approach." In *Conflict Resolution and Human Needs: Linking Theory and Practice*, edited by Avruch, Kevin and Christopher Mitchell, 108-123, New York: Routledge, 2013

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."

Sawa, Russell, MD. "Methods and Systematic Reflections: Toward a Systemic Metaphysics and the Evolution of Human Nature." *Ultimate Reality and Meaning*. 32/2-3-4 (2009) 237-256.

"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."

Volk, John. "Lonergan on the Historical Causality of Christ." *Method: Journal of Lonergan Studies*, 3/1 (2012) 63-97.

"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

Bernard Lonergan, *Early Latin Theology, Collected Works of Bernard Lonergan*, Vol. 19. Edited by Robert M. Doran and Daniel Monsour. Toronto: The University of Toronto Press, 2011. (LSN 32/4; 2011)

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

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Dalibor Renic, *Ethical and Epistemic Normativity: Lonergan and Virtue Epistemology*. Milwaukee: Marquette University Press, 2012. (LSN 33/3; 2012)

Barden, Garret. *Irish Theological Quarterly* 78/2 (2013) 185-187.

LoBiondo, Gaspar F., S.J. and Rita M. Rodriguez. *Development, Values, and the Meaning of Globalization: A Grassroots Approach*. Washington: Woodstock Theological Center at Georgetown University, 2012. (LSN 34/2; 2013)

O'Neil, William. *Theological Studies*. 74/1 (2013) 249.

Pen, Robert, SDB. *Communication for Communion: Communication as Mutual Self-Mediation in Context*. New Delhi: Intercultural Publications, 2012. xxxiv+494.

Coelho, Ivo, and Mylin Pereira. *Divyadaan: Journal of Philosophy and Education* 23/3 (2012) 449-452.

Purcell, Brendan. *From Big Bang to Big Mystery: Human Origins in the Light of Creation and Evolution*. Hyde Park, N.Y.: New City Press, 2012. (LSN 33/3; 2012)

Walsh, David. *America*. 207/18 (2012) 25-26, 28, 30.

Publications

Bernier, Jonathan. *Aposynagogos and the Historical Jesus in John. Rethinking the Historicity of the Johannine Expulsion Passages*. Leiden: Koninklijke Brill NV, 2013.

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.

Budenholzer, Frank, SVD. "Creation." *Universitas: Monthly Review of Philosophy and Culture* 40/4 (April 2013) 5-19.

"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).

"Business, Economics, and Theological Ethics: Conversations with Lonergan." [Title of this special issue] *Theoforum* 43/1-2 (2013). See listings under Coghlan, Little, McAleese, Melchin, St. Amour, Tackney.

[The summaries following each article are drawn from Kenneth Melchin's "Introduction to the Issue," below. - ed.]

Coghlan, David. "From Individual Value Judgments to Collective Action: Lonergan's Wheel as a Framework for Ethical Conversations." *Theoforum* 43/1-2 (2013) 69-84.

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.

Coghlan, David, and Graham Cagney, A. "'Multisensory holistic immersion': A method of insider inquiry skills as a threshold concept." *Journal of Learning Development in Higher Education*, 5 (March 2013) 1-20.

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.

Coghlan, David, and A.B (Rami) Shani, A.B (Rami). "Organizational development research interventions: Perspectives from action research and collaborative management research." *The Wiley-Blackwell Handbook of the Psychology of Leadership, Change and Organizational Development*, edited by S. Skipton, R. Lewis, A.M. Freedman, and J. Passmore, 443-430. Chichester, UK: Wiley, 2013.

This chapter explores the range of organization development (OD) interventions that OD researchers may
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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.

Corbishley, P. “Evidence from the Past, Pointers to the Present: Towards an Evidence-Based Approach With Bernard Lonergan.” *The Heythrop Journal* 54/5 (2013) 825-834.

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.

Curnow, Rohan Michael. *The Preferential Option for the Poor: A Short History and a Reading Based on the Thought of Bernard Lonergan*. Marquette University Press, 2013.

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.

D’Souza, Mario O. “The Paschal Mystery and Catholic Education.” *The Heythrop Journal* 54/5 (2013) 846-858.

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.

Friday, John R. “Religious Experience, the Hermeneutics of Desire, and Interreligious Dialogue.” *Theological Studies* 74/3 (2013): 581-604.

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.

Friel, Christopher. "The Evolution of Lonergan's Structure of The Human Good." *The Heythrop Journal*, 54/5 (2013): 756-566.

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) → (x,y) → (y) → (y,t) → (x,y,t)'. I suggest that viewing the final structure as three dimensional may obviate some difficulties in the reception of Lonergan's thought.

Grace, P.J., and Donna J. Perry. "Philosophical inquiry and the goals of nursing: A critical approach to disciplinary knowledge development and action." *Advances in Nursing Science*, 36/2 (2013): 64-79.

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.

Himes, Brian. "Lonergan's Position on the Natural Desire to See God and Aquinas' Metaphysical Theology of Creation and Participation." *The Heythrop Journal* 54/5 (2013) 767-783.

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.

Little, John. "Trust in Business." *Theoforum* 43/1-2 (2013) 47-68.

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.

McAleese, Morag. "From Abstract Catholic Social Thought Principles to the Concrete in the Common Good Model of Business: Insights from the Work of Bernard Lonergan." *Theoforum* 43/1-2 (2012) 85-106.

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."

McLaughlin Francis. "A Reflection on the Discipline of Economics and Catholic Social Teaching on the Economy." *Theoforum* 43/1-2 (2012) 35-45.

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.

McPartland, Thomas. "Philosophy of history and a second Axial Age: Bernard Lonergan and the Differentiation of interiority." *Thesis Eleven*, 116/1 (2013) 53-76.

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.

Melchin, Kenneth R. "Introduction to the Issue" [titled, "Business, Economics, and Theological Ethics: Conversations with Lonergan."] *Theoforum* 43/1-2 (2012) 5-9.

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.

Melchin, Kenneth R. "Charity and Justice in Economic Life." *Theoforum* 43/1-2 (2012) 135-152.

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.

Miller, Mark T. "Imitating Christ's Cross: Lonergan and Girard on How and Why." *The Heythrop Journal* 54/5 (2013) 859-879.

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.

Olkovich, N. "Conceptualism, Classicism and Bernard Lonergan's Retrieval of Aquinas." *Pacifica: Australasian Theological Studies* 26/1 (2013) 37-58.

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.

Olkovich, N. "Reinterpreting Original Sin: Integrating Insights from Sociology and the Evolutionary Sciences." *The Heythrop Journal* 54/5 (2013) 715-731.

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 humankind's 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.

Ormerod, Neil. "Desire and the Origins of Culture: Lonergan and Girard in Conversation." *The Heythrop Journal* 54/5 (2013) 784-795.

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 of 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.

Perry, Donna. J. "Transcendental method for research with human subjects: A transformative phenomenology for the human sciences." *Field Methods*. 25/3 (2013) 262-82. Published online before print; DOI: 10.1177/1525822X12467105

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.

St. Amour, Paul. "Cosmopolis and Economy: Toward a Critical Human Science of Macroeconomics." *Theoforum* 43/1-2 (2012) 11-33.

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.

Tackney, Charles. "A Theology of the Workplace: Adaptive Appropriation in Post-World War II Japanese Labor Law and the Roman Catholic Social Question." *Theoforum* 43/1-2 (2012) 107-134.

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.

Wilkins, Jeremy D. "(Mis)reading Lonergan's Way to Nicea: A 'More Generous Interpretation,' in Conversation with Jane Barter Moulaison. *Studies in Religion/Sciences Religieuses*. 42/2. (2013) (0008429813488345), first published on May 31, 2013, DOI: 10.1177/0008429813488345 <http://sir.sagepub.com/content/early/recent>

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)

Meynell, Hugo. *The Heythrop Journal* 54/5 (2013) 907-908.

Doran, Robert. *The Trinity in History: A Theology of the Divine Missions. Vol. 1, Missions and Processions*. Toronto: University of Toronto, 2012. (LSN 33/4; 2012)

Ormerod, Neil. *Theological Studies* 74/3 (2013) 727-729.

Miller, Mark. *The Quest for God & the Good Life: Lonergan's Theological Anthropology*. The Catholic University of America Press, 2013. (LSN 34/1; 2013)

DiSalvatore, Nicholas. *The Heythrop Journal*. 54/5 (2013), 905-906.

Renic, Dalibor. *Ethical & Epistemic Normativity: Lonergan & Virtue Epistemology*. Marquette University Press. 2012. (LSN 33/2; 2012)

Friel, Christopher. *The Heythrop Journal* 54/5 (2013) 904-905.

Shute, Michael, *Lonergan's Discovery of the Science of Economics*. University of Toronto Press, 2010. (LSN 31/3; 2010)

Friel, Christopher, *The Heythrop Journal* 54/5 (2013) 906-907.

Shute, Michael, *Lonergan's Early Economic Research: Texts and Commentary*. University of Toronto Press Incorporated, 2010. (LSN 31/3; 2010)

Meynell, Hugo, *The Heythrop Journal* 54/5 (2013) 907-908.

Publications

Byrne, Patrick H. "Intelligibility and Natural Science: Alienation or Friendship with the Universe?" *Loneragan Workshop*, Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 1-32. Boston College, 2013.

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.

Coelho, Ivo, S.D.B. "Retrieving Good Work: De Smet on Sankara" *Loneragan Workshop*, Vol.24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 33-74. Boston College, 2013.

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?

Coelho, Ivo, S.D.B. "A Postmodern Decentering of the Subject in Lonergan?" *La centralità del soggetto per la fondazione di un metodo in teologia da parte di Bernard Lonergan*. Ed. E. Cibelli, 119-23. Napoli: Istituto Italiano per gli Studi Filosofici, 2013. ISBN 978-88-89946-42-8.

The above is a translation of "Un decentramento postmoderno del soggetto in Lonergan?" *La centralità del soggetto per la fondazione di un metodo in teologia da parte di Bernard Lonergan*. Ed. E. Cibelli. Napoli: Istituto Italiano per gli Studi Filosofici, 2013. ISBN 978-88-89946-42-8. 124-128.

Coghlan, David. "From Individual Insight to Collective Action: Lonergan's Wheel as a Framework For Organizational Learning" *Loneragan Workshop*, Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 75-88. Boston College, 2013.

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.

Coghlan, David. "Messy, interactive groping in the swampy lowlands: The challenges of insider scholar-practitioners." In *Research in Organizational Change and Development*, Vol. 21 (2013), edited by A.B (Rami) Shani, W.A. Pasmore, R. Woodman & D. Noumair, 121-47. Bingley, UK: Emerald.

Cone, Stephen D. "Religious Conversion as Foundational for Reversing Decline" *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 89-98. Boston College, 2013.

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.

Crysdale, Cynthia. "God and the Galapagos." *Sewanee Theological Review* 56/4 (2013) 315-336.

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.

Doran, Robert M. "Functional Specialties for a World Theology." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 99-112. Boston College, 2013.

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.

Gascoigne, Robert, and Neil Ormerod, ed. *Priest, Poet and Theologian: Essays in honour of Anthony Kelly*, CSsR. Mosaic Resources, 2013.

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 Hunt, Meredith Secombe, Neil Ormerod, Bernard Mulcahy OP and John Little (see separate bibliography item). Publication Code: 9781743240397.

Grallo, Richard. "Re-framing Applied Psychology in Terms of Self-Transcendence: Selected Challenges, Problems, and Prospects." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 113-132. Boston College, 2013.

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.

Kaplan, Grant. "Widening the Dialectic: Secularity and Christianity in Conversation." *Loneragan Workshop*: Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 133-168. Boston College, 2013.

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.

Kidder, Paulette. "Cosmopolis and Cosmopolitanism." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 169-186. Boston College, 2013.

For those familiar with Loneragan's work, contemporary debates over cosmopolitanism recall his discussions of "cosmopolis" (literally, a universal city), a term Loneragan 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 Loneragan's notion of cosmopolis is far removed from the concerns of the contemporary debate over moral cosmopolitanism, Loneragan's account of cosmopolis in fact serves to illuminate important questions that moral cosmopolitanism, in particular that of Martha Nussbaum, should bear in mind.

Koning, Robin S.J. "The Human Person in Wojtyla and Loneragan" *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 187-202. Boston College 2013.

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 Loneragan and lesser knowledge of Wojtyla as I discuss these points.

Krokus, Christian. "Louis Massignon's Secret of History Read in the Light of Bernard Loneragan's Law of the Cross." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 203-26. Boston College, 2013.

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 Loneragan (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. "Loneragan's Moral and Systematic Theology of Marriage: Cause for Dissent or Reason to Affirm?" *Fellowship of Catholic Scholars Quarterly* 36 /1/2 (2013) 18-25.

In this article, I attempt to lay out the geography of the secondary literature on Loneragan's theology of marriage and sexuality. A touchstone for organizing scholarly interpretation of Loneragan is the perennial question of contraception. Two kinds of questions exist with respect to Loneragan 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 Cultural Decline 'In a Friendly Universe,’” ed. Fred Lawrence, iii-viii. Boston College, 2013.

Liddy, Monsignor Richard M. “Bernard Lonergan and Catholic Health Care.” *Health Progress* 94/4 (2013) 75.

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?

Little, John. "On Trust and Value." *Pegasus* 3/8 (2013) 11-19.

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 [http://www.cauxroundtable.org /index.cfm?&menuid=139&parentid=21](http://www.cauxroundtable.org/index.cfm?&menuid=139&parentid=21) .

Little, John. "A Powerful Intellectual Foundation for Jesuit Business Education that Makes a Difference: Bernard Lonergan SJ." *Journal of Jesuit Business Education*, 3/1 (2012) 127-49.

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 Kelly, CSsR*. edited by Gascoigne, Robert, and Neil Ormerod, 234-53. Cincinnati: Mosaic Press, 2013.

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.”

McCarthy, Michael. “An Ethics of Authenticity: Personal and Communal.” *Lonergan Workshop* Vol. 24: “Reversing Social and Cultural Decline 'In a Friendly Universe,’” ed. Fred Lawrence, 227-66. Boston College, 2013.

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.

McLaughlin, Francis M. “John Rogers Commons: Are His Insights Important in Teaching Modern Labor

Economics?” *Loneragan Workshop* Vol. 24: “Reversing Social and Cultural Decline 'In a Friendly Universe,’” ed. Fred Lawrence, 267-86. Boston College, 2013.

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.

McShane, Philip. *Futurology Express*. Vancouver: Axial Publishing, 2013.

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/>

McShane, Philip. *The Everlasting Joy of Being Human*. Vancouver. Axial Publishing, 2013.

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 betweenness 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/>

Moloney, Raymond. “The Knowledge of Christ.” *Milltown Studies* 71 (2013) 45-63.

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, Gilles S.J. “A More Cosmopolitan Salvation: Aquinas, Formation for Beatitude, and the Cross.” *Loneragan Workshop* Vol. 24: “Reversing Social and Cultural Decline 'In a Friendly Universe,’” ed. Fred Lawrence, 287-302. Boston College, 2013.

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.”

Murnion, William E. “Faith and Reason in Aquinas.” *Loneragan Workshop* Vol. 24: “Reversing Social and Cultural Decline 'In a Friendly Universe,’” ed. Fred Lawrence, 303-338. Boston College, 2013.

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.

Ormerod, Neil. "Bernard Lonergan and the Recovery of a Metaphysical Frame." *Theological Studies* 74/4 (2013) 960-82

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.

Ogbonnaya, Josep. “Lonergan and Integral Development.” *Irish Theological Quarterly* 78/4 (2013) 351-367.

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.

Orji, Cyril. “Tradition and Normativity of History” *Australian eJournal of Theology* 20/2 (2013) 122-37.

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.

Orji, Cyril. “Pannenberg and Lonergan in Dialogue on the Theology of the History of Revelation.” *Pacifica: Journal of the Melbourne College of Divinity* 26/3, 265.

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.

Ormerod, Neil. “Questions in Understanding Divine Action.” *Sewanee Theological Review* 56/4 (2013) 337-346.

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.

Perry, Donna J. "Beyond Negotiation: Combatants for Peace and Authentic Subjectivity in the Israeli-Palestinian Conflict." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 339-384. Boston College, 2013.

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.

Petillo, Matthew. "Identifying and Naming Religious Consciousness in a Friendly Universe." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 385-394. Boston College, 2013.

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.

Schepers, Maury O.P. "The Structure of the Human Good: An Exercise in Personal Appropriation (Reaching up to the Mind of Lonergan)." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 395-406. Boston College, 2013.

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.

Snell, R.J. "Sloth Transposed: The Friendless Universe." *Loneragan Workshop* Vol. 24: "Reversing Social and Cultural Decline 'In a Friendly Universe,'" ed. Fred Lawrence, 407-420. Boston College,

2013.

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, 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.

Tackney, Charles T. “John R. Commons, Heinrich Pesch, and Bernard J.F. Lonergan: Three Seminal Thinkers on the Working Rules of the going Concern and the Illusion of Free Enterprise.” *Lonergan Workshop* Vol. 24: “Reversing Social and Cultural Decline 'In a Friendly Universe,’” ed. Fred Lawrence, 421-42. Boston College, 2013.

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.

Wilkins, Jeremy D. “Grace in the Third Stage of Meaning: Apropos Lonergan’s “Four-Point Hypothesis.”” *Lonergan Workshop* Vol. 24: “Reversing Social and Cultural Decline 'In a Friendly Universe,’” ed. Fred Lawrence, 443-67. Boston College, 2013.

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.

Zanardi, William J. *Comparative Interpretation: A Primer*. Austin: Forty Acres Press, 2013.

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

Allen, Paul L. *Theological Method: A Guide for the Perplexed*. T & T Clark, 2012.

Marley, Euan OP. *New Blackfriars* 95/1055 (2013) 121-122. (LSN 33/3; 2012)

Arthos, John. *The Inner Word in Gadamer’s Hermeneutics*. University of Notre Dame Press, 2009.

Lammi, Walter. *Gadamer and the Question of the Divine*. Continuum, 2008.

- Scott-Baumann, Alison. *Ricoeur and the Hermeneutics of Suspicion*. Continuum, 2009.
- Barthold, Lauren Swayne. *The Heythrop Journal* 55/1 (2014) 163-167.
- Miller, Mark T. *The Quest for God and the Good Life: Lonergan's Theological Anthropology*. Washington: Catholic University of America, 2013.
- Doran, Robert M. *Theological Studies* 74/4 (2013) 1041. (LSN 34/1; 2013)
- Renic, Dalibor. *Ethical & Epistemic Normativity: Lonergan & Virtue Epistemology*. Marquette University Press, 2012.
- McCabe, Michael *Milltown Studies* 71 (2013) 113-116.
- Rupert, Jane. *John Henry Newman on the Nature of the Mind: Reason in Religion, Science, and the Humanities*. Lexington Books, 2011.
- Ekeh, Ono. *The Heythrop Journal* 55/1 (2014) 157.

Publications

Carmody, Brendon. "Towards a Contemporary Catholic Philosophy of Education" *International Studies in Catholic Education* 3/2 (2011) 106-119.

Full text available at <http://www.tandfonline.com/doi/full/10.1080/19422539.2011.600279>

Coghlan, D. "What will I do? Towards an existential ethics for first person action research practice." *International Journal of Action Research* 9 (3), 2013: 333-52.

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.

Dadosky, John. "Lonergan on Wisdom." *Irish Theological Quarterly* 79/1 (2014) 45-67.

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.

Dadosky, John. *The Eclipse and Recovery of Beauty: A Lonergan Approach*. Toronto: University of Toronto Press, 2014.

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.

Doran, Robert. "Lonergan on Imitating the Divine Relations," in *René Girard and Creative Mimesis*, ed. Vern Neufeld Redekop and Thomas Ryba (Lanham, MD: Lexington Books, 2013) 199-219.

Henman, Robert. "Can Brain Scanning and Imaging Techniques Contribute to a Theory of Thinking?" *Dialogues in Philosophy, Mental and Neuro Sciences: The official journal of Crossing Dialogues* 6/2 (December 2013) 49-56. Or see <http://www.crossingdialogues.com/Ms-A13-07.htm>.

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.

Jacobs-Vandegeer, Christian. "Reading the *Actio* of Cognitional Acts in Bernard J. F. Lonergan and Joseph Owens." *American Catholic Philosophical Quarterly* 88/1 (2014) 81-102.

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.

Lamb, Matthew L. "The Challenges Facing Catholic Intellectual Life" *Nova et Vetera The English Edition of the International Theological Journal* 11/4 (2013) 969-991.

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.

McNelis, Sean. *Making Progress in Housing: A Framework for Collaborative Research*. New York: Routledge, 2014.

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/transformational question, a policy question, a strategic question and a practical question. The challenge, however, is to come 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/>.

Mesaros, Andrew. "The Regressive Method of Ambrose Gardeil and the Role of Phronesis and Scientia in Positive and Speculative Theologies." *Louvain Journal of Theology and Canon Law* 89/4 (2013) 279-321.

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.

Ormerod, Neil. "Bernard Lonergan and the Recovery of a Metaphysical Frame." *Theological Studies* 74/4 (2013) 960-982.

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.

Ormerod, Neil. "The Metaphysics of Holiness: Participation in the Divine Nature." *Irish Theological Quarterly* 79/1 (2014) 68-82.

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.

Schute, Michael. "Functional Collaboration as the Implementation of 'Lonergan's Method' Part 1: For What Problem is Functional Collaboration the Solution?" *Divyadaan: Indian Journal of Philosophy and Education*, volume 24, No. 1 (2013) 1-34.

Schute, Michael. "Functional Collaboration as the Implementation of Lonergan's Method, Part 2: How Might We Implement Functional Collaboration?" *Divyadaan: Journal of Philosophy and Education*, 2013, volume 24, No. 2 (2013) 159-190.

Salzman, Todd. "Method and Catholic Theological Ethics in the Twenty-First Century" *Theological Studies* 74/4 (2013) 903-933.

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.

Whittle, Sean. "Towards a contemporary philosophy of Catholic education: moving the debate forward." *International Studies in Catholic Education* 6/1 (2014) 46-59.

This article returns to the debate that Brendon Carmody initiated in this journal (3/2) in 2011 (the first 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

Bieringer, Reimund, and Elsbernd, Mary et al. *Normativity of the Future: Reading Biblical and Other Authoritative Texts in an Eschatological Perspective*. Leuven/Paris/Walpole MA, Peeters, 2010.

Meynell, Hugo. *The Heythrop Journal* 55/1 (2014) 151-152.

Crysdale, Cynthia and Ormerod, Neil. *Creator God, Evolving World*. Fortress Press, 2013.

- Glenney, Brian. *Christian Scholar's Review* XLIII:2 (2014) 197-199. (LSN 34/1).
- Felt, James W., S.J. *Human Knowing: A Prelude to Metaphysics*. Notre Dame, IN: University of Notre Dame Press, 2005.
- Meynell, Hugo. *The Heythrop Journal* 55/1 (2014) 151-152.
- Flood, Gavin. *The Importance of Religion: Meaning and Action in Our Strange World*, Chichester, Sussex, Wiley-Blackwell, 2012.
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- Forshaw, Oliver. *Personhood and Christianity in Psychodynamic and Corporate Perspective*, Cambridge, Lutterworth, 2010.
- Meynell, Hugo. *The Heythrop Journal* 55/2 (2014) 326-327.
- Inman, Anne E. *Evidence and Transcendence: Religious Epistemology and the God-World Relationship*, Notre Dame, IN, University of Notre Dame Press, 2008.
- Meynell, Hugo. *The Heythrop Journal* 55/1 (2014) 141-142.
- Miller, Mark T. *The Quest for God and the Good Life: Lonergan's Theological Anthropology*, Washington: Catholic University of America, 2013. (LSN 34/1).
- Doran, Robert. *Theological Studies* 74/4 (2013) 1041.
- Newall, William Lloyd. *Desire in René Girard and Jesus*, Lanham, MD. Lexington, 2012.
- Miller, Mark T. *Theological Studies* 74/4 (2013) 1009-1011.
- Werther, David and Linville, Mark D. ed. *Philosophy and the Christian Worldview: Analysis, Assessment and Development*. NY/London, Continuum, 2012.
- Meynell, Hugo. *The Heythrop Journal* 55/1 (2014) 170-171.

Publications

Beards, Andrew. "Knowledge and Our Limits: Lonergan and Williamson." *The Lonergan Review* 5/1 (2014) 77-108.

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.

Byrne, Patrick H. "The Integral Visions of Teilhard and Lonergan: Science, Humanity, the Universe, and God." In *From Teilhard to the Omega: Co-Creating an Unfinished Universe*. Edited by Ilia Delio, 83-110. Maryknoll, NY: Orbis Books, 2014.

Curnow, Rohan Michael. *The Preferential Option for the Poor: A Short History and a Reading Based on the Thought of Bernard Lonergan*. Marquette University Press, 2014.

Loneragan 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's.

Egan, Philip. "Lonergan and Being a Bishop," *The Lonergan Review* 5/1 (2014) 9-21.

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

Fletcher, Frank. *Jesus and the Dreaming: Discovering an Australian Spirituality through Aboriginal-Christian Dialogue*. Edited by Fabian Byers. Strathfield: St Paul's Publications, 2013.

'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.)

Friel, Christopher. "Transformation and Deliberation." *The Lonergan Review* 5/1 (2014) 39-52.

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

Groppa, Octavio. "Una reinterpretación de la noción de bien común y su relación con la economía", *Éthique et Economie / Ethics and Economics* 11 (2014) 73-93.

The notion of common good is a complex concept but frequently used in a broad or vague sense. Having been born in a classical era, many authors think it is attached to (and dependent on) a metaphysical mindset which will can no longer be assumed. To those scholars, the very concept should be abandoned

from the standpoint of a modern political or social scientist. The goal of this work is to offer a reinterpretation of the notion for our times. We revise its origin in the thought of Aristotle and Aquinas, as well as its path in some modern Catholic philosophers, such as Rosmini, Tapparelli and Pesch. Then, a summary of some contemporary trends related to the issue is offered, namely, the Discourse Ethics, the Capabilities Approach or the Civil Economy. The final section explains the main features of Bernard Lonergan's treatment. His notion of a good of order and his definition of the structure of the good are presented, ending with some notes on the conditions that an economy should meet to enable an effective realization of the common good, which he developed in his economic writings.

Groppa, Octavio. "¿En qué sentido puede ser la reciprocidad una categoría económica?", en Octavio Groppa y Carlos Hoevel (2014), *Economía del don. Perspectivas para Latinoamérica*, Ciudad Nueva, Buenos Aires, 81-117.

Groppa, Octavio. "Gnoseología, epistemología y metafísica en Lonergan: una introducción., *Stromata* 69 nn. 1-2 (2013) 87-111.

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.

Groppa, Octavio. "Vivir para el dinero o dinero para la vida", en S. Torres González y C. Ábrigo Otey (2012), *Actualidad y vigencia de la teología latinoamericana, renovación y proyección*, Ed. Univ. Católica Silva Henríquez, Santiago.

Groppa, Octavio. "Conflicto (¿y fraternidad?) en economía", en Ramírez Rivas, P. (comp.) (2011), *Fraternidad y conflicto. Enfoques, debates y perspectivas*, Ciudad Nueva, Buenos Aires, 33-56.

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."

Groppa, Octavio. "Medición y realidad: reflexiones para una economía realista", *Cultura Económica* 79 (2010) 11-21.

Groppa, Octavio. "La crisis financiera y la crisis de civilización." *Consonancias* 29 (2009) 16-26.

Helminiak, Daniel, "More than Awareness." *Journal of Theoretical and Philosophical Psychology*, 34:2 (2014) 116-132. See <http://psycnet.apa.org/journals/teo/34/2/116/>

The Lonergan Review 5/1 (2014). "The Journey of Transformation." Edited by Richard Liddy.

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.

Liddy, Richard M. "Introduction," *The Lonergan Review* 5/1 (2014) 5-8.

Introduces the theme of this issue: "The Journey of Transformation."

Mathews, William. "The Real Economy: Inequality and Finance." *The Lonergan Review* 5/1 (2014) 53-76.

"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."

Maweja, Roger Dikebelayi. "Th. Tshibangu et B. Lonergan: Quete d'un Modele Theologique Pertinent." *Science et Esprit* 66/1 (2014) : 109-125.

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.

McGinn, Bernard. *Thomas Aquinas's "Summa theologiae": A Biography*. Princeton, NJ: Princeton University Press, 2014.

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.

Prescott, Damien. "Recovery as Conversion." *The Lonergan Review* 5/1 (2014) 168-171.

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.'"

Quinn, Terrance. "Fledging functional foundations for the biology of the adult pigeon." *Revista de Filosofía Año 45/135*. Universidad Iberoamericana, México, 2013: 123-152.

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.

Quinn, Terrance. "La Escalada Comunitaria: Hacia una Colaboración Funcional." Translated into Spanish by Benjamin Luján, *Segundo Taller Latinoamericano, El Bien Humano*, 13-14 Junio 2013, UIA Ciudad de México. (English version: "Community Climbing: Toward Functional Collaboration." *Second Latin American Workshop, The Human Good*), <http://www.lonergranlat.org/publicaciones-en-linea/>.

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.

Quinn, Terrance. "Generalized Empirical Method in the Biological Sciences." *Dialogues in Philosophy, Mental and Neuro Sciences*, 7:1 (2014). www.crossingdialogues.com/forthcoming_papers.htm. [This journal makes forthcoming papers available to promote dialogue with editors, authors and readers for follow-up issues. -Ed.]

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

Salazar, José-Luis. "Lonergan on God: A Philosophical or a Theological Inquiry?" *The Lonergan Review* 5/1 (2014) 151-167.

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.

Savage, Deborah. "Woman as Knower." *The Lonergan Review* 5/1 (2014) 109-138.

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.

Snell, R.J. *The Perspective of Love: Natural Law in a New Mode*. Eugene: Wipf and Stock, 2014.

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.

Walker, Timothy. "Lonergan, Science and Religious Education." *The Lonergan Review* 5/1 (2014) 139-150.

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.

Whelan, Gerard. *Redeeming History: Social Concern in Bernard Lonergan and Robert Doran*. Rome: G&B Press, 2013.

A largely biographical account of Lonergan suggesting that a "social concern" was more influential on his thought than 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.

Whelan, Gerard. "Transformations, Personal and Historical, in Bernard Lonergan." *The Lonergan Review* 5/1 (2014) 22-38.

"... 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

Gavrilyuk, Paul L., and Sarah Coakley, ed. *The Spiritual Senses: Perceiving God in Western Christianity*. Cambridge: Cambridge University Press, 2011.

Roy, Louis. *The Thomist* 77/3 (2013) 482-487.

Zaman, Muhammad Qasim. *Modern Islamic Thought in a Radical Age: Religious Authority and Internal Criticism*. Cambridge University Press, 2012.

Meynell, Hugo. *The Heythrop Journal* 55/3 (2014) 518.

Crysdale, Cynthia, and Neil Ormerod. *Creator God, Evolving World*. Minneapolis: Fortress Press, 2013.

Polkinghorne, John. *Theology* Vol. 117 No. 3 (2014) 208-209.

Publications

Brotherton, Joshua R. "The Integrity of Nature in the Grace-Freedom Dynamic: Lonergan's Critique of Bañezian Thomism." *Theological Studies* 75/3 (2014) 537-63.

Loneragan 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.

Coghlan, D. and T. Brannick. *Doing Action Research in Your Own Organization*. 4th ed. Sage: London, 2014.

This international bestselling book on action research grounds action research explicitly in Lonergan's formulation of the generalized empirical method, interiority and authenticity.

Cone, Steven D. *An Ocean Vast of Blessing: A Theology of Grace*. Eugene, OR: Cascade Books, 2014. 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.

Dadosky, John. "Has Vatican II been Hermeneuted? Recovering and Developing its Theological Achievements following Rahner and Lonergan." *Irish Theological Quarterly* 79/4 (2014) 327-349.

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.

Daly, Patrick. "Common Sense and the Common Morality in Theory and Practice." *Theoretical Medicine and Bioethics* 35/3 (2014) 187-203.

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'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.

Friel, Christopher. “Lonergan and Bhaskar: The Intelligibility of Experiment.” *The Heythrop Journal*. doi:10.1111/heyj.12162. Article first published online: May 19, 2014. <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12162/abstract>

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.

Hincks, Adam G. “Justified Reason: The Collaboration of Knowledge, Belief, and Faith.” *America: The National Catholic Review*. Sept 22, 2014. <http://americamagazine.org/issue/justified-reason>

A popularization of Lonergan's *Insight*, Section 20.4.

Jacobs-Vandegeer, Christiaan. "The Unity of Salvation: Divine Missions, the Church, and World Religions." *Theological Studies* 75/2 (2014) 260-83.

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.

Kane, Anne. "Lonergan's Philosophy as Grounding for Cross-disciplinary Research." *Nursing Philosophy* 15/2 (2014) 125-37.

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.

Kelley, Scott and Ron Nahser. "Developing Sustainable Strategies: Foundations, Method, and Pedagogy." *Journal of Business Ethics* 123/4 (2014) 631-44.

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.

Kerr, Gaven. "Aquinas, Lonergan, and the Isomorphism between Intellect and Reality." *International Philosophical Quarterly* 54/1 (2014) 43-57.

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.

Luján, Benjamín. "Diferencias en los Juicios de Valor de la Persona Religiosa y la Persona Moral a la luz del Pensamiento de Bernard Lonergan" (Differences in the Value Judgments of Moral and Religious Persons in light of Lonergan's Thought). Online publication in *Lonergan en Latinoamérica*. <http://www.lonerganlat.org/publicaciones-en-linea/>.

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.

Marsh, James. *Lonergan in the World: Self-Appropriation, Otherness, and Justice*. Toronto: University of

Toronto Press, 2014.

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.

McShane, Philip. *Piketty's Plight and the Global Future: Economics for Dummies*. Axial Publishing, 2014.

This work is also available for online reading via Google Books: www.philipmcshane.org/.

Mudd, Joseph C. *Eucharist as Meaning: Critical Metaphysics and Contemporary Sacramental Theology*. Michael Glazier Books, 2014.

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.

Mudd, Joseph C. "What might Bernard Lonergan Say to Bruce Morrill?" *Theological Studies* 75/3 (2014) 613-23.

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.

Nielsen, Kirsten Busch. "Bernard Lonergan." In *Key Theological Thinkers: from Modern to Postmodern*. Edited by Staale Johannes Kristiansen and Svien Rise. Burlington, VT: Ashgate, 2013: 239-247.

Ormerod, Neil. "Gilson and Lonergan: A Test Case on Science and Metaphysics" *The Heythrop Journal* 2014. Article first published online: May 5, 2014.

<http://onlinelibrary.wiley.com/doi/10.1111/heyj.12160/abstract>

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.

Ormerod, Neil. “The Grace-Nature Distinction and the Construction of a Systematic Theology”
Theological Studies 75/3 (2014) 515-536.

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.

Ormerod, Neil. *Re-Visioning the Church: An Experiment in Systematic-Historical Ecclesiology*, Fortress Press, 2014. 416pp.

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.

Ormerod, Neil. “Questioning desire–Lonergan, Girard and Buddhism”, *Louvain Studies* 36 (2012) 356-71. (This issue just appeared in 2014.)

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.

Perry, D.J. "Peace through a healing transformation of human dignity: Possibilities and dilemmas in global health and peace." *Advances in Nursing Science*, 36/3 (2013, July/Sept.) 171-185.

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.

Rosenberg, Randall S. “Guarding a Metaphysics of the Whole Person: Walker Percy and Bernard Lonergan.” *Gregorianum* 95/3 (2014) 577-596.

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.

Rosenberg, Randall S. "The Human Quest and Divine Disclosure according to Walker Percy: An Examination in Light of Lonergan." *Logos: A Journal of Catholic Thought and Culture* 17/1 (2014) 63-89.

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.

Ryan, Tom, SM. "Our Pathway to God: Drawn by Desire." *Compass* 48/3 (2014) 3-9.

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.

Snell, R. J. "Converting Secularism," in *Reason, Revelation, and the Civic Order: Political Philosophy and the Claims of Faith*, eds. Paul Dehart and Carson Holloway (DeKalb: University of Northern Illinois Press, 2014) 223-238.

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

Snell, R. J. and Steven Cone, *Authentic Cosmopolitanism: Love, Sin, and Grace in the Christian University* (Eugene: Pickwick, 2013).

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.

Sullivan, Patricia A. "Theological Instruction and Faith Transmission: Lonergan's Method as Pedagogy Theology." *New Blackfriars* 95/1059 (2014) 593-605.

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 conflation 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.

Vanheeswijck, Guido. "Collingwood's 'Reformed Metaphysics' and the Radical-Conversion-Hypothesis." *Journal of the History of Philosophy* 52/3 (2014) 577-600.

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.

Whitefield, Mikail. "Divine Causality and Human Freedom." *Fellowship of Catholic Scholars Quarterly* 37/1&2 (2014) 29-37. <http://www.catholicsscholars.org/PDFFiles/v37n12sprsum2014.pdf>

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.

Willis, D.G. and D.J. Perry, T. Lacoursiere-Zucchero, and P. Grace. "Facilitating humanization: Liberating the profession of nursing from institutional confinement on behalf of social justice." In *Philosophies and Practices of Emancipatory Nursing: Social Justice as Praxis*, edited by P.N. Kagan, M.C. Smith & P.L. Chinn. London: Taylor & Francis Group, (2014) 251-265.

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

Allen, Paul L. *Theological Method: A Guide for the Perplexed*. London: T & T Clark, 2012. (LSN 33/3; 2012)

Marley, Euan. *New Blackfriars* 95/1055 (2014) 121-2.

Guglielmi, Giuseppe. *B.J.F. Lonergan. Tra tomismo e filosofie contemporanee. Coscienza, signification e linguaggio*, Semiotica ed ermeneutica. Nuova serie/6, EDI, Napoli 2011. (LSN 32/4:2011)

Rosanna Finamore. *Gregorianum* 95/3 (2014) 367-8.

Mark T. Miller. *The Quest for God and the Good Life: Lonergan's Theological Anthropology*. Washington DC: Catholic University of America Press, 2013. (LSN 34/1: 2013)

Hemmer, Ryan T. *Reviews in Religion & Theology* 21/3 (2014) 373-4.

Publications

Baur, Michael. "Lonergan and Hegel on Some Aspects of Knowing." *American Catholic Philosophical Quarterly* 88 (2014) 535-558.

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.

Davies, Brian, OP. "Aquinas on Teaching and Learning." *New Blackfriars* 95 (2014) 631-647.

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 http://christianpsych.org/wp_scp/wp-content/uploads/2007/04/Christian-Psychology-7.1-2013-Theistic-Psychology.pdf

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

Morelli, Mark D. "Lonergan's Reading of Hegel." *American Catholic Philosophical Quarterly* 88 (2014) 513-534.

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.

Ormerod, Neil. "Addendum on the Grace–Nature Distinction." *Theological Studies* 75 no. 4 (2014) 890-898.

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.

Ormerod, Neil. "Gilson and Lonergan and the Possibility of A Christian Philosophy." *The Heythrop Journal*. Article first published online: 30 OCT 2014.
<http://onlinelibrary.wiley.com/doi/10.1111/heyj.12235/abstract>

Etienne Gilson was a strong promoter of the notion of a 'Christian philosophy.' He viewed it as a type of 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

Pambrun, James R. "Interiority, Cognitional Operations, and Aesthetic Judgment: In Dialogue with John Dadosky and Mikel Dufrenne." *Philosophy & Theology* 26, 2 (2014) 307-341.

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.

Pinto, Joaquim António. "International Conference 'Lonergan. Perspectivas atuais.'" *HASER : Revista Internacional de Filosofía Aplicada* 5 (2014) 163-173.

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 – Perspectivas 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.

Raymaker, John and Ijaz Durrani. *Empowering Climate-Change Strategies with Bernard Lonergan's Method*. University Press of America, 2014.

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.

Rojka, Luboš. "Bernard Lonergan and the Reality of Human Freedom." *Ostium* 10/2 (2014) 1-9.

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).

Shoppa, Clayton and William Zanardi. *Cracking the Case: Exercises in the New Comparative Interpretation*. Austin: Forty Acres Press, 2014.

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.

Whelan, Gerard, SJ. "Evangelii Gaudium come 'teologia contestuale': Aiutare la Chiesa ad 'Alzarsi al livello dei suoi tempi.'" In *Evangelii gaudium: il testo ci interroga: Chiavi di lettura, testimonianze e prospettive*. Humberto Miguel Yanez, S.J., editor (Roma, G&B Press, 2014), 23-37.

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).

Whelan, Gerard, SJ. "Theological method in *Evangelii Gaudium*: A dialogue with Bernard Lonergan and Robert Doran." *Gregorianum* 96, 1 (2015) 51-75

This article identifies areas in which the thought of Lonergan and Doran converge with that 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.

Wood, Robert E. "The Notion of Being in Hegel and in Lonergan." *American Catholic Philosophical Quarterly* 88 (2014) 573-590.

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

Dadosky, John D. *The Eclipse and Recovery of Beauty: A Lonergan Approach*. University of Toronto Press, 2014. xv + 255 pages. \$65. (LSN 35/3)

Streeter, Carla Mae. *Horizons* 41/2 (2014) 350-351.

Publications

Curnow, Rohan M. "Which Preferential Option for the Poor? A History of the Doctrine's Bifurcation." *Modern Theology* 31/1 (2015) 27-59.

What I seek to contribute to the cooperative task of theology is a cogent and novel narrative that prepares the way for manifold interpretations of the history it recounts. It is not theologically speculative; it is historically reconstructive theology that aims at facilitating significant and varied systematic theological investigation. As such, in Bernard Lonergan's terms, it belongs to the "first phase" of theology. That is, in this article, I focus upon retrieving the past by writing a targeted history of the doctrine of the Option for the Poor in preparation for the "second phase" of theology whose role it is to mediate theological meaning to the present.

Dalton, Anne Marie. "Bernard Lonergan (1904-1984) – God Operates Always and Everywhere." In *Creation and Salvation: Volume 2: A Companion on Recent Theological Movements*. Studies in Religion and the Environment, Volume 6. Edited by Ernst M. Conradie, 66-71. Zweigniederlassung Zurich: LIT VERLAG GmbH @ Co. KG Wien, 2012.

Lonergan's formation in the tradition of Ignatius of Loyola contributed a key idea of his later theology: God operates always and everywhere. This pervasive and unrelenting presence of God throughout time and space is the remote context of his theology of creation and salvation.

Daly, Robert J. "A Phenomenology of Redemption?" in *For Rene Girard: Essays in Friendship and Truth*. Edited by Sandor Goodhard et al., 101-110. East Lansing, MI: Michigan State University Press, 2009.

Daly relies on Lonergan's notion of conversion – intellectual, moral, and religious – for overcoming sin.

Daly, Robert J. "Is There A 'Phenomenology' of Redemption?" The Boston Theological Society, February 9, 2012. 29 pages.
http://www.bostontheological.org/assets/files/faculties/daly_phenomenology.pdf

This paper is a more extensive and detailed version of "A Phenomenology of Redemption?" Sections include "Lonergan and Girard on Redemption" and "A 'Phenomenology' of Redemption: Imitate the Desire of Jesus." Daly relies heavily on Lonergan's notions of conversion and the law of the cross, along with Robert Doran's work on these issues.

Evans, Jean. "Experience and Convergence in Spiritual Direction." *Journal of Religion and Health* 51/1 (2015) 264-278.

The practice of spiritual direction concerns the human experience of God. As praxis, spiritual direction has a long tradition in Western Christianity. It is a process rooted in spirituality with theology as its foundation. This paper explores the convergences between aspects of philosophy (contemplative awareness), psychology (Rogerian client-centered approach) and phenomenology. There are significant points of convergence between phenomenology and spiritual direction: first, in Ignatius of Loyola's phenomenological approach to his religious experience; second, in the appropriation by spiritual directors of concepts of *epochē* and empathy; third, in the process of "unpacking" religious experience within a spiritual direction interview. [Note: Evans uses Lonergan to speak of the "data of interiority," her use of phenomenology, and the aim of client centered therapy: "to provide the patient with an ambiance in which he feels at ease, permits his feelings to emerge, comes to distinguish them from other inner events" as he/she engages in therapy sessions.]

Friel, Christopher. "Faith and Feeling in Lonergan." *Australian e-Journal of Theology* 21/2 (2014).
http://aejt.com.au/data/assets/pdf_file/0007/667285/AEJT_Faith_and_Feeling_in_Lonergan_Friel.pdf

I give an interpretation of Lonergan's claim that values are apprehended in feelings. I situate his project within fundamental theology rather than in foundations for ethics arguing that Lonergan was concerned to give an ecumenically conceived apologetic in order to conceive the 'leap' of faith. To this end I show how the later work was informed by the 1952 Analysis of Faith. I show how Lonergan drew creatively on his sources: On Scheler he takes up Pascal's 'the heart has its reasons' (now in the context of the value of believing) and on Hildebrand he takes up the self-transcendence of the value-response. I offer a new perspective on the emotional element of intentionality in Lonergan and suggest that fears of anti-intellectualism stem from a concern to situate his emotional phenomenology primarily within ethics.

Friel, Christopher. "Lonergan's Notion of Being" *The Heythrop Journal* (Dec 23, 2013).

<http://onlinelibrary.wiley.com/doi/10.1111/heyj.12087/abstract>

This article will try to explain what Lonergan was attempting to do in the twelfth chapter of *Insight*. As the title *The Notion of Being* suggests, it is not concerned with being, but rather a technical term of Lonergan's devising, namely, 'the notion of being.' One purpose of this note will be to clarify Lonergan's technical term. After *Insight* was published Lonergan described the chapter as an attempt at a 'systematic propaedeutic to wisdom.' It will be shown how what Lonergan has to say in this chapter is connected with an earlier chapter on judgement in which Lonergan refers to Aquinas on the need for wisdom in selecting fundamental terms such as the meaning of being as well as the immediately preceding chapter on self-affirmation in which Lonergan verifies his own account of judgement. It will be argued that Lonergan is especially concerned in this chapter to respond to some aspects of Hegel's thought.

[Jacobs-Vandegeer, Christiaan](#), "Method, Meaning, and the Theologies of Religions." *Irish Theological Quarterly* 80/1 (2015) 30-55.

The theologies of religions respond to important questions about the meaning of Christian faith in a religiously pluralistic world, but the debates among their various positions are often criticized for militating against actual engagement with the world's religions. Most often these theologies presume the need for a framework that relates Christianity to the religions. This article uses the work of Bernard Lonergan to propose foundations for a theology of religions that undercuts the imposition of conceptualist frameworks, attends to the yet unfolding histories of Christianity and the religions, and grounds Christian doctrine in the context of pluralism. This and other articles by this author may be found at <http://query.library.utoronto.ca/index.php/search?q?author=Jacobs-Vandegeer,%20Christiaan>

Lonergan, Bernard. *A Second Collection* [Kindle Edition]. Edited by William F. J. Ryan, SJ and Bernard J. Tyrrell, SJ. University of Toronto Press, 2015.

A Second Collection joins the electronic book Kindle editions, from amazon.com, of Lonergan's works. These also include *Insight* and *Method in Theology*.

Lonergan, Bernard. *La Trinità/ 1. Parte dogmatica: lo sviluppo dottrinale* (Opere di BL 11), Roma, 2014. Edited and translated by Domenico Ronchitelli. Published by [Città Nuova](#).

[Note: This is an Italian translation of CWL 11] Oggetto di studio del volume è la dottrina trinitaria nella sua parte strettamente dogmatica, ovvero quella parte che spiega i dogmi della Chiesa e li riconduce alle fonti della rivelazione. A questo scopo sono stati scelti cinque punti che vengono esposti in cinque tesi: (1) la consostanzialità del Figlio con il Padre; (2) la divinità dello Spirito Santo; (3) le tre persone consostanziali distinte attraverso le loro proprietà relative; (4) la processione dello Spirito Santo dal Padre e dal Figlio; e (5) la profondità stessa di questo mistero che supera la comprensione della mente umana.

Mark D. Morelli. *Self-Possession: Being at Home in Conscious Performance*. Chestnut Hill, MA: The Lonergan Institute at Boston College, 2015.

This book is a meditative exploration of our inescapable and fluid relationship to the fundamental ideals of Meaning, Objectivity, Knowledge, Truth, Reality, and Value upon which we depend to inform and guide our living. It is an attempt to describe the elusive interior experience of these basic notions at work

in our conscious performance. James Marsh, Emeritus Professor of Philosophy at Fordham University, writes (on the back cover): "The book is remarkable in many ways: it is accessible and profound, humorous in a tongue-in-cheek kind of way and serious, very interesting to read in such a way that it is hard to put down, and very fundamental in confronting basic issues of human thinking and living such as selfhood, authenticity, knowing, objectivity, truth, and freedom."

Ormerod, Neil. *A Public God: Natural Theology Reconsidered*. Minneapolis, MN: Fortress Press, 2015.

Natural theology is a philosophical site that is hotly debated and controversial—it is claimed by Roman Catholics, Protestants, and Evangelicals as a crucial vantage point for the intersection of theology, philosophy, science, and politics, while it is, simultaneously, strongly contested by some theologians, such as those influenced by Karl Barth, as well as some philosophers and scientists, especially of the new atheist variety. This volume steers through these troubled waters, arguing for reclamation of a natural theology that withstands the challenges from within and without the Christian tradition and accrues to a vital public and political witness. Drawing on Bernard Lonergan's notions of intellectual and moral conversions and contemporary scientific findings, it engages with key assertions from the new atheists to highlight their tensions and inconsistencies, while putting forward a positive proposal for a form of natural theology that is public, contextual, and political; engaging in publically accountable discourse; drawing on our contemporary scientific and social context; and aware of the political ramifications of undertaking the project of natural theology.

Sala, Giovanni B. "Bernard J.F. Lonergan (1904-1984)."

http://lonergan.org/dialogue_partners/Sala/bjfl.htm

Originally published in Italian in *La Filosofia Cristiana nei Secoli XIX e XX, II: Ritorno all'Eredità Scolastica*. Edited by G. Mura and G. Penzo. Rome: Città Nuova Editrice, 1994, 843-863. This text has been translated by Donald E. Buzzelli.

Sala, Giovanni. "Bernard Lonergan's 'Method in Theology.'"

http://lonergan.org/dialogue_partners/Sala/Method_in_Theology.htm

Originally published in Italian as "Il metodo in teologia" di Bernard Lonergan." *La civiltà cattolica* (December 2, 1972): 468-477. Translated by Dr. Donald Buzzelli of Washington, D.C.

Sala, Giovanni. "The Concept of the Transcendental in Kant and Lonergan."

http://lonergan.org/dialogue_partners/Sala/Concept_Transcendental_Kant_Lonergan.htm

Originally published in *Hochschule für Philosophie*, Munich, March 1, 2008. Translated by Donald Buzzelli.

Sala, Giovanni. "The Drama of the Separation of Faith and Reason."

http://lonergan.org/dialogue_partners/Sala/faithandreason.htm

Originally published as "Il dramma della separazione tra fede e ragione," in *Per una lettura dell'Enciclica / Fides et Ratio* (Vatican City, Quaderni de "L'Osservatore Romano," 1999)103-111. Translated by Donald E. Buzzelli.

Sala, Giovanni. "The Experience of Being and the Horizon of Being According to Emerich Coreth and Bernard Lonergan."

http://lonergan.org/dialogue_partners/Sala/experience_of_being_and_horizon_.htm

Originally published as "Seinserfahrung und Seinshorizont nach E. Coreth und B. Lonergan." *Zeitschrift für Katholische Theologie* 89 (1967) 294-338. Translated from German into English by Mr. Roland Krismer of Innsbruck, Austria and Br. Dunstan Robidoux OSB of St. Anselm's Abbey, Washington, DC

Sala, Giovanni. "From Thomas Aquinas to Bernard Lonergan: Continuity and Novelty."

http://lonergan.org/dialogue_partners/Sala/from_thomas_aquinas_to_bernard_l.htm

Originally published in Italian as “Da Tommaso d’Aquino a Bernard Lonergan: continuità e novità.” *Rivista di Teologia* 36 (1995) 407-425. Translated by Donald Buzzelli.

Sala, Giovanni. “Gratia creata - A Philosophical Argument to Prove its Existence.”
<http://lonergan.org/wp-content/uploads/2014/05/Createdgrace.pdf>

An English translation of “Die »gratia creata« - ein philosophisches Argument zum Beweis ihrer Existenz.” *Forum Katholische Theologie* 17 Jahrgang 2001, Heft 4.

Sala, Giovanni. “Immediacy and Mediation in Our Knowledge of Being: Some Reflections on the Epistemologies of Emerich Coreth and Bernard Lonergan.”
http://lonergan.org/dialogue_partners/Sala/immediacy_and_mediation.htm

Originally published as “Immediatezza e mediazione della conoscenza dell’essere: Riflessioni sull’epistemologia di E. Coreth e B. Lonergan.” *Gregorianum* 53 (1972) 45-87. Translated by Donald Buzzelli.

Sala, Giovanni. “The Metaphor of the Judge in the “Critique of Pure Reason” (B xiii f): A Key for Interpreting the Kantian Theory of Knowledge.”
http://lonergan.org/dialogue_partners/Sala/Metaphor_of_the_judge_in_Critique_of_pure_reason.htm

Originally published in *Universitas Monthly Review of Philosophy and Culture* 31/2 (February 2004) 13-35. This article has now published as an Internet edition with the author’s permission. Donald E. Buzzelli of Washington, D.C. translated the original Italian into English to prepare it for publication.

Sala, Giovanni. “Philosophical Aspects of Bernard Lonergan’s ‘Method in Theology.’”
http://lonergan.org/dialogue_partners/Sala/Method_in_Theology_Philosophical_Aspects.htm

Originally published in Italian as “Aspetti filosofici del ‘Metodo in teologia’ di B. Lonergan.” *La civiltà cattolica* (February 17, 1973) 329-341. Translated by Dr. Donald Buzzelli of Washington, D.C.

Sala, Giovanni. “Theological Aspects of Bernard Lonergan’s Method in Theology.”
http://lonergan.org/dialogue_partners/Sala/theological_aspects_of_bernard_l.htm

Originally published in Italian as “Aspetti teologici del ‘Metodo in teologia’ di B. Lonergan.” *La civiltà cattolica* (March 17, 1973) 553-567. Translated by Donald E. Buzzelli.

Reviews

Lovett, Brendan. *For the Joy Set Before Us: Methodology of Adequate Theological Reflection on Mission*. Peter Lang, 2008.

Cronshaw, Darren. *Mission Studies* 30 (Fall 2013) 272-273.

Simpson, Zachary. *Life As Art: Aesthetics and the Creation of Self*. Lanham MD/Plymouth UK: Lexington Books, 2012. Pp. viii, 301. £39.95.

Meynell, Hugo. *The Heythrop Journal* 56/2 (March 2015) 358-359.

Publications

Blackwood, Jeremy W. "Trinitarian Love in the Dialectics of History." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013) 1-16.

This article is an attempt to . . . clarify the role of love in Doran's theology in light of the position I developed in my dissertation ["Love and Lonergan's Cognitional-Intentional Anthropology: An Inquiry on the Question of a 'Fifth Level of Consciousness,'" (Ph.D. dissertation, Marquette University, 2012)].

Dadosky, John. "Approaching the Triune God: A Response." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013) 17-22.

I would first like to address the question of what philosophers can learn from Lonergan's systematics of the Trinity. Then I will address some questions that arise for me as I ponder the proposed psychological analogy put forth by Doran in his weighty work *Trinity in History*.

Doran, Robert. "A Response." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013) 61-77.

Doran replies to all of the contributors of this special issue of *METHOD*.

Doran, Robert. "A New Project in Systematic Theology." *Theological Studies* 76/2 (June 2015) 243-59

Doran, Robert. "Loneragan's Ethics and Ignatian Election." *Theoforum* 45 (2014, published 2015) 13-56.

Friel, Chris. "Loneragan and Wittgenstein on Mathematical Wonder: Towards a Dialogue of Methods." *Modern Theology* (March 2015) DOI: 10.1111/moth.12168
<http://onlinelibrary.wiley.com/doi/10.1111/moth.12168/abstract>

Lindbeck uses Wittgenstein to fault Lonergan's method, and so I explore some remarks on the foundations of mathematics so as to examine whether Lonergan 1) appeals to the act of understanding as an occult quantity, 2) gives an over-general model of understanding, and 3) exaggerates the significance of the desire to understand. I examine the sources influencing Lonergan's discovery of mathematical insight and I find Lonergan's transcendental method to be significant as regards the *development* of understanding, and I draw out its value for theologians.

Gaetz, Ivan. "Bernard Lonergan's Promise for Educational Philosophy." *Jesuit Higher Education* 4/1 (2015) 5-26.

Philosopher and theologian, Bernard Lonergan, S.J., regarded as one of the most influential Jesuit thinkers of the twentieth century, focused primarily on cognitional theory, epistemology and metaphysics. His system of thought known as "intentionality analysis" has been applied widely to many fields of study, including education. While Lonergan directly addressed certain issues in education and educational philosophy, his thought has greater promise for educational philosophy through broader application, specifically in ordering and expanding educational themes related to the four key differentiations of consciousness he expounds. The differentiations are explained as distinct but interrelated levels of consciousness and consist of experiencing, understanding, judging and deciding. For educational philosophy, "experiencing" draws attention to the vast array of sensory input, affectivity and the experience of ideas. "Understanding" brings to light the questioning process that seeks intelligibility for human experience, direct and indirect, where the processes and achievements of intelligence become the focus. "Judging" concerns questions of the good, the right and the true, and provides an expanded context of critical thinking and

reasonableness encompassing knowledge of not only the world but also of oneself. “Deciding” wrestles with the existential questions of life and promotes responsible living expressed in moral agency, social justice, service to one’s communities, and engaged citizenship. More than adding new educational theory or pedagogical innovation (though these may result with further practical application of intentionality analysis), the promise of Lonergan’s thought for education philosophy appears as a larger framework for deep thinking about education that distinguishes important themes and concerns and interrelates them to a comprehensive and open-ended horizon that champions human potentials for attentiveness, intelligence, reasonableness and responsibility.

Guglielmi, Giuseppe, *L’incontro con il passato. Storiografia e filosofia della storia in Bernard Lonergan*, Il Pozzo di Giacobbe, Trapani 2015.

In *Method in Theology*, besides the characteristics and objectives that Lonergan ascribes to “Interpretation” and “History” (the control of the meaning, the subordinate position of the interpretation, the ecstatic character of the historical intelligence, the centrality of judgment), his real interest is not so much in the consideration of concrete history but in the development of a theory of history to be placed within a broader methodological framework, responding to the transcendental metaphysics of *Insight*. The author proposes that Lonergan has sacrificed the peculiarities of historiography (and more generally of knowledge as positive *Einzelwissenschaften*) in favor of a more systematic and epistemological purposes of integration. He suggests that Lonergan's "History," rather than appear as a historiography of historians, should be inscribed into the scope of philosophy (critical and epistemological) history.

Helminiak, Daniel A. *Brain, Consciousness, and God: A Lonerganian Integration*. State University of New York Press, 2015.

Brain, Consciousness, and God is a constructive critique of neuroscientific research on human consciousness and religious experience. An adequate epistemology—a theory of knowledge—is needed to address this topic, but today there exists no consensus on what human knowing means, especially regarding nonmaterial realities. Daniel A. Helminiak turns to twentieth-century theologian and philosopher Bernard Lonergan’s breakthrough analysis of human consciousness and its implications for epistemology and philosophy of science. Lucidly summarizing Lonergan’s key ideas, Helminiak applies them to questions about science, psychology, and religion. Along with Lonergan, eminent theorists in consciousness studies and neuroscience get deserved detailed attention. Helminiak demonstrates the reality of the immaterial mind and, addressing the Cartesian “mind-body problem,” explains how body and mind could make up one being, a person. Human consciousness is presented not only as awareness of objects, but also as self-presence, the self-conscious experience of human subjectivity, a spiritual reality. Lonergan’s analyses allow us to say exactly what “spiritual” means, and it need have nothing to do with God.

Hughson, Thomas. “Creation as an Ecumenical Problem: Renewed Belief through Green Experience.” *Theological Studies* 75/4 (2014) 816-846.

Loss of a sense of creaturehood and of members has occurred across the lines of divided churches in a secular context. The author explores the question whether green experience of nature can be a path toward a renewed sense of creaturehood. Bernard Lonergan's distinction between faith and belief allows for identifying a primordial faith that interprets the cosmos as numinous. Ignatius of Loyola's Spiritual Exercises interprets primordial faith with the biblical word of God as Creator. Why not develop local ecumenical experiments in reevangelization that address green experience?

Kaplan, Grant. "New Paths for a Girard/Lonergan Conversation: An Essay in Light of Robert Doran's *Missions and Processions*." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013) 23-38.

My goal in the current essay is to reflect on Doran's use of the mimetic theory associated with the French anthropologist and literary critic René Girard [in volume 1 of Doran's *Trinity in History*].

Krokus, Christian S. "Louis Massignon: Vatican II and Beyond." *Logos: A Journal of Eastern Christian Studies* 55/3-4 (2014) 433-450.

Related to Lonergan studies, Krokus dialogues with John Dadosky's model of the church as friend.

Leigh, David J. "Carl Jung's Archetypal Psychology, Literature, and Ultimate Meaning." *Ultimate Reality and Meaning* 34/1-2 (2011) 95-112.

In this article, I will examine the status and value of Carl Jung's theory of archetypal psychology, especially their relation to ultimate issues in literature and in religious studies. [In Leigh's "Assessment of Jungian Theories of Religion" he mentions Bernard Lonergan, Robert Doran, and Walter Conn.]

Marsh, James. "Why Lonerganian Philosophers Should Read Lonergan's and Doran's Theology." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013) 39-46.

In this essay I explore the question, "Why should Lonerganian philosophers read Lonergan's and Doran's theology?" Such a question is rooted in my own experience of really getting in to Lonergan's theology after retiring from Fordham in 2006, truly one of the best things that has happened to me in retirement.

McCarthy, Michael H. *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*. South Bend, IN: University of Notre Dame Press, 2015.

The essays explore and appraise Lonergan's cultural mission: to raise Catholic philosophy and theology to meet the intellectual challenges and standards of his time. Chapter 1, "The Tangled Knot of Old and New," shows how Lonergan's redemptive project strategically developed from the critical appropriation of our cultural heritage. Chapter 2 locates Lonergan's philosophical anthropology within the historical problematic created by Descartes, Kant, Hegel, Darwin, Nietzsche, and Wittgenstein. Through his analysis of human subjectivity Lonergan identified a striking paradox at the heart of modern culture and sought to unravel it by a forceful defense of the human capacity for self-transcendence. Chapter 3 clarifies the nature and origins of modern secularity and the unprecedented challenges it creates for religious faith. In the concluding chapter on the challenges of Catholic renewal brings together the central themes of Lonergan's life works. After describing the Catholic struggle with modernity and John XXIII's bracing call for *aggiornamento*, McCarthy examines Lonergan's distinctive contributions to the philosophical and theological renewal of his church.

Ormerod, Neil. "Doran's *The Trinity in History*: The Girardian Connection." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013) 47-59.

This article contains three sections. The first considers Doran's proposed nexus between the four-point hypothesis and the psychological analogy, and how this nexus might evoke Girard as a potential dialogue partner on the question of mimesis. The second section provides a summary of Girard's position on the question of mimesis for those less familiar with his work. In the third section I focus in particular on Girard's notions of internal and external mediation of desire, arguing that this account is simply descriptive rather than explanatory, and as such fails to properly identify the real nature of the distinction.

Rixon, Gordon. "Beauty, Critical Reflection, and Justice." *Ultimate Reality and Meaning* 34/1-2 (2011) 130-152.

In this paper, I explore the relation of beauty and justice within the intellectual horizon generated by aesthetical and theological reflection. I attempt to bring some positive, discerning light to the complex interrelations among a non-instrumentalized appreciation of beauty, a pragmatic program of advocacy and action for social justice and the critical control of meaning advanced by theology. My approach builds on the work of Bernard Lonergan, especially as his transposition of Aquinas' thought into a post-Kantian context is interpreted and developed by John Dadosky and Robert Doran.

Slatter, Mark. "Are Growth and Conversion Being Confused in the Spiritual Life? Is Conversion Really Continuing?" *Spiritus: A Journal of Christian Spirituality* 15/1 (2015) 41-60.

Slatter discusses Christian growth and conversion with the help of Lonergan.

Snell, R. J. *Acedia and Its Discontents: Metaphysical Boredom in an Empire of Desire*. Ketering, OH: Angelico Press, 2015.

Our own culture is deeply infected, choosing a destructive freedom rather than the good work for which God created us. *Acedia and Its Discontents* resists despair, calling us to reconfigure our imaginations and practices in deep love of the life and work given by God. By feasting, keeping Sabbath, and working well, we learn to see the world as enchanting, beautiful, and good—just as God sees it.

Whelan, Gerard. "Theological method in *Evangelii Gaudium*. A dialogue with Bernard Lonergan and Robert Doran." *Gregorianum* 96/1 (2015) 51-75.

This article builds on the account offered by Juan Carlos Scannone of how the intellectual roots of Pope Francis lie in an Argentinian "theology of the people" and of how closely *Evangelii Gaudium* is related to the final document of the CELAM conference held at Aparecida, 2007, in which Cardinal Jorge Bergoglio was deeply involved. It proposes a mediation of Pope Francis's thought to guide the conduct of a global, academic, and "contextual" exercise in theology and suggests that the thought of Bernard Lonergan and Robert Doran can provide rigorous foundations for this mediation. It explores this point by studying themes that include: the conversion of the theologian, epistemology and history, an option for the poor, the evangelization of culture, the importance of popular piety, and the situation as source of theology.

Ysaac, Walter. *A Prayer Catechism*. Fourth edition, updated and expanded. Manila Lonergan Center, 2012.

A prayer catechism for the learning and teaching Church, based on Lonergan's two lectures on Prayer, "*Existenz and Aggiornamento*" ("Being in Christ in the being not of *substance* but of *subject*"), and "The Mediation of Christ in Prayer" ("mutual self-mediation"), and on St. Ignatius' Spiritual Exercises (triple colloquy, second and third methods of prayer, etc.).

Ysaac, Walter. *The Triune God's Act of Grace*. First edition. Manila Lonergan Center, 2014.

A study of grace based on Lonergan's trinitarian systematization of God's Act of Grace, both uncreated and created (*The Triune God: Systematics*, pp. 376-521, esp. 454-74). It appears Lonergan himself had not explicitly followed it up into a full-blown course on Grace, nor into a starting point of Systematic Theology. See Frederick Crowe, "'The Spectrum of 'Communication' in Lonergan'" (LSN 15/1, March '94) and Robert Doran, "The Starting Point of Systematic Theology" (LSN 27/4, December 2006). This study is based on Lonergan's *trinitarian* of grace contextualized in Scripture and in the living tradition of the Church.

Reviews

Dadosky, John D. *The Eclipse and Recovery of Beauty: A Lonergan Approach*. Toronto: University of Toronto Press, 2014. (LSN 35/3; 2014)

Locklin, Reid B. *Toronto Journal of Theology* 30/2 (Fall 2014) 336-337.

Renic, Dalibor. *Ethical & Epistemic Normativity: Lonergan and Virtue Epistemology*. Milwaukee, WI: Marquette University Press, 2012. (LSN 33/2; 2012)

Lott, Wayne, *Toronto Journal of Theology* 30/2 (Fall 2014) 337-338.

Bartholomew, Craig G. and Michael W. Goheen. *Christian Philosophy: A Systematic and Narrative Introduction*. Grand Rapids, MI: Baker Academic, 2013.

Johnston, Murray. *Toronto Journal of Theology* 30/2 (Fall 2014) 340-341.

Dissertations & Theses

Friel, Chris. *Credibility and Value in Lonergan*. Maryvale Institute, UK, 2015.

I explain L.'s strategic option for value theory and reconsider various interpretations of his claim that 'values are apprehended in feelings' and show that L.'s account of the human good must be seen in the light of his apologetic concern to refashion the notion of philosophy as handmaid to theology. In particular, L.'s ethics must be seen in the light of his *Analysis of Faith*. In general this is to be understood as an attempt to break from 'extrinsicism.' I re-examine L.'s use of Scheler and Hildebrand, arguing that L. is closer to Scheler in that there is *no* fourth level insight (or intellectual perception) in the said apprehension of values, but that nevertheless L. draws on Hildebrand for his account of motivation. I trace the development of L.'s thought on motivation and propose 'the motivation theory': In general, values are apprehended insofar as the felt experience of the subject is motivated by self-transcendence. Specifically, this involves two cases according as feelings respond to an object that is known or unknown.

McDonald, Mary Josephine. *Body-Psyche-Mind in the Self-Appropriation of the Subject: Complexifying Lonergan's Account of Nature and Supernature*. In partial fulfilment of the requirements for the degree of Doctor of Theology, Regis College and the University of Toronto, 2014.

This thesis seeks to "collaborate creatively" with "modern science" in order that both theology and the cultural context might be mutually enriched. By drawing on the insights of the science of neuroplasticity, this thesis undertakes the methodological task involved in developing an understanding of the bodily aspect of the human person in an interiority analysis. Within the eight functional specialties that Lonergan outlines in a contemporary method of theology, this work performs tasks within Foundations. While inclusive of Foundations, the primary goal of this work is the development of a theological anthropology. Development occurs by bringing to light the significance of the body in a theological anthropology. The framework for this development is provided by Lonergan's question, "What in terms of human consciousness is the transition from the natural to the supernatural?" in "Mission and the Spirit," along with his articulation of the body-psyche-mind relations in his principle of correspondence in *Insight*. A developed understanding of the body's role in the transition from the natural to the supernatural furthers Doran's work on psychic conversion by including "body data" in the self-appropriation of the unconscious. Such an integration of the organic and psychic spontaneities with conscious operations increases the probability of authentic agency in the unfolding of the Reign of God.

Traska, Brian. *Philosophy as Faith Seeking Understanding: An Interpretation of Bernard Lonergan's 1972 Lectures on Philosophy of God and Systematic Theology*. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Boston College, 2015. Directed by Fred Lawrence and read by Patrick Byrne and M. Shawn Copeland.

This dissertation seeks to answer the question, arising from Bernard Lonergan's 1972 lectures on philosophy of God and systematic theology, of why he thinks philosophy of God, or natural theology, should be included within the functional specialty Systematics. The author argues that a key to the answer is the distinction between natural knowledge of God, which consists of affirmations and negations that can be immanently generated, and supernatural knowledge, which cannot be immanently generated and is thus constituted by belief in divine revelation. Even if philosophy results in natural knowledge, when the philosopher is Christian, it often performatively presupposes supernatural knowledge of revelation inasmuch as its inquiry into the question of God originates from the philosopher's horizon of Christian faith. In this case, Christian philosophers are seeking to better understand the Christian God in whom they already believe. This explains Lonergan's practical recommendation to transfer philosophy of God to the theology department, as well as his comment in the essay "Dimensions of Meaning" that once philosophy becomes "existential and historical...the very possibility of the old distinction between philosophy and theology vanishes." Sublated by systematic theology, philosophy contributes a "control of meaning" to theological explanation.

Zaccaron, Francesca. *A new Method in Education? La dinamica nell'educazione dell'uomo in B. Lonergan (1904-1984)* [Translated into English as *Dynamics in man's Education in B. Lonergan*]. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at the Department of Human Sciences of LUMSA University, Piazza delle Vaschette 101, 00193, Roma (Italy), 2015. Advisor: Giuseppe Tognon.

I started from a question: could Lonergan's Method be considered as "a new Method in Education"? The thesis is divided into three parts: first I consider the principal concepts in Lonergan's thought, through the presentation of his biography, with a great attention to the influence of John Henry Newman's thought, in particular regarding the notion of conscience. Second, I analyze the Cincinnati lectures on Education (Topics in Education), through three questions: in which situation do we educate young people today? What is the "good" at which the subject is educated? Who is the subject, who is educated? Using the Questionnaire on Philosophy as a connection, in the third part I consider Method in Theology's presentation of the functional specialties. The eight functional specialties represent the two ways of human development: the thesis proposes the use of the "second phase" (from above downwards) as specific and central in education today.

Publications

Allerton, Meghan. "Empirical Exercise: The Dynamics of Knowing." *Journal of Macrodynamical Analysis* 8 (2015) 5–10. <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1619/1229>

Arcamone, Dominic. *Religion and Violence: A Dialectical Engagement through the Insights of Bernard Lonergan*. Eugene, OR: Pickwick Publications, 2015.

The aim of *Religion and Violence* is to engage dialectically key symbols of religiously motivated violence through the insights of Bernard Lonergan. Sociologists and psychologists argue the link between religion and violence. Religion is viewed more as part of the problem and not part of the solution to violence. Bernard Lonergan's insights have helped the author arrive at a number of conclusions regarding the link between religion and violence. He argues that there is a difference between distorted religion and genuine religion, between authenticity and inauthenticity of the subject. Distorted religion has the capacity to shape traditions in ways that justify violence, while genuine religion heals persons, helps them make different moral decisions when confronted with situations of conflict, and aims to explore new ways of understanding themselves as shaping history toward progress. Further, *Religion and Violence*, while arguing from within the Catholic Christian tradition, nevertheless seeks to provide a number of categories that will speak to people from other cultural traditions. Since many of the examples of religious violence cited by commentators come out of the Islamic tradition, the author has evidenced and explored more authentic aspects of the Islamic tradition that would help provide a solution to violence.

Barron, Robert. *Exploring Catholic Theology: Essays on God, Liturgy, and Evangelization*. Grand Rapids, MI: Baker Academic, 2015.

In this volume, Barron sets forth a thoroughgoing vision for an evangelical catholic theology that is steeped in the tradition and engaged with the contemporary world. Striking a balance between academic rigor and accessibility, the book covers issues of perennial interest in the twenty-first-century church: who God is, how to rightly worship him, and how his followers engage contemporary culture. Topics include the doctrine of God, Catholic theology, philosophy, liturgy, and evangelizing the culture.

Barron, Robert. "Why Bernard Lonergan Matters for Pastoral People." In *Exploring Catholic Theology: Essays on God, Liturgy, and Evangelization*, 175-184. Grand Rapids, MI: Baker Academic, 2015.

[A] motif that stands at the heart of both *Insight* and *Method in Theology*—namely the dynamics by which the well-functioning mind knows—is of immediate relevance to preachers, pastors, and spiritual directors. It is this practical implication of Lonergan's epistemology that I would like to explore in this chapter.

Byrne, Patrick H. "Ethics, Discernment and Self-Appropriation." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 33-76.

Coelho, Ivo. "Person and Relation: Ratzinger, De Smet and Lonergan in Conversation." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 173-208.

Dadosky, John D. "The Transformation of Suffering in Paul of the Cross, Lonergan and Buddhism." *New Blackfriars* 96/1065 (2015) 542-563.

This paper explores St. Paul of the Cross's passion-centred spirituality as a context for avoiding the distortions of such spirituality and promoting proper praxis. These distortions are not the legacy of Paul of the Cross himself, but the fact that his contemplation of the passion was primarily performative and mystical, and the lack of a systematic theology on the passion-death-and resurrection, there remains a context wherein distortions of passion-centred approaches can occur. The paper presents some aspects of Lonergan's thought on *lex crucis* and also from his Trinitarian work in order to provide a theological framework (*orthothoria*). This framework can help prevent the distortions of such a passion-centred spirituality and guide orthopraxis of passion-centred spiritualities. In the final section we explore some insights from Buddhism that are consonant with both Paul of the Cross's spirituality and Lonergan's *law of the cross* as fruits of the Spirit and seeds of the Word.

Daly, Patrick. "Palliative Sedation, Foregoing Life-Sustaining Treatment, and Aid-in-Dying: What is the Difference?" *Theoretical Medicine and Bioethics* 36/3 (2015) 197-213.

After a review of terminology, I identify—in addition to Margaret Battin's list of five primary arguments for and against aid-in-dying—the argument from functional equivalence as another primary argument. I introduce a novel way to approach this argument based on Bernard Lonergan's generalized empirical method (GEM). Then I proceed on the basis of GEM to distinguish palliative sedation, palliative sedation to unconsciousness when prognosis is less than two weeks, and foregoing life-sustaining treatment from aid-in-dying. I conclude (1) that aid-in-dying must be justified on its own merits and not on the basis of these well-established palliative care practices; and (2) that societies must decide, in weighing the merits of aid-in-dying, whether or not to make the judgment that no life is better than life-like-this (however *this* is specified) part of their operative value structure.

Divyadaan: Journal of Philosophy & Education 26/1-2 (2015). See entries under Byrne, Coelho, Lawrence, McAuley, McPartland, Muratore, Pen, Saldaña, Schepers, Streeter, Taddei-Ferretti.

Doran, Robert. "A New Project in Systematic Theology." *Theological Studies* 76/2 (June 2015) 243-59.

The article explores the possibility of a new collaborative venture in systematic theology based in the work of Bernard Lonergan and Robert Doran. A prospectus is offered of five volumes intended as texts to be used at the level of MA and MDiv students.

Doran, Robert. "Lonergan's Ethics and Ignatian Election." *Theoforum* 45 (2014, published 2015) 13-56.

My thesis is twofold. First, a number of elements in the Ignatian *Spiritual Exercises* have found their way into Lonergan's writings, especially in Lonergan's discussions of ethics and decision. Second, Lonergan provides a contemporary idiom that helps us understand what Ignatius is up to. The paper identifies a movement, a dynamism, that passed from Ignatius to Lonergan, and then highlights in Lonergan a set of contributions to the clarification and development of the Ignatian charism. There are four sections, and these two tasks – from Ignatius to Lonergan and from Lonergan to a transposed Ignatius – are present in all four sections. The sections are: The Ignatian Ethos of *Insight*; Election, Discernment, and Trinitarian Mysticism; Consolation without a Preceding Cause; and Rules for Thinking with the Church.

Duffy, James. "Method, Bold Spirits, and Some Third Way". *Journal of Macrodynamical Analysis* 8 (June 2015). <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1622>.

Dunne, Tad. "Dominicans, Contemplation & Veritas." *New Blackfriars* 96/1065 (2015) 591-601.

For Dominicans, the Catholic traditions of contemplation and *veritas* have been guiding lights. Dominicans also have a tradition of taking leadership in emerging trends in the Church, as is evident in Thomas Aquinas, Meister Eckhart, Catherine of Siena, Marie-Joseph Lagrange, and Yves Congar. More recently, Martin Heidegger, Bernard Lonergan and Eric Voegelin prompted significant developments in both the practice of contemplation and the meaning of *veritas*. Generally, we have no universally accepted definitions of *contemplation* or *veritas*. But in the many historical accounts of what Christians meant by *contemplation*, we find two distinct contexts: contemplation as a state of life and contemplation as a method of prayer. Similarly, a meaning of *veritas* as identifying what Plato calls a "true" story and Voegelin calls a "saving tale" has significant implications for the Dominican heritage.

Journal of Macrodynamical Analysis 8 (June 2015). See listings under Allerton, Quinn, Duffy, and Shute.

Engebretsen, Eivind, Nina K pke V llestad, Astrid Klopstad Wahl, Hilde Stendal Robinson, and Kristin Heggen. "Unpacking the Process of Interpretation in evidence-based Decision Making." *Journal of Evaluation in Clinical Practice* 21/3 (2015) 529-31.

We will demonstrate] the principles of reasoning involved in the integration of experimental and experiential knowledge in clinical decisions and the role of interpretation in this respect. . . . There are few, if any, models and concepts available which make explicit the interpretational operations involved when combining and applying the knowledge components. We intend to throw light on this process by drawing on a four-step model of knowing developed by the Canadian philosopher Bernard Lonergan.

Friel, Chris. "Lonergan and Wittgenstein on Mathematical Wonder: Towards a Dialogue of Methods." *Modern Theology* 41/3 (July 2015) 469-487.

Lindbeck uses Wittgenstein to fault Lonergan's method, and so I explore some remarks on the foundations of mathematics so as to examine whether Lonergan 1) appeals to the act of understanding as an occult quantity, 2) gives an over-general model of understanding, and 3) exaggerates the significance of the desire to understand. I examine the sources influencing Lonergan's discovery of mathematical insight and I find Lonergan's transcendental method to be significant as regards the *development* of understanding, and I draw out its value for theologians.

Friel, Chris. "What Can Piaget Offer Lonergan's Philosophy of Biology?" *Zygon* 50/3 (2015) 692-710.

In *Insight*, Bernard Lonergan provides, albeit schematically, a unique philosophy of biology which he takes as having "profound differences" with the world view presented by Darwin. These turn on Lonergan's idea of "schemes of recurrence" and of organisms as "solutions to the problem of living in an environment." His lapidary prose requires some deciphering. I present the broad lines of his philosophy of biology and argue that Jean Piaget's structuralism can shed light on Lonergan's intentions in virtue of his use of cybernetics and the isomorphism between biology and knowledge. In turn, Piaget draws on Waddington's restatement of epigenesis and I suggest that the result, "process structuralism," is a viable alternative to the modern Darwinian synthesis.

Henman, Robert; "Generalized Empirical Method: A Context for a Discussion of Language Usage in Neuroscience." *Dialogues in Philosophy, Mental and Neuro Sciences* 8/1 (2015) 1-10. http://www.crossingdialogues.com/current_issue.htm

This article extends a distinction between the data of sense and the data of consciousness discussed in a former article (Henman, 2013) as a context for a discussion of language usage in

neuroscientific literature. Such usage attributes mental acts to biological processes. In doing so, an unintentional neglect of the data of consciousness is perpetuated as well as a denial of the empirical nature of conscious acts or states. Such usage can also contribute to an inhibition of a more adequate understanding of biochemical processes. Discussions of a) objectivity, b) knowing as a conscious activity and c) the biological process of evolution will provide further contexts towards a shift in methodology providing the possibility of a more adequate understanding of the relationship between the cerebral organ and consciousness.

Lawrence, Frederick G. "A Jewish and a Christian Approach to the Problematic of Jerusalem and Athens: Leo Strauss and Bernard Lonergan." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 217-318.

McAuley, Tom. "How might we apply the Work of Bernard Lonergan to the Eco-Climate Crisis?" *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 93-110.

McPartland, Thomas J. "Lonergan, Voegelin, and the Phenomenology of Religious Consciousness." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 127-158.

Muratore, Saturnino. "Development of Doctrines and Permanence of Dogmas according to Bernard Lonergan." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 209-216.

Orji, Cyril. "Does Lonergan Know C. S. Peirce?" *Philosophy & Theology* 27/1 (2015) 75-105.

This article revisits ideas of Charles Peirce, who wrote at the turn of the nineteenth century, and Bernard Lonergan, who wrote at the turn of the twentieth, with the purpose of connecting important dots in their thinking. The goal of this comparison is to show how the two ground metaphysics in the practices of the sciences and common sense. The article argues that the metaphysical framework the two scholars developed in opposition to nominalism can be used to overcome the reductionism that hinders modern efforts to think metaphysically as well as to promote fruitful dialogue between theology and philosophy.

Orji, Cyril. *A Semiotic Approach to the Theology of Inculturation*. Eugene, OR: Pickwick Publications, 2015.

This book argues that though inculturation is a difficult and delicate task it still demands a World Church and that without it the church is unrecognizable and unsustainable. The book also suggests that the past failures of inculturation experiments in Africa can be overcome only by critically applying the science of semiotics, which can serve as an antidote to the nature of human knowing and reductionism that characterized earlier attempts to make Christianity African to the African. Drawing from the semiotic works of C. S. Peirce, Clifford Geertz, and Bernard Lonergan, the book shows why semiotics is best suited to an African theology of inculturation and offers ten pinpointed precepts, identified as "Habits," which underline the attentiveness, reasonableness, and responsibility required in a semiotic approach to a theology of inculturation. The "Habits" are also akin to the imperatives inherent in the notion of catholicity--that catholicity is not identified with uniformity but with reconciled diversity, and also that catholicity demands different forms in different places, times, and cultural settings.

Ormerod, Neil. "A (Non-*Communio*) Trinitarian Ecclesiology: Grounded in Grace, Lived in Faith, Hope, and Charity." *Theological Studies* 76/3 (September 2015) 448-467.

Communio ecclesiology has attracted a considerable theological following, but this article dwells on other avenues for relating the Trinity to the life of the church. A more traditional approach would relate the church to the processions and missions of the Son and Spirit. Moreover the recent development of Lonergan's four-point hypothesis offers a more profound account of the church as an "icon" of the Trinity. Not only are such approaches more solidly grounded in

trinitarian theology; they also provide interesting opportunities for relating the church to other religious traditions.

Pambrun, James R. "Conflict in Current Roman Catholic Systematic Theology: A Diagnosis and Response." *Theological Studies* 76/3 (September 2015) 423-447.

Recent conversations concerning conflict in theology have brought into play the role of such figures as Augustine, Aquinas, and Bonaventure. On the one hand, they can be seen to represent polarizing theological attitudes; on the other hand, they can be seen to represent forgotten models that may help repair fragmentary modes of current reason. This article (1) invites a reexamination of philosophical resources, principally through Paul Ricoeur and Bernard Lonergan, that address critical issues of method, and (2) proposes a strategy of communication among diverse modes of reasoning.

Pambrun, James R. "Theology, Science, and Technology: Framing an Encounter in Light of Lonergan and Ricoeur." *Horizons* 42 (2015) 96-121.

This article proposes a theological approach to the encounter between theology and the world of science and technology. A suitable locus for encounter is the different partners' shared commitment to the desire to understand. I draw on the work of both Bernard Lonergan and Paul Ricoeur to describe understanding as the enactment of a pattern of cognitional operations. However, the theoretical mode of understanding proper to science is distinct from the practical mode of understanding proper to technology. Lonergan's elaboration of the "intellectual" pattern of operations is drawn on to enhance an encounter with science, while Ricoeur's elaboration of the "action" pattern is drawn on to enhance an encounter with technology.

Perry, D.J., Guillermet Fernández, C. & Fernández Puyana, D. (2015, June). "The right to life in peace: An essential condition for realizing the right to health." *Health and Human Rights Journal*, 17(1), 148-58.

<http://www.hhrjournal.org/wp-content/uploads/sites/13/2015/06/Perry.pdf>

This paper describes recent efforts within the UN Human Rights Council on a declaration related to the right to peace. We discuss the relationship between peace and health and argue that peace is an essential condition for realizing human health. We propose that human dignity provides a normative foundation for progressive realization of the rights to health and peace. We further argue that to fully realize peace a profound transformation of human consciousness is needed but that the global affirmation of a peace as a human right is worthwhile because the process of dialogue brings attention to the issue and an affirmed declaration will influence the knowledge of future generations.

Mustain, Joshua R and Helminiak, Daniel A. "Understanding spirituality in recovery from addiction: Reintegrating the psyche to release the human spirit." *Addiction Research & Theory* 23/5 (2015) 364-371.

We examine the psychodynamic processes at play in recovery from addiction and give particular attention to Bernard Lonergan's tripartite model of human beings, which differentiates within the mind two distinct dimensions—psyche and spirit. Our goal is to show that the changes that occur during recovery are a direct result of psychic restructuring and are not necessarily, vice versa, due to spiritual growth via relationship with some Higher Power, which some popular recovery programs emphasize as a requisite for recovery. To exemplify this claim, we examine in detail three key aspects of psychic restructuring that may result in subsequent spiritual integration: the reestablishment of a sense of self, the development of a sense of connectedness to others, and the ability to regulate emotions. In this article we do not intend to aggrandize or disparage popular recovery programs, but to elucidate the process of psychic reintegration and to clarify the genuine spiritual foundation of recovery, and to advocate a mature, self-responsible spirituality.

Pen, Robert. "Communication as a Process of Mutual Self-Mediation." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 3-16.

Perry, D.J., Guillermet Fernández, C. & Fernández Puyana, D. "The right to life in peace: An essential condition for realizing the right to health." *Health and Human Rights Journal*, 17/1 (June 2015) 148-58.

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This paper describes recent efforts within the UN Human Rights Council on a declaration related to the right to peace. We discuss the relationship between peace and health and argue that peace is an essential condition for realizing human health. We propose that human dignity provides a normative foundation for progressive realization of the rights to health and peace. We further argue that to fully realize peace a profound transformation of human consciousness is needed but that the global affirmation of a peace as a human right is worthwhile because the process of dialogue brings attention to the issue and an affirmed declaration will influence the knowledge of future generations.

Petersen, Arthur. "Uncertainty and God: A Jamesian Pragmatist Approach to Uncertainty And Ignorance In Science And Religion." *Zygon* 49/4 (2014) 808-28.

[Quotes Lonergan extensively] This article picks up from William James's pragmatism and metaphysics of experience, as expressed in his "radical empiricism," and further develops this Jamesian pragmatist approach to uncertainty and ignorance by connecting it to phenomenological thought. The Jamesian pragmatist approach avoids both a "crude naturalism" and an "absolutist rationalism," and allows for identification of intimations of the sacred in both scientific and religious practices—which all, in their respective ways, try to make sense of a complex world. Analogous to religious practices, emotion and the metaphysics of experience play a central role in science, especially the emotion of wonder. Engaging in scientific or religious practices may create opportunities for individuals to realize that they are co-creators of the world in partnership with God, in full awareness of uncertainty and ignorance and filled with the emotion of wonder.

Quinn, Terry. "Reaching for Collaboration in *Insight* (and Beyond)." *Journal of Macrodynamic Analysis* 8 (2015) 11-29. <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1631>

Quinn, Terry. "Community Climbing: Toward Functional Collaboration." *Journal of Macrodynamic Analysis*, 8 (July 2015). <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1623>.

Saldaña, Stephanie. "On Teachers as Angels: A Reflection on a Life in the Middle East." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 111-126.

Schepers, Maury. "Philosophy in the Service of Ecumenical and Interreligious Dialogue: Question, Context and Content." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 77-92.

Shute, Michael. "Functional Collaboration As The Implementation Of Lonergan's Method, Part 1: For What Problem is Functional Collaboration the Solution?" *Journal of Macrodynamic Analysis* 8, (July 2015). <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1639>.

Shute, Michael. "Functional Collaboration as the Implementation of Lonergan's Method, Part 2: How Might We Implement Functional Collaboration?." *Journal of Macrodynamic Analysis* 8 (June 2015) <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1625>.

Solari, L., D. Coghlan, and A. B. Shani. "Sensemaking in collaborative management research: Insights from an Italian social cooperative." In *Research in Organizational Change and Development* (Vol 23). Edited by A.B. Shani and D. Noumair, 167-194. Bingley, UK: Emerald Group Publishing Limited, 2015.

This chapter draws on Lonergan in presenting sensemaking as an integral element of human cognition, whereby we find answers to questions that arise from experience. It is at the core of collaborative management research as researchers and practitioners work together to build a shared understanding of organizational phenomena and take action based on that understanding, thereby generating actionable knowledge. The chapter examines the nature of sensemaking in collaborative management research. A comprehensive framework is proposed and then utilized to examine a collaborative management research effort carried out with an Italian social cooperative.

Streeter, Carla Mae. "Religious Love in Bernard Lonergan as Hermeneutical and Transcultural: The Context for Dialogue." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 17-32.

Taddei-Ferretti, Cloe. "A Theology, a Cultural Matrix, a Religion." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015) 159-172.

Tracy, David. "Three Kinds of Publicness in Public Theology." *International Journal of Public Theology* 8/3 (2014) 330-334.

Across the different publics to which theology speaks, there are three forms of publicness that mark theological discourse: first, dialectical or argumentative reason; secondly, dialogical or hermeneutical reason with the Christian classics; thirdly, meditative reason as the final expression of our desire to know. This article provides a short exploration of each of these three forms of publicness.

Vélez, Francisco Vicente Galán. *Una Metafísica Para Tiempos Posmetafísicos: La Propuesta de Bernard Lonergan de una Metametodología*. México, D.F.: Universidad Iberoamericana, 2015.

Una metodología proveniente de las diversas maneras de entender la realidad, incluyendo las ciencias y las visiones de sentido común. Por eso integra estructuras heurísticas, un trabajo permanente y más bien grupal. La metafísica aquí expuesta no es una doctrina, sino un programa de trabajo. Esta obra presenta las nociones de Lonergan como un programa pertinente para el quehacer filosófico, que debe realizarse si queremos colaborar hacia una vida más humana.

Reviews

Curnow, Rohan Michael. *The Preferential Option for the Poor: A Short History and a Reading Based on the Thought of Bernard Lonergan*. Milwaukee: Marquette University, 2013. (LSN 35/2; 2014)

Hughson, Thomas. *Theological Studies* 76/1 (March 2015) 212.

Luján, Benjamin. *Toronto Journal of Theology* 31/1 (Spring 2015) 153-154.

DeHart, Paul. *Aquinas and Radical Orthodoxy: A Critical Inquiry*. New York: Routledge, 2011.

Keating, James F. *The Thomist* 79/1 (January 2015) 155-160.

Lonergan, Bernard. *Early Latin Theology*. Translated by Michael G. Shields. Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2013.

Wilkins, Jeremy. *The Thomist* 78/4 (2014) 630-634.

Sean McNelis. *Making Progress in Housing: A framework for collaborative research*. London and New York: Routledge, 2014.

Shute, Michael. *Journal of Macrodynamical Analysis* 8 (July 2015).
<http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1632>.

Snell, R. J. *The Perspective of Love: Natural Law in a New Mode*. Eugene, OR: Pickwick Publications, 2014. (LSN 35/3; 2014)

Traska, Brian. *The Heythrop Journal* 56/3 (2015) 493-494.

Publications

- Allen, Jeffrey A. "Ernest Becker and Bernard Lonergan: An Initial Meeting." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013) 1-15.
- Anderson, James B. "Lonergan and the Foundations of Mysticism." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 429-432. Rome: Gregorian & Biblical Press, 2015.
- Az etsop, Jacquineau. "Culture, Disease Explanation, and Public Health Policy." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 479-482. Rome: Gregorian & Biblical Press, 2015.
- Beards, Andrew. "General Empirical Method." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 103-128. Rome: Gregorian & Biblical Press, 2015.
- Berger, Christopher. "The Unaskable Questions." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013) 17-35.
- Biraghi, Graziano. "The Encounter of the Association of Italian Catholic Teachers with Lonergan." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 495-497. Rome: Gregorian & Biblical Press, 2015.
- Byrne, Patrick H. "The Ethics of Personal Responsibility: A tribute to William Murnion, *caro amico*." *The Lonergan Review* 6/1 (2015) 100-133.
- Carmody, Brendan P. "Lonergan and Interreligious Education." *Religious Education*. 110/5 (2015) 500-16.
- Interreligious education has been a concern over the past few decades and continues to be a challenge. This article will review ways in which religious education has attempted to face the issue of education for increasingly multifaith societies. It identifies objectivity in religion as a major concern and will provide a perspective based on the writings of philosopher-theologian Bernard Lonergan.
- Ciminello, Romeo. "A New Vision of Economics and Culture." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 471-473. Rome: Gregorian & Biblical Press, 2015.
- Clifford, Catherine E. "Ecumenical Dialogue, Conversion, and Ecclesial Self-Transcendence." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 305-318. Rome: Gregorian & Biblical Press, 2015.
- Coelho, Ivo. "Lonergan's Anthropology and Some Implications for Dialogue." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 269-291. Rome: Gregorian & Biblical Press, 2015.
- Collins, John Francis. "Pastoral Formation and Group Relations Theory." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 441-443. Rome: Gregorian & Biblical Press, 2015.
- De Nys, Martin J. "Husserl and Lonergan: Evidence and Truth." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013) 37-57.
- Deahl, Robert J. "Professional Education as Transformation." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 499-500. Rome: Gregorian & Biblical Press, 2015.

Denny, Christopher, Patrick Hayes, and Nicholas Rademacher, eds. *A Realist's Church: Essays in Honor of Joseph A. Komonchak*. Maryknoll, NY: Orbis Books, 2015.

This festschrift honoring Joseph Komonchak includes numerous academic essays in which his colleagues and former students work to extend his scholarly work in a variety of directions. The book honors the achievements of Komonchak, but more importantly, it gathers well-known researchers to advance current scholarship on the transformations of the Roman Catholic Church in the twentieth century.

Doran, Robert M. "Social Grace and the Mission of the Church." In *A Realist's Church: Essays in Honor of Joseph A. Komonchak*, edited by Christopher D. Denny, Patrick J. Hayes, and Nicholas K. Rademacher, 169-84. Maryknoll, NY: Orbis Books, 2015.

Floyd, Gregory P. "A Hermeneutic of Generosity: Lonergan's Rereadings of Phenomenology." *The Lonergan Review* 6/1 (2015) 134-149.

Finamore, Rosanna. "Subject and Consciousness – Methodological and Epistemological Investigations." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 81-102. Rome: Gregorian & Biblical Press, 2015.

Frezza, Stephen T. and David A. Nordquest. "Engineering Insight: The Philosophy of Bernard Lonergan Applied to Engineering." *Philosophical and Educational Perspectives on Engineering and Technological Literacy*. 2 (2015) 17-28.

This paper presents the application of Bernard Lonergan's seminal work *Insight* to the Philosophy of Engineering. Using a pragmatic theory of knowledge as a lens for examining the nature of engineering design as activities of knowing and willing, Lonergan's approach offers a knowing-based approach with the flexibility needed for an epistemology of the many-sided activity of engineering. With his account of the basic method of the human mind underlying specialized methods, he also offers a basis for unifying the theory and pedagogy of engineering. Moreover, in carefully relating knowing to willing, Lonergan's work provides a basis for a conception of engineering that gives due recognition to its ethical character and to the need for engineering virtues. This knowing-based view of engineering, focused on 'engineering insight,' provides the basis for a core, discipline-neutral approach to engineering. It proposes an engineering education centered on norms inherent to the knowing process, specifically attentiveness and intentionality. These norms in turn provide a source for defining and developing engineering virtues and character.

Friel, Christopher. "Lonergan's Economics and Value Theory." *The Lonergan Review* 6/1 (2015) 150-182.

Gaffney, Ed. "General Empirical Method and Studying War and Peace." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 467-469. Rome: Gregorian & Biblical Press, 2015.

Galán, Francisco V. "Lonergan in the University (Iberoamericana)." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 391-396. Rome: Gregorian & Biblical Press, 2015.

Gallagher, Michael Paul. "Lonergan as Therapy for Confused Cultures." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 231-244. Rome: Gregorian & Biblical Press, 2015.

Gherri, Paolo. "Theology and Canon Law in the Thought of Ladislav Örsy." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 459-463. Rome: Gregorian & Biblical Press, 2015.

- Giustiniani, Pasquale. "Dealing with the Christian Reality of the First Centuries." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 421-424. Rome: Gregorian & Biblical Press, 2015.
- Grallo, Richard. "Approaching Critical Thinking Through Generalized Empirical Method." *METHOD: A Journal of Loneragan Studies*, n.s. 4/2 (2013) 59-78.
- Gray, Susan. "Theology and Women's Agency in the Catholic Church." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 445-447. Rome: Gregorian & Biblical Press, 2015.
- Healy, Tim. "Loneragan's Anthropology and the Institute of Psychology of the Gregorian University." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 335-341. Rome: Gregorian & Biblical Press, 2015.
- Heaps, Jonathan. "Insight is a Body-Feeling: Experiencing Our Understanding." *The Heythrop Journal*. Early View. <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12311/full>
- Though Bernard Lonergan is often counted among the so-called "Transcendental Thomists," this article offers a re-appraisal of his theory of understanding with a renewed emphasis on its *a posteriori*, rather than *a priori*, approach. For Lonergan, because understanding is experienced, it can be investigated empirically. It is the further conviction of the author that the experience in which understanding gives itself is a *bodily* experience. This is the case both in how the experience emerges from biological processes, but also appears within the "phenomenological body" of human conscious awareness. Lonergan's cognitional theory is compared with Maurice Blondel's theory of embodied reason to elucidate the former and with Eugene Gendlin's notion of a bodily "felt-experience" to elucidate the latter. A few final, exploratory comments are made with regard to the dynamics of symbolization, formulation, and expression by linking Gendlin's work with Lonergan's *Verbum* articles.
- Heaps, Jonathan Robert. "A Supernatural Nowhere: How Radical Orthodoxy And Lonergan Studies Have Failed to Get Along (And Why They Should)." *Radical Orthodoxy: Theology, Philosophy, Politics*. 3/1 (2015) 52-67. <http://journal.radicalorthodoxy.org/index.php/ROTPP/article/view/126>
- For more than two decades, John Milbank has criticized the work of Bernard Lonergan for being an example of neo-Kantian transcendental Thomism. For a little less than two decades, a senior Lonergan scholar, Neil Ormerod, has criticized Milbank for being a conceptualist and an anti-realist. Both of these criticisms miss the mark. Moreover, they are emblematic of a missed opportunity for dialogue between two theological projects that have a shared commitment to finding the supernatural within the movement of history and culture. By taking a close look at a passage from Milbank's *Theology and Social Theory* on the natural—supernatural distinction in light of Ormerod's recent publication on the same topic, this essay aims to indicate how seemingly opposed manners of speaking (which can be so terminologically allergenic to one another) can, with some exegetical effort, be shown to express quite concordant positions. Moreover, it aims to suggest some of the topics on which these positions can be developed to the mutual betterment of both projects.
- Hoyt-O'Connor, Paul. "Lonergan's Macroeconomics and its Application to the Basque Country." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 321-334. Rome: Gregorian & Biblical Press, 2015.
- Imoda, Franco. "The Notion of 'Genetic Method' in Teaching about Human Development." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 435-439. Rome: Gregorian & Biblical Press, 2015.

- Kelly, Anthony. "Lonergan and the University: 'The Conversation That We Are.'" In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 361-367. Rome: Gregorian & Biblical Press, 2015.
- Kim, Chae Young. "Bernard Lonergan's Thought and the Religious Other in Korea." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 293-303. Rome: Gregorian & Biblical Press, 2015.
- Lamb, Matthew. "Bernard Lonergan SJ: The Gregorian Years." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 57-80. Rome: Gregorian & Biblical Press, 2015.
- Lawrence, Fred. "Lonergan's Search for a Hermeneutics of Authenticity: Re-originating Augustine's Hermeneutics of Love." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 19-56. Rome: Gregorian & Biblical Press, 2015.
- Liddy, Richard M. "Transforming Faculty Development: A Recent Experiment." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 369-389. Rome: Gregorian & Biblical Press, 2015.
- Liddy, Richard M. "Introduction." *The Lonergan Review* 6/1 (2015) 7-11.
Introduces the theme, "From Aquinas to Economics." This issue is dedicated to William E. Murnion. The contributors to this issue are listed under *The Lonergan Review* below.
- Little, John. "Thomas V. Daly, S.J.: Map-Maker of the Human Spirit." *The Lonergan Review* 6/1 (2015) 183-210.
- McAuley, Tom. "Unfolding Eco-Climate Crisis: And the Universe as Emergent Probability." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 475-477. Rome: Gregorian & Biblical Press, 2015.
- McShane, Philip. *The Allure of the Compelling Genius of History: Teaching Young Humans Humanity and Hope*. Axial Publications, 2015.
- Merkt, Joseph T. "Images, Symbols, Analogies and Metaphors Inspiring Aquinas' *Sacra Doctrina*." *The Lonergan Review* 6/1 (2015) 13-50.
- Method: Journal of Lonergan Studies*, n.s. 4/2 (2013). See entries under Allen, Berger, De Nys, Grallo, Torchia, Vertin.
- Meza, Misael. "Meaning and History and Social Justice." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 483-485. Rome: Gregorian & Biblical Press, 2015.
- Mooney, Hilary Anne-Marie. "Lonergan and the Anthropology of the Greek Patristic Tradition." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 417-420. Rome: Gregorian & Biblical Press, 2015.
- Murnion, William E. "Telling the Truth and Doing Good: A Key to the Infrastructure of Modern Philosophy" *The Lonergan Review* 6/1 (2015) 79-99.

Murphy, Francesca Aran. *God is Not a Story: Realism Revisited*. Oxford: Oxford University Press, 2007.

The first chapter traces the origins of narrative theologies to the transcendental Thomism of Bernard Lonergan. It divides narrative theologians into three groups: story Barthianism (Lindbeck and Frei), grammatical Thomism (McCabe, Burrell and Turner), and story Thomism (Robert Jenson). It notes that a particular legacy of both Thomism and Barthianism to narrative theologies is a recoil from historicity or temporality.

Mustain, Joshua R. and Daniel A. Helminiak. "Understanding Spirituality in Recovery from Addiction: Reintegrating the Psyche to Release the Human Spirit." *Addiction Research & Theory*. 23/5 (2015) 364-371.

We examine the psychodynamic processes at play in recovery from addiction and give particular attention to Bernard Lonergan's tripartite model of human beings, which differentiates within the mind two distinct dimensions—psyche and spirit. Our goal is to show that the changes that occur during recovery are a direct result of psychic restructuring and are not necessarily, vice versa, due to spiritual growth via relationship with some Higher Power, which some popular recovery programs emphasize as a requisite for recovery. To exemplify this claim, we examine in detail three key aspects of psychic restructuring that may result in subsequent spiritual integration: the reestablishment of a sense of self, the development of a sense of connectedness to others, and the ability to regulate emotions. In this article we do not intend to aggrandize or disparage popular recovery programs, but to elucidate the process of psychic reintegration and to clarify the genuine spiritual foundation of recovery, and to advocate a mature, self-responsible spirituality.

Ogbonnaya, Joseph. "Lonergan as Therapy for Confused Cultures – An African Response." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 245-263. Rome: Gregorian & Biblical Press, 2015.

Ormerod, Neil. "Bernard Lonergan's Contribution to Interreligious Dialogue." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 205-220. Rome: Gregorian & Biblical Press, 2015.

Ormerod, Neil and Christiaan Jacobs-Vandegeer. *Foundational Theology: A New Approach to Catholic Fundamental Theology*. Minneapolis, MN: Fortress Press, 2015.

Fundamental theology is traditionally viewed as the starting point for the various disciplines within Catholic theology; it is the place where solid foundations are established for the further research and engagement with the vast terrain of historical, systematic, philosophical, and sacramental/liturgical theology. In *Foundational Theology*, a landmark new study, Neil Ormerod and Christiaan Jacobs-Vandegeer seek to ground foundational theology in the normative drive toward meaning, truth, goodness, and beauty, appropriated by the theologian through religious, moral, intellectual, and psychic conversions. In doing so, the work maps out the implications of those fundamental orientations to the specific questions and topics of the Catholic theological tradition: God, Trinity, revelation, and an array of doctrinal points of investigation. The authors in this work provide a comprehensive approach to theological foundations for theologians while employing a new, groundbreaking approach to the discipline through the application of the insights of Bernard Lonergan, one of the foremost Catholic theologians of the modern era.

Pampaloni, Massimo. "The Way to Chalcedon: An Unexpected Journey. There and Back Again." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 129-179. Rome: Gregorian & Biblical Press, 2015.

Pinto, Rolphy. "The Saints as Models of Graced Authenticity: The Example of St. Francis Xavier." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 425-428. Rome: Gregorian & Biblical Press, 2015.

Renczes, Philipp G. "Disputing Lonergan's Distinction Between Infrastructure and Suprastructure: A Response to Neil Ormerod." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 221-230. Rome: Gregorian & Biblical Press, 2015.

Rotundo, Nicola. "Lonergan, Arnold Tonybee, and the Problem of Historicism." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 487-489. Rome: Gregorian & Biblical Press, 2015.

Slatter, Mark. *Insights While Suffering: With a View to the Cross and Resurrection*. New York: Peter Lang Publishing Inc., 2015.

This book sets out to explore an ethic of suffering; that is, learning how to locate the suffering on an ethical grid and, if possible, learning how to take steps to conspire with God who always desires our healing and freedom. The first part introduces the reader to some of the main theoretical and practical difficulties of suffering and Christian life through the work of three theologians who bring complimentary perspectives to the subject. The second part expands on some of the issues they raise with chapters on the properties of suffering, questions about evil, the effects of suffering on character and growth, suffering's social and communal dimensions, the struggle for meaning and God, and the deeper moral implications of the imitation of Christ.

Sullivan, William F. "Addressing Controversies in Bioethics by Adapting Lonergan's Functional Specialties: Reflections on a Series of Collaborative Experiments." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 343-357. Rome: Gregorian & Biblical Press, 2015.

Tackney, Charles T. "General Empirical Method and the European Higher Education Area." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 491-424-494. Rome: Gregorian & Biblical Press, 2015.

Taddei-Ferretti, Cloe. "Pluralism, the Unity of Faith, and Misunderstandings." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 449-453. Rome: Gregorian & Biblical Press, 2015.

The Lonergan Review 6/1 (2015). See entries under Byrne, Floyd, Friel, Little, Liddy, Merkt, Murnion, Wilkins.

Torchia, Joseph. "Curiosity, Wonder, and Our Need to Know: The Dynamics of Cognitive Desire in Lonergan's Generalized Empirical Method." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013) 79-105.

van Geest, Paul. "Theology, Interdisciplinarity, and the University: Albert Deblaere SJ and Bernard Lonergan SJ Revisited." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 397-411. Rome: Gregorian & Biblical Press, 2015.

Vanin, Cristina. "Ecological Conversion." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 455-458. Rome: Gregorian & Biblical Press, 2015.

Vertin, Michael. "Deliberate Insight Revisited." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013) 107-141.

Whelan, Gerard. "Conclusion: Lonergan's Anthropology Revisited: During the Pontificate of Pope Francis." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 501-511. Rome: Gregorian & Biblical Press, 2015.

Whelan, Gerard, ed. *Lonergan's Anthropology: The next fifty years of Vatican II*. Rome: Gregorian & Biblical Press, 2015.

This book is based on contributions made to an international conference held in the Pontifical Gregorian University and presents reflections of authors from all five continents. The conference was held to acknowledge the fiftieth anniversary of Vatican II, noting that during this time Lonergan was a professor at the Gregorian. The reference to “rediscovering Lonergan” in the title stems from a conviction that there is much in Lonergan’s thought that remains relevant to the globalizing world of today and that continues to be important for implementing Vatican II. The reference to anthropology in the title emerges from a conviction that philosophical and theological anthropology is central to the thought of Lonergan and, at the same time, that it is often the “issue underlying the issues” in debates today both within the Church and in society at large. The book has a three-fold structure, which echoes the structure of the conference on which it is based. Part 1 explores the anthropology of Lonergan in depth and the method that emerges from it. Part 2 explores three key areas of application: interreligious dialogue; an interdisciplinary approach to the social sciences; and the ethos of Catholic universities. Part 3 presents short summaries of workshops that were held during the conference, where participants describe how they are implementing Lonergan’s method. It concludes with by comments on overlaps between the thought of Lonergan and the pastoral vision of Pope Francis.

Wilkins, Jeremy D. “Christology and Ecumenism: Reflections on Massimo Pampaloni’s ‘Way to Chalcedon.’” In *Lonergan’s Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 181-203. Rome: Gregorian & Biblical Press, 2015.

Wilkins, Jeremy D. "Who is Jesus of Nazareth? Insights from Lonergan's Christology." *The Lonergan Review* 6/1 (2015) 51-78.

Reviews

Crysdale, Cynthia and Neil Ormerod. *Creator God, Evolving World*. Minneapolis: Fortress Press, 2013. (LSN 34/1)

Ruse, Michael. *Theology Today*. 72/3 (2015) 337-338.

King, Catherine Blanche. *Finding the Mind: Pedagogy for Verifying Cognitive Theory*. University Press of America, 2011. (LSN 32/4)

Floyd, Gregory P. *The Lonergan Review* 6/1 (2015) 211-214.

Dadosky, John D. *The Eclipse and Recovery of Beauty: A Lonergan Approach*. Toronto: University of Toronto Press, 2014. (LSN 35/1)

Kidder, Paul. *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013) 146-146.

Rosenberg, Randy. *Theological Studies*. 75/4 (2014) 924-925.

Shute, Micheal. *Studies in Religion*. 43/4 (2014) 628-629.

Whelan, Gerard. *Redeeming History: Social Concern in Bernard Lonergan and Robert Doran*. Rome: Gregorian and Biblical Press, 2013. (LSN 35/2)

Dorr, Frank. *Studies: An Irish Quarterly Review*. 104/413 (2015)

Riordan, Patrick. *The Heythrop Journal*. 56/33 (2015) 524-5.

Dissertations & Theses

Farrer, Liam. *Enkindling the Seraphic Fire Within: A Lonerganian Analysis of the Franciscan Charism of Bonaventure of Bagnoregio*. Thesis for Master’s Degree in Theology, University of St. Micheal’s College, 2015.

Within current scholarship, the general consensus seems to be that Bonaventure did not, according to Paul Sabatier, “[understand] him whose disciple he wanted and believed himself to be.” Ewert W. Cousins takes up this line of thinking in his analysis of Bonaventure’s theology contrasting Bonaventure’s

presupposition of the “speculative tradition” with the “simpleness and directness” of Francis of Assisi. This contrast contains the implication that Bonaventure’s work cannot be considered to be truly Franciscan, given the differing expression of his ideas from those in the orders foundational texts; however, I hypothesize that Bonaventure’s operates in, what Bernard Lonergan calls, the realm of interiority. I argue that as a result of this Bonaventure is able to transpose his understanding of Franciscan spirituality from the realm of theory, as is seen in the *Itinerarium mentis in Deum*, to the realm of common sense, as is seen in the *Legenda Maior*. This opens up a new way of reading Bonaventure’s spiritual exercises which I believe is complementary with the descriptions of conversion offered by Lonergan in *Method in Theology*, and Robert M. Doran in *Theology and the Dialectics of History*.

Publications

Lonergan, Bernard. *The Incarnate Word*. Vol. 8 of Collected Works of Bernard Lonergan. Translated by Charles H. Hefling and edited by Robert M. Doran and Jeremy D. Wilkins. Toronto: University of Toronto Press, 2016.

The Incarnate Word contains the first four of five parts in Bernard Lonergan's *De Verbo Incarnato*, a Latin textbook for the course he taught at the Gregorian University in Rome. Fully translated and annotated, it brings to a wider audience Lonergan's major contribution to Christology, the doctrine concerning the person of Christ. In this work, Lonergan applies his unique theory of consciousness to the question of the nature of Christ, the book offers a rich and provocative treatment of Christ's consciousness and his human knowledge. *The Incarnate Word* presents the original Latin and the first-ever English translation of the text on facing pages. The volume includes not only the final text of *De Verbo Incarnato* but also material which Lonergan had rewritten or eliminated from the 1964 Gregorian University edition.



Byrne, Patrick H. *The Ethics of Discernment: Lonergan's Foundation for Ethics*. Toronto: University of Toronto Press, 2015.

Byrne presents an approach to ethics that builds upon the cognitional theory and the philosophical method of self-appropriation that Bernard Lonergan introduced in his book *Insight*, as well as upon Lonergan's later writing on ethics and values. Extending Lonergan's method into the realm of ethics, Byrne argues that we can use self-appropriation to come to objective judgements of value. *The Ethics of Discernment* is an introspective analysis of that process, in which sustained ethical inquiry and attentiveness to feelings as "intentions of value" leads to a rich conception of the good. Written both for those with an interest in Lonergan's philosophy and for those interested in theories of ethics who have only a limited knowledge of Lonergan's work, Byrne's book is the first detailed exposition of an ethical theory based on Lonergan's philosophical method.

Doran, Robert. "Moving Vatican II Forward: The Multi-religious Context." *Lonergan Workshop* 26 (2016) 127-38; and "Actual Grace and the Elevation of the Secular," *Australian eJournal of Theology* 22/3 (2015) 166-79.

Cattaneo, Enrico. "Le virtù teologali e la storia per Bernard Lonergan a trent'anni dalla morte." *Gregorianum* 96/4 (2015) 845-852.

To the question: "Can the theological virtues humanize human life, help to approach the problem of evil", Lonergan would certainly respond with a yes. His position should be seen within its view of history, which is made of *progress*, *decline* and *redemption*. He returned repeatedly on the social significance of the theological virtues. In fact, if *fact* is an act of obedience to divine truth, it is also a guide to right reason; if hope calls us to eternal life, it also corrects our excessive love of earthly things; if the *charity* gives us the love of God above all things, it also converts us from the love to our private good to love to our neighbor.

Gerhart, Mary. "Bernard Lonergan's 'Law of the Cross': Transforming the Sources and Effects of Violence." *Theological Studies* 77/1 (2016) 77-95.

In *Insight: A Study of Human Understanding* (1957) Bernard Lonergan described the dynamic of human history as "a compound of progress and decline [in which] the flight from understanding" results in violence. His philosophical analysis of this dynamic was complemented by a theological analysis, "Understanding the Mystery: The Law of the Cross" (1960), thought by many to be his most important theological work. This article reveals how he drew from

reflections on mathematics and science for a comprehensive understanding of violence before, in, and after *Insight*.

Gray, Susan. "From Objective Discovery to Subjective Grace." *Studies in Spirituality*. 25 (2015) 279-290.

Hailed as one of the greatest theological and philosophical minds of the twentieth century, Bernard Lonergan, SJ, is not commonly referred to as a Christian mystic. Also, unlike many Christian mystics, he rarely wrote of his own personal transcendent experiences. Yet his writings on religious experience, conversions, and insight into the transcendent illustrate his highly developed grasp of the ontology of mystical experience, stemming from the Ignatian spiritual practice. This essay focuses on Lonergan's understanding of the transcendent-mystical experience, highlighted by Louis Roy's construct of the transcendent experience. I contend, however, that despite his lifelong work, including publication of his opus *Insight* in 1957, Lonergan did not fully experience (and therefore understand) transcendent religious experience until the latter half of his life.

Henman, Robert: ***Global Collaboration: Neuroscience as Paradigmatic***. Vancouver, BC, Axial Publishing, 2016. <http://www.axialpublishing.com/our-titles.html>

The three articles printed here point towards the need for a form of collaboration that is currently inoperative in neuroscience and is not functioning in the current sciences at all. The New Science is a division of labour and tasks that has the potential to increase the probabilities of cumulative and progressive results. Bernard Lonergan made this discovery in 1965 and called it functional specialization.

Heaps, Jonathan. "Reason's Apprehension: How Knowing Is and Is Not Like Getting a Grip." In *This is My Body: Philosophical Reflections on Embodiment in a Wesleyan Spirit*, edited by John T. Brittingham and Christina Smerick, 43-59. Eugene, OR: Pickwick Publications, 2016.

In a number of his works, Jürgen Moltmann criticizes modern reason for its instrumental and manipulative character, which he likens to a reason that "grasps" at the world. By contrast, he praises ancient forms of reason for being "perceptual," seeing directly what is there without interfering or controlling. This essay uses Jean Piaget's developmental theories of both ocular perception and manual prehension to reveal how Moltmann's dichotomy rests on over-simple myths of seeing and grasping. In both seeing and grasping, there is a dialectic of activity and passivity, or as Piaget calls them, "assimilation" and "accommodation." These together, then, make up the dialectical process, "adaptation," by which both seeing and grasping gain greater and greater mobility and accuracy. This underlying dialectical process, the author argues, is what makes both seeing and grasping analogous with knowing, though knowledge in principle does not share the spatio-temporal limits of either. In order to refine this analogy, Bernard Lonergan's cognitional theory is presented as a structure of consciousness that can, by their coordinated differentiation and refinement, grant the subject progressively more accurate and more wide-ranging access the world of intelligible reality, including that there is a God.

King, Jason. "Feelings and Decision Making." *New Blackfriars* 97/1067 (2016) 39-51.

This paper presents a Lonerganian account of feelings, one that draws upon but also goes beyond Lonergan's original work. It argues that feelings: a) "frame" one's experience in b) an *eudaimonistic* way and, in doing so, c) propose a script, a possible course of action, that is then d) evaluated by a judgment of value. Finally, the actions that people perform strengthen the frames and scripts that people draw upon in the daily lives. The result of this study, hopefully, will provide a basic framework for bringing a better understanding of feelings into theological discussions.

Lamb, Matthew, ed. *Theology Needs Philosophy: Acting Against Reason is Contrary to the Nature of God*. Washington DC: The Catholic University of America Press, 2016.

Theology Needs Philosophy brings together essays by leading theologians and philosophers on the fundamental importance of human reason and philosophy for Catholic theology and human cultures generally. This edited collection studies the contributions of reason, with its acquired wisdom, science, and scholarship, in five sections. Those sections are: (1) the inevitable presence and service of philosophy in theology; (2) the metaphysics of creation, nature, and the natural knowledge of God; (3) the history of Logos as reason in the fathers, in St. Thomas Aquinas, and Medieval Biblical commentaries; (4) the role of reason in Trinitarian theology, Christology, and Mariology; and finally (5) reason in the theology of Aquinas.

Loewe, William. *Lex Crucis: Soteriology and the Stages of Meaning*. Minneapolis, MN: Fortress Press, 2016.

What is the true story of God and humankind, and how does that story become a saving story? These are pivotal questions that constitute the narratives Christians tell about themselves, their values, and how the Christian life is to be lived. In shaping those stories into a coherent, intelligible framework that provides comprehensive meaning, soteriology—the doctrine of redemption—has developed as a keystone to Christian consciousness. This study investigates that development of the soteriological tradition. Employing Bernard Lonergan’s notion of the stages of meaning as a hermeneutic, the volume traces the origins of soteriology in the early Christian tradition represented by Irenaeus to its establishment as a systematic theory in Anselm, Aquinas, and subsequent developments in the Protestant tradition of Luther and Schleiermacher. The author concludes with a constructive exploration of Lonergan’s own work on the question of soteriology that overcomes the modernist distortions that hinder Schleiermacher’s account and offers an articulation of the dynamics of Christian conversion that opens onto the social, cultural, and political mediations of redemption necessary for the contemporary age.

Murray, Elizabeth. “Objectivity as Authentic Subjectivity.” In *Subjectivity: Ancient and Modern*. Edited by R. J. Snell and Stephen F. McGuire. 41-58. Lanham, MD: Lexington Books, 2016.

Perkins, Pricilla. “Attentive, Intelligent, Reasonable, and Responsible: Teaching Composition with Bernard Lonergan.” In *Renovating Rhetoric in Christian Tradition*, edited by Elizabeth Vander Lei, Thomas Amorose, Beth Daniell and Anne Ruggles Gere, 73-88. Pittsburgh, PA: University of Pittsburgh Press, 2014.

Perkins looks to the work of Lonergan, a Canadian Jesuit philosopher, for an approach to an ethos that encourages students to take the time to internalize their argument before they attempt to persuade others. She argues for a pedagogical approach that involves a balance of inward and outward reflection, creating “habits of reflection.” She writes, “[A] pedagogy based on Lonergan’s method of self-appropriation presses students and teachers into habits of reflection: they begin to reappraise their earlier thoughts, words, and interactions in ways that enhance the best practices of process pedagogy” (74-75). Furthermore, Perkins argues, when students attend to what they are learning and how it affects them, they also learn to attend to the ways their arguments might affect their readers.

Raymaker, John, with Ijaz Durrani. *Empowering Climate-Change Strategies with Bernard Lonergan’s Method*. University Press of America, 2015

The book addresses the climate change crisis through scientific, historical, and spiritual lenses. Using Lonergan’s functional specialization method, the authors analyze the data which, cycling through the eight specialties, they use to rebut the claims of those who deny climate change conclusions.

Rixon, Gordon. “Locating Hegel’s *Aufhebung* and Tracing Lonergan’s ‘Sublation.’” *The Heythrop Journal*. Early View: <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12323/abstract>

Roy, Louis. *Engaging the Thought of Bernard Lonergan*. Montreal: McGill-Queen's University Press, 2016.

Bernard Lonergan (1904–1984) was a Canadian Jesuit philosopher, theologian, and humanist who taught in Montreal, Toronto, Rome, and Boston. His groundbreaking works *Insight: A Study of Human Understanding* (1957) and *Method in Theology* (1972) attempt to discern how knowledge is advanced in the natural sciences, the human studies, the arts, ethics, and theology. In *Engaging the Thought of Bernard Lonergan*, Louis Roy stresses the empirical aspect of Lonergan's cognitional theory in relation to the role of meaning, objectivity, subjectivity, and historical consciousness. Rather than introducing every facet of his philosophy and theology, Roy delivers a balanced account of Lonergan's achievements in fifteen discrete studies, delving into the implications of his cognitional theory for religious experience, theology, education, truth, classicism, relativism, and ethics. Discussing aspects of Lonergan's thought that are seldom examined, these fifteen studies represent, criticize, and develop the ideas of one of the most important thinkers of the twentieth century. Demonstrating the richness of one scholar's contributions to contemporary culture, *Engaging the Thought of Bernard Lonergan* presents a thoughtful analysis and a significant advance in Lonergan studies.

Shoppa, Clayton and William J. Zanardi. *What Is an Environment? A Study in the New Comparative Interpretation*. Austin: Forty Acres Press, 2015.

This is the third in a series of texts applying the New Comparative Interpretation (Lonergan's fourth functional specialty "dialectic") to contemporary intellectual puzzles. The difficult puzzle for this book is the meaning of "the environment." The authors survey the varied uses of the term in art history, ecology, the environmental movement, the relatively recent specialty of environmental history and even the neuroscience of perception. They conclude with a developmental ordering of the varied ways in which scientists and scholars have understood the term. In pushing for a more comprehensive meaning, they leave behind earlier views according to which, for example, the environment is a background landscape, bounded space, even the earth as a living whole containing organisms and ecosystems.

Snell, R. J. and Stephen F. McGuire, ed. *Subjectivity: Ancient and Modern*. Lanham, MD: Lexington Books, 2016.

In this volume, sixteen leading scholars examine the turn to the subject in modern philosophy and consider its historical antecedents in ancient and medieval thought. Some critics of modernity reject the turn to the subject as a specifically modern error, arguing that it logically leads to nihilism and moral relativism by divorcing the human mind from objective reality. Yet, some important thinkers of the last half-century, including Leo Strauss, Eric Voegelin, John Finnis, and Bernard Lonergan, accept a subjective starting point and claim to find a similar position in ancient and medieval thought. If correct, their positions suggest that one can adopt the subjective turn and remain true to the tradition.

Wilkins, Jeremy D. "Response to 'Existential Authority, Belonging, and the Commissioning That Is Subjectivity: A Medieval Philosophical Anthropology.'" In *Subjectivity: Ancient and Modern*, edited by R. J. Snell and Stephen F. McGuire, 227-238. Lanham, MD: Lexington Books, 2016.

Reviews

Doran, Robert M. *The Trinity in History: A Theology of Divine Missions. Vol 1: Missions and Processions*. Toronto: University of Toronto Press, 2012. (LSN 33/4)

Whelan, Gerard. *Gregorianum* 96/4 (2015) 861-862.

Dunne, Tad. *Doing Better: The Next Revolution in Ethics*. Milwaukee: Marquette University Press, 2010. (LSN 31/1, 2010)

- Williams, John R. *The Heythrop Journal* 56/5 (Sept 2015) 858-59.
- Loneragan, Bernard. *Early Latin Theology*. Vol. 19 of *Collected Works of Bernard Lonergan*. Translated by Micheal G. Shields and edited by R. M. Doran and D. Monsour. Toronto: University of Toronto Press, 2012 (LSN 32/4)
- Whelan, Gerard. *Gregorianum* 96/4 (2015) 865-866.
- Morelli, Mark D. *Self-Possession: Being At Home in Conscious Performance*. Chestnut Hill, MA: Lonergan Research Institute at Boston College, 2015. (LSN 36/1)
- Liddy, Richard M. *Theological Studies* 77/1 (2016) 258-259.
- Webb, Eugene. *In Search of the Triune God: The Christian Paths of East and West*. Columbia, MO: University of Missouri, 2014. (LSN 37/1)
- Martos, Joseph. *Theological Studies* 77/1 (2016) 240-41.

Dissertations & Theses

- Lott, Wayne Harry. *Human Participation in the Eternal Law through the Natural Law in the Thought of Thomas Aquinas and Bernard Lonergan: Transpositions from a Classical to a Modern Mindset*. Thesis for Doctoral of Philosophy Degree in Theology, University of St. Michael's College, 2016.

The aim of this study is to settle a question that arises from seeming divergences between Thomas Aquinas and Bernard Lonergan on the nature of the natural law and its participation in the eternal law. These divergences result from transpositions Lonergan makes to Aquinas's thought, who writes within the perspective of a medieval theoretical horizon. Lonergan seeks to make many of Aquinas's philosophical insights relevant for a modern mindset, the horizon of which is one of interiority and human historicity. But do these transpositions, when applied to the subject matter of the natural law and its participation in the eternal law, result in substantially different or even contradictory stances between Lonergan and Aquinas on how the natural law participates in the eternal law? Can Lonergan and Aquinas be said to substantially share the same understanding of human participation in the eternal law? Even if they do, are there still notable differences that are relevant and worthy of further study in themselves? In order to determine whether or not Lonergan's and Aquinas's respective positions substantially agree or disagree, and if they agree to identify what fruitful new insights Lonergan's account might provide, this study sets out both Aquinas's and Lonergan's respective positions on the subject matter by way of comparison and contrast. Although this study finds notable differences resulting from Lonergan's transposing natural law into the categories and concerns of the modern horizon of interiority, it also finds that Lonergan does not substantially diverge from Aquinas. Lonergan's transpositions of Aquinas do nonetheless bring into relief at least two ways that humans participate in the eternal law through the natural law that are not as obvious on Aquinas's own account. These ways feature Lonergan's notions of human self-appropriation and authenticity as they take place within and impact upon a dynamic world process.

Publications

Loneragan, Bernard. *A Second Collection*. Vol. 13 of *Collected Works of Bernard Lonergan*. Edited by Robert M. Doran and John D. Didosky. Toronto: University of Toronto Press, 2016.

For the edition of *A Second Collection* prepared for the *Collected Works of Bernard Lonergan*, editors Robert M. Doran and John D. Didosky have added archival materials directly related to almost every one of the papers, bringing the reader closer to the original compositions. The papers date from 1966 to 1973, and span the most creative period in Lonergan's development. Two major themes run through these papers: the primacy of the fourth, existential level of human consciousness, and the significance of historical mindedness with all its implications for culture, hermeneutics, and phenomenological thinking. The theme of conversion makes a grand entrance in 'Theology in Its New Context,' a paper that charted the course for the unfolding of *Method in Theology*. This new edition makes extensive use of original manuscripts, variants in drafts of the essays, and hand-written corrections.

Allen, Jeffrey A. "Bernard Lonergan's Critique of Knowing as Taking a Look." *The Heythrop Journal* 57/3 (2016) 451-460.

This article begins with a review of Lonergan's account of human knowing. Lonergan's critique derives its momentum from the stark contrast he sets up between the actual structure of knowing and distortions of it, thus is it important to explicate that structure first. The article then explores the development and details of the critique itself. An effort is made throughout the article to cite Lonergan's own words and to note refinements in his terminology.

Beards, Andrew. *Loneragan, Meaning and Method: Philosophical Essays*. London: Bloomsbury Academic, 2016.

Loneragan, Meaning and Method in many ways complements Andrew Beards' previous book on Lonergan, *Insight and Analysis* (Bloomsbury, 2010). Andrew Beards applies Lonergan's thought and brings it into critical dialogue and discussion with other contemporary philosophical interlocutors, principally from the analytical tradition. He also introduces themes and arguments from the continental tradition, as well as offering interpretative analysis of some central notions in Lonergan's thought that are of interest to all who wish to understand the importance of Lonergan's work for philosophy and Christian theology. Three of the chapters focus upon areas of fruitful exchange and debate between Lonergan's thought and the work of three major figures in current analytical philosophy: Nancy Cartwright, Timothy Williamson and Scott Soames. The discussion also ranges across such topics as meaning theory, metaphilosophy, epistemology, philosophy of science and aesthetics.

Braman, Brian. "'We All Have Feet': Authentic Dwelling and Architecture." *Loneragan Workshop* 26 (2012) 1-19.

Byrne, Patrick H. "Feelings as Intentional, Feelings as Responses, and Value Judgments." *Theoforum* 45/1 (2014) 25-58.

This article endeavors to clarify certain ambiguities in Bernard Lonergan's writings about intentional feelings and values. It shows how Lonergan's early *Verbum* account of intentional objects can be used to provide a more satisfactory account of value intentionality. This general account is then followed by more concrete phenomenological descriptions of the ways that feelings intend values. This is followed by an account of how feelings combine into horizons of feelings and thereby intend to complex values. Finally, it identifies two major sources of tensions within horizons of feelings, and how these tensions relate to problems of value intentionality and value objectivity.

Byrne, Patrick H. "The Unity of Science, the Universe, and Humanity for Teilhard and Lonergan." *Loneragan Workshop* 26 (2012) 21-70.

Clifford, Catherine E. "Dialogue Between Churches and Ecclesial Identity." *Science et Esprit* 68/2-3 (2016) 309-322.

This article examines how commitment to ecumenical dialogue is integral to Catholic identity according to the theology of dialogue in Vatican II's Decree on Ecumenism (*Unitatis Redintegratio*) and of Pope Paul VI's 1963 encyclical On the Church (*Ecclesial Suam*). It contends that dialogue between churches is not simply the means to an end (unity), but is constitutive for the particular identity of each partner church and to the bonds of communion.

Clore, Victor. "Dialectic Communications: Contrary Catholics, Black on White, Drifters and Searchers." *Loneragan Workshop* 26 (2012) 71-105.

Coghlan, David, "Retrieving a Philosophy of Practical Knowing for Action Research." *International Journal of Action Research* 12/1 (2016) 84-107.

Cohelo, Ivo. "'In Some Sense Transcendent or Supernatural': Making Sense of an Anomaly in Chapter 20 of *Insight*." *Loneragan Workshop* 26 (2012) 107-126.

Cone, Steven D. "Aquinas' Sanctifying Grace and Lonergan's Religious Conversion: Exceptions that Prove the Rule." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 23-47. Milwaukee, WI: Marquette University Press, 2016.

Copeland, M. Shawn. "'All Flesh Shall See It Together': Grace, Friendship, and Hope." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 49-66. Milwaukee, WI: Marquette University Press, 2016.

Copeland, M. Shawn and Jeremy D. Wilkins, ed. *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*. Milwaukee, WI: Marquette University Press, 2016.

This collection of essays celebrates Frederick Goddard Lawrence, member of the faculty of theology of Boston College for over forty years, for not only his original theological and philosophical work as a formidable philosopher of hermeneutics, a leading interpreter of the thought of Bernard Lonergan, and an inspiring teacher but also the authenticity and integrity of his scholarship, his teaching, and his life. The essays comprising this volume explore and develop themes resonant in the work of both Lawrence and Lonergan including interiority analysis and self-appropriation, political theology and hope, grace and conversion, love and friendship.

See listings under: *Cone, Copeland, Hefling, Krokus, LaChance, Miller, Mudd, Petillo, Rosenberg, Stebbins, Tamura, Vander Schel, Wilkins, Williams*.

Crysdale, Cynthia S. W. "Playing God?: Emergent Probability and Moral Agency." *Theoforum* 45/1 (2014) 157-173.

In recent years many ethical issues have been discussed in terms of whether humans have the right to "play God." This language betrays an assumption that nature is independent of human action and that God acts in the world by intervening in otherwise stable systems. Such a framework suffers from a number of errors Bernard Lonergan's concept of emergent probability grounds an understanding of the world as both emerging yet stable. This, in turn, changes the way we understand human agency and its effect on the world. Rather than having an unchanging set of "laws" that only God has the right to alter, we have an always-emerging world in which human action can co-operate with God's intentions. The notion of emergent probability can thus clarify what we mean by "playing God" and re-direct moral questions about the limits of human intervention into natural processes.

Crysdale, Cynthia S. W. *Transformed Lives: Making Sense of Atonement Today*. New York: Seabury Books, 2016.

Even theologians have had different ideas about the theology of atonement; how are the rest of us supposed to understand it? This book is a good place to start. Crysdale, whose background in both psychology and theology, gives her a unique perspective, presents an overview of the history of the theology of atonement, addressing clearly the difficulties around this concept, and bringing us with her to a contemporary understanding. The book is written in everyday language and concludes with an appendix: "Case Studies in Transformation: A Series of Stories of People Whose Lives Have Been Transformed Through Life in Christ and Christ's Community of Beloveds."

Denton, Donald E. "Being Interpreted by the Parables: Critical Realism as Hermeneutical Epistemology." *Journal for the Study of Historical Jesus* 13/2-3 (2015) 232-254.

N.T. Wright's historical Jesus work, along with his approach to New Testament studies generally, is informed by a hermeneutic grounded in a critically realistic epistemology. This latter can appropriately be considered a hermeneutical epistemology, and its impact on both Jesus studies and parables interpretation is evident in Wright's work. It is of course grounded in the cognitional theory of Bernard Lonergan, but may be furthered by the holistic historiography derived from observations of R.G. Collingwood, as well as the phenomenological-hermeneutical tradition represented by Heidegger and Gadamer, and ultimately the application to biblical hermeneutics by Ricoeur. Lonergan's 'world mediated by meaning' and Heidegger's 'mode-of-being-in-the-world' both make knowledge radically hermeneutical; Ricoeur's world-projection in the narrative sees the narrative parable's function as world-encompassing, similar to Wright's worldview-subversion. All of these have in common that they are irreducibly participatory or hermeneutical.

Dias, Darren J. "Each in Their Own Language: Dialogue in the New Pentecost." *Science et Esprit* 68/2-3 (2016) 243-256.

In this article the author claims that Vatican II marks the re-appropriation of the spirit of Pentecost in a contemporary context consistent with the pattern of the first Pentecost account in the New Testament. Resourcing the thought of Gustavo Gutierrez, Walter Kasper and Robert Doran, the author argues that the re-appropriation of the spirit of Pentecost is an ecclesial participation in the mission of the Holy Spirit that is by nature dialogical and constitutive of the identity of the church. The article concludes by naming the effects of this ecclesial participation since Vatican II as the hierarchal church's commitments to repentance and reconciliation, the unity of the human family, and sustained and intentional encounter and exchange.

Doran, Robert M. "Invisible Missions: The Grace That Heals Disjunctions." in *Seekers and Dwellers: Plurality and Wholeness in a Time of Secularity*, ed. Philip J. Rossi (Washington, DC: The Council for Research in Values and Philosophy, 2016) 247-67.

Doran, Robert. "Lonergan's Ethics and Ignatian Election." *Theoforum* 54/1 (2014) 133-156.

My thesis is twofold. First, a number of elements in the Ignatian *Spiritual Exercises* have found their way into Lonergan's writings, especially in Lonergan's discussions of ethics and decision. Second, Lonergan provides a contemporary idiom that helps us understand what Ignatius is up to. The paper identifies a movement, a dynamism, that passed from Ignatius to Lonergan, and then highlights in Lonergan a set of contributions to the clarification and development of the Ignatian charism. There are four sections, and these two tasks – from Ignatius to Lonergan and from Lonergan to a transposed Ignatius – are present in all four sections. The sections are: The Ignatian

Ethos of *Insight*; Election, Discernment, and Trinitarian Mysticism; Consolation without a Preceding Cause; and Rules for Thinking with the Church.

Doran, Robert. "Moving Vatican II Forward: The Multi-religious Context." *Loneragan Workshop* 26 (2012) 127-38.

Egan, Robert. "Epistemological Foundations for a Theology of Sin." *The Heythrop Journal* 57/33 (2016) 553-67.

This article examines the notion of sin of the Jesuit philosopher and theologian, Bernard Lonergan, especially as it is expounded in his *Method in Theology* (1972). It argues that this notion of sin is firmly rooted in the epistemology of his earlier major work, *Insight* (1957), and is therefore capable of providing the necessary foundations for a critical theology of sin. Before proceeding with this examination, an attempt will be made to provide some evidence for the suggestion that an Anselmian approach to the theology of sin is inadequate in terms of engaging the more sceptical reader. To this end, there will be a review of the theologies of sin of four theologians: Bernard Häring, Richard M. Gula, Germain Grisez, and William E. May, a review which suggests that their notions of the good and moral discernment fail to provide sufficient epistemological foundations for their theologies of sin, as they presuppose a level of faith not necessarily held by their readers.

Ekwueme, Evaristus. "Beyond *Inter Mirifica* (Vatican II) and a Lonerganian View of Information Technology." *Loneragan Workshop* 26 (2012) 139-156.

Engebretsen, Eivind, Kristin Heggen, Sietse Wieringa, and Trisha Greenhalgh. "Uncertainty and Objectivity in Clinical Decision Making: A Clinical Case in Emergency Medicine." *Medicine, Healthcare and Philosophy*. (2016) <http://link.springer.com/content/pdf/10.1007%2Fs11019-016-9714-5.pdf>

The evidence-based practice and evidence-based medicine (EBM) movements have promoted standardization through guideline development methodologies based on systematic reviews and meta-analyses of best available research. EBM has challenged clinicians to question their reliance on practical reasoning and clinical judgement. In this paper, we argue that the protagonists of EBM position their mission as reducing uncertainty through the use of standardized methods for knowledge evaluation and use. With this drive towards uniformity, standardization and control comes a suspicion towards intuition, creativity and uncertainty as integral parts of medical practice. We question the appropriateness of attempts to standardize professional practice through a discussion of the importance of uncertainty. Greenhalgh's taxonomy of uncertainty is used to inform an analysis of the clinical reasoning occurring in a potentially life threatening emergency situation with a young patient. The case analysis is further developed by the use of the Canadian philosopher Bernard Lonergan's theory about understanding and objective knowing. According to Lonergan it is not by getting rid of or even by reducing uncertainty, but by attending systematically to it and by relating to it in a self-conscious way, that objective knowledge can be obtained. The paper concludes that uncertainty is not a regrettable and unavoidable aspect of decision making but a productive component of clinical reasoning.

Friel, Christopher. "Lonergan on Pride." *Australian eJournal of Theology* 23/1 (2016).
http://aejt.com.au/2016/volume_23/vol_23_no_1_2016/?article=876738

This article explores the relative lack of attention to the sin of pride in Bernard Lonergan, a lack he shares with Aquinas, in contrast to the Augustinian tradition. In order to explain this lack the article considers the dialectical nature of pride leading in turns to suggest a slightly surprising detour into the origins of social structures which Lonergan explains in terms of "challenge and response." Most significant is the redemptive response to the challenge of sin, and it is here that we can discover Lonergan's delicate transposition of traditional teaching in his deployment of the concept of general bias.

Friel, Christopher. "Lonergan's Notion of being." *The Heythrop Journal* 57/3 (2016) 511-531.

This article will explain what Lonergan was doing in the twelfth chapter of *Insight*. As the title indicates, this chapter is not concerned with being, but with a technical term of Lonergan's own devising, 'the notion of being'; one purpose of this paper is to clarify this technical term. After *Insight* was published Lonergan described the chapter as an attempt at a 'systematic propaedeutic to wisdom' I will show that what Lonergan has to say in this chapter is connected with an earlier chapter on judgement in which Lonergan refers to Aquinas on the need for wisdom in selecting fundamental terms such as the meaning of being, as well as the immediately preceding chapter on self-affirmation, in which Lonergan presents his own account of judgement. I argue also that Lonergan is concerned in this chapter to respond to some aspects of Hegel's thought.

Harmon, Thomas P. "The Three Waves of Modernity and the Longer Cycle of Decline: Convergences in the Thought of Bernard Lonergan and Leo Strauss." *Modern Theology* 32/3 (2016) 421-38.

I will proceed first by explaining Lonergan's account of the longer cycle of decline, from the production of scotosis by disordered passion wanting to avoid inconvenient insights, to the formation of bias, to the systematic exclusion of theoretical concerns by practical common sense characteristic of the longer cycle. I will then outline Strauss' argument in "Three Waves," first by presenting the three waves and by explaining how each are waves, that is, further developments of what came before—what Lonergan calls successive lower viewpoints—and then by showing Strauss' account of the continuity of the starting point of modernity in Machiavelli and the ending point with twentieth-century totalitarianism. Finally, I will briefly present the suggestions of Lonergan and Strauss for what is needed to engage with modern thought after its origin, character, and the root of its break-down have been grasped.

Heaps, Jonathan. "Insight is a Body-Feeling: Experiencing Our Understanding." *The Heythrop Journal* 57/3 (2016) 461-472.

Though Bernard Lonergan is often counted among the so-called "Transcendental Thomists," this article offers a re-appraisal of his theory of understanding with a renewed emphasis on its *a posteriori*, rather than *a priori*, approach. For Lonergan, because understanding is experienced, it can be investigated empirically. It is the further conviction of the author that the experience in which understanding gives itself is a *bodily* experience. This is the case both in how the experience emerges from biological processes, but also appears within the "phenomenological body" of human conscious awareness. Lonergan's cognitional theory is compared with Maurice Blondel's theory of embodied reason to elucidate the former and with Eugene Gendlin's notion of a bodily "felt-experience" to elucidate the latter. A few final, exploratory comments are made with regard to the dynamics of symbolization, formulation, and expression by linking Gendlin's work with Lonergan's *Verbum* articles.

Hefling, Charles. "On Understanding the Hypostatic Union." *Lonergan Workshop* 26 (2012) 157-185.

Hefling, Charles C. "What a Friend We Have: Jesus and the Metaphysics of the Incarnation." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 67-99. Milwaukee, WI: Marquette University Press, 2016.

Henman, Robert. "[Implementing Generalized Empirical Method in Neuroscience by Functionally Ordering Tasks.](http://www.crossingdialogues.com/current_issue.htm)" *Dialogues in Philosophy, Mental and Neuro Sciences* 9/1 (June 2016). http://www.crossingdialogues.com/current_issue.htm

This article outlines a method of collaboration that will manifest a high probability of cumulative and progressive results in science. The method will accomplish this through a division of labour grounded in the order of occurrence of human cognitional operations. The following article explores the possibility of a method known as functional specialization, distinct tasks presently operative in neuroscience. Functional specialization will enhance collaboration within a science as well as initiate implementation of generalized empirical method. Implementation of

generalized empirical method will be achieved through the focus of individual specialties on specific mental operations.

Hohman, Benjamin. "Toward a More Eudaimonistic Scientia." *The Heythrop Journal* 57/3 (2016) 599-609.

The first section of this essay pieces together Owen Flanagan's account of meaning in various places, supplemented by a selection of his performative usages throughout the book, which shed further light on the underlying epistemology and ontology of Flanagan's position. The second section of the essay examines the remnants of Cartesian dualism that Flanagan regularly emphasizes that he has overcome but which remain operative in this work. The third section examines the link between truth and meaning with particular attention paid to how Flanagan's diminished predication of truth to realms of meaning outside of the scientific milieu undermines the synthesis attempted in this book. Finally, the last section of this essay brings in Bernard Lonergan's Insight as both a corrective and a complement to advance Flanagan's project.

Holmén, Tom and Stanley E. Porter, ed. *Handbook for the Study of the Historical Jesus*. 4 Vols. Leiden: Brill, 2011.

A hundred years after A. Schweitzer's *Von Reimarus zu Wrede*, the study of the historical Jesus is again experiencing a renaissance. Ongoing since the beginning of the 1980's, this renaissance has produced an abundance of Jesus studies that also display a welcome diversity of methods, approaches and hypotheses. The Handbook of the Study of the Historical Jesus is designed to handle this diversity and abundance. Drawing from first-class scholarship throughout the world, the four large volumes of the Handbook offer a unique assembly of leading experts presenting their approaches to the historical Jesus, as well as a thought-out compilation of original studies on a large variety of topics pertaining to Jesus research and adjacent areas. [Lonergan is mentioned throughout.]

Imbelli, Robert. "Receiving Vatican II: Renewing the Christic Center." *Lonergan Workshop* 26 (2012) 187-209.

Jamieson, Christine. "The Ethical Challenges of Medicine Today: Drawing on the Wisdom of Vatican II." *Lonergan Workshop* 26 (2012) 211-222.

Jamieson, Christine. "Religion as Violence and as Healing." *Theoforum* 45/1 (2014) 157-173.

This essay explores the role of religion in the promotion of violence and of healing in human communities. Building on the work of Hent de Vries, it explores contemporary discussion of this question in the thought of Kierkegaard, Derrida, and Levinas. The author contends that Lonergan's reflection on the agency of the supernatural in the reversal of decline and in development of human progress provides an important insight into the way past the "limit situation" of violence described by Levinas. The experience of violence points to both human responsibility and the liberating role of grace in ethical decision-making.

Kidder, Paul. "Lonergan, Liberalism, and the Good of Cities." *Theoforum* 45/1 (2014) 81-99.

This essay argues that a liberal theory that proposes only a "thin" theory of the human good cannot fully assess contemporary urban choices of settlement patterns, automobile dependency, and environmental destruction. By contrast, Lonergan's theory of the good, emphasizing the role of intrinsic values, revives, in a contemporary way, the case for the good of moderation and service that is needed in today's urban circumstances. Though irreconcilable with certain forms of liberalism, Lonergan's view is roughly compatible with the later work of John Rawls, which avoids a "thin" theory of the good by endorsing an overlapping consensus among "thick" ones.

- Krokus, Christian S. "Interreligious Friendship: The Church and Islam." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 101-121. Milwaukee, WI: Marquette University Press, 2016.
- LaChance, Paul. "Recourse to Psychology within the Vocational Journey: Vatican II and Post-Conciliar Documents." *Loneragan Workshop* 26 (2012) 223-247.
- LaChance, Paul Joseph. "Authenticity and Grace: Lonergan's Contributions to an Explanatory Sociology of Knowledge." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 123-150. Milwaukee, WI: Marquette University Press, 2016.
- Lawrence, Fred. "Editor's Introduction." *Loneragan Workshop* 26 (2012) iii-xii.
- Lawrence, Fred, ed. *Loneragan Workshop*, Vol. 26: "The Promise of Vatican II After Fifty Years." Boston College, 2014.
- The meeting took place in 2012, the essays are copyrighted 2014, and the publication took place in 2016.
- See listings under: *Braman, Byrne, Clore, Coelho, Doran, Ekwueme, Hefling, Imbelli, Jamieson, LaChance, Matthews, McCarthy, McLaughlin, Ormerod, Ranieri, Schepers, Sullivan, Vertin, Whelan.*
- Mathieu, Paula. "Bernard Lonergan's Rhetorical Resonances: A Preliminary Inquiry." In *Traditions of Eloquence: The Jesuits and Modern Rhetorical Studies*, edited by Cinthia Gannett and John C. Brereton, 218-233. New York: Fordham University Press, 2016.
- Matthews, William. "Self-Appropriation in the World of Meaning: Work in Progress." *Loneragan Workshop* 26 (2012) 249-264.
- McCarthy, Michael. "Reforming the Church, Redeeming the World." *Loneragan Workshop* 26 (2012) 265-294.
- McEvoy, John and Jim Malone. "What Can Theology Learn from Science?" *Doctrine and Life* 66/2 (February 2016) 42-56.
- McLaughlin, Francis. "Reflections on Bernard Lonergan's Macro Theory, Catholic Social Teaching, and Ethics." *Loneragan Workshop* 26 (2012) 295-321.
- McNelis, Sean. "Researching Housing in a Global Context: New Directions in Some Critical Issues." *Housing, Theory and Society*. (published online 5 April 2016)
<http://dx.doi.org/10.1080/14036096.2016.1167121>
- Housing varies from society to society. As researchers, we seek to understand these various housing systems and their relations to broader economic, societal and global trends, to identify the interests that drive housing, and to learn from successful innovations, and to propose practical innovations. This paper argues that current methods are no longer adequate to the task of dealing with the complexity of housing in a global context. It examines four critical issues: theory, interdisciplinarity, a scientific approach, and making progress through collaboration. It proposes a new approach to these issues. It also introduces a new framework for collaborative creativity, Functional Collaboration. This is a set of eight methods that integrates the diversity of current methods. It is a scientific, collaborative, cyclical and global approach oriented to progress in housing.
- Melchin, Kenneth R. "Democracy and the Transformation of Conflict: Ideas from Bernard Lonergan." *Theoforum* 45/1 (2014) 101-118.

This paper draws on Lonergan to better understand democracy and highlight religious resources for navigating conflicts that proliferate in democracies. It begins by surveying diverse approaches to democracy, then examines conflict and its links to democracy. Finally, theological insights are introduced to explore a positive role religion can play in navigating conflicts. The focus is transformative experiences that occur in conflicts. They de-link threats and reverse cycles of decline by cutting links between past evils and future expectations. Such experiences can be understood as religious, and their positive role in conflict and democracy is examined in the language of grace.

Miller, Mark T. "Persevering in the Good: The Inner Dimensions of Anselm's Satisfaction." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 151-166. Milwaukee, WI: Marquette University Press, 2016.

Mongeau, Gilles. "The State of Grace and the Law of the Cross: Further Insights into Lonergan from René Girard." *Theoforum* 45/1 (2014) 119-132.

This essay identifies parallels in René Girard's reflections on the experience of violence and suffering and Bernard Lonergan's understanding of the Law of the Cross. Their works help to illuminate how the total self-offering of Christ out of love functions to reorient interpersonal knowing and to constitute a community that has the form of the Suffering Servant; the form of divine love that overcomes mimetic desire and violence.

Mudd, Joseph C. "Conversation as Communion: Prayer and Theological Foundations." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 167-189. Milwaukee, WI: Marquette University Press, 2016.

Murray, Elizabeth A. "The Will After Classicalism." *Theoforum* 45/1 (2014) 11-23.

Bernard Lonergan's account of moral consciousness in *Method in Theology* develops his earlier account of the will in *Insight*. The three aspects of volition discussed in *Insight*, the will, willingness, and the act of will, are transposed in his treatment of the fourth level of conscious intentionality in *Method in Theology*. The author contends that this transposition enriches and yet remains consonant with his earlier account.

Ormerod, Neil and Cristina Vanin. "Ecological Conversion: What Does it Mean?" *Theological Studies* 77/2 (2016) 328-352.

This article interrogates the notion of ecological conversion through the lens of the four conversions suggested by Bernard Lonergan and Robert Doran: religious, moral, intellectual, and psychic. It further dialogues with *Laudato Si'* to examine how the encyclical illustrates the usefulness of the four types of conversion in bringing out the full reality of ecological conversion.

Ormerod, Neil. "Gilson and Lonergan and the Possibility of A Christian Philosophy." *The Heythrop Journal* 57/3 (2016) 532-541.

Etienne Gilson was a strong promoter of the notion of a 'Christian philosophy'. He viewed it as a type of 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.

Ormerod, Neil. "The Needed Renewal of Systematic Theology." *Lonergan Workshop* 26 (2012) 323-338.

Ormerod, Neil. "Secularisation and Resacralisation." *Australian eJournal of Theology*. 23/1 (2016).
http://aejt.com.au/2016/volume_23/vol_23_no_1_2016/?article=876734

In his work, *Theology and Social Theory* John Milbank proffers the alternatives of naturalising the supernatural, which he identifies with the theology of Karl Rahner and claims promotes secularisation, and supernaturalising the natural which he identifies with the theology of Henri de Lubac with a political goal of a restored Christendom; these two options of a secularism which excludes the divine from the social order and a resacralisation which seeks to restore the sacred alliance between Church and state present false alternatives. This paper considers the alternatives of sacralisation and secularisation through the lens of the grace-nature debate and what Pope Francis calls the "missionary option." The distinct ecclesial styles of Popes Benedict XVI and Francis will be drawn upon to illustrate the position developed.

Petillo, L. Matthew. "Grace, Glory, and the Gaze of Love." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 191-212. Milwaukee, WI: Marquette University Press, 2016.

Picard, Cheryl Ann. *Practicing Insight Mediation*. Toronto, University of Toronto Press, 2016.

A practical companion to the much-acclaimed *Transforming Conflict through Insight, Practicing Insight Mediation* is a book about how insight mediators do their work and why they do it that way. In the book, Cheryl A. Picard, co-founder of insight mediation, explains how the theory of cognition presented in Bernard Lonergan's *Insight* can be used as the basis for a learning-centred approach to conflict resolution in which the parties involved improve their self-understandings and discover new and less threatening patterns of interaction with each other through efforts to better their conflict relations. *Practicing Insight Mediation* features a wide range of valuable resources for any conflict practitioner, including in-depth descriptions of insight communication skills and strategies, a transcribed example mediation, sample documents, and a mediator's self-assessment tool. The essential handbook for those interested in learning about and applying this fast-growing conflict resolution and mediation approach, the book also includes discussions of the latest research into the application of the insight approach to areas including policing, spirituality, and genocide prevention.

Porter, Stanley E. and Andrew W. Pitts. "Critical Realism in Context: N.T. Wright's Historical Method and Analytic Epistemology." *Journal for the Study of Historical Jesus* 13/2-3 (2015) 276-306.

N.T. Wright's critical realist epistemology has become the foundation for many recent studies of Christian origins. This article argues that New Testament scholars have perhaps too quickly and uncritically adopted this method, when it is out of step with contemporary analytic epistemology. The method Wright employs—and which many have adopted—originates with an internalist epistemic account developed in the 1940s. Since then, key developments in the study of epistemology (beginning with Gettier in 1963) have made Wright's critical realist model irrelevant in many ways. In light of these inadequacies, we tentatively outline some potential components of a more promising historical epistemology for the study of Christian origins. [The article is mainly a critique of Lonergan.]

Ranieri, John J. "Faith in Search of Belief: Thoughts on Tolstoy's Religious Conversion." *Lonergan Workshop* 26 (2012) 339-359.

Rixon, Gordon. "Locating Hegel's *Aufhebung* and Tracing Lonergan's 'Sublation.'" *The Heythrop Journal* 57/3 (2016) 492-510.

In this paper, I investigate Lonergan's use of the notion of sublation to explore the emergence and interdependence of progressively more complex moments in the unfolding of world process; especially as advising his account of cognitional theory, metaphysics, the natural and human sciences, history and theology. Although Lonergan distances his notion of sublation from Hegel's *Aufhebung*—preferring to associate his notion with the differential meaning of *Aufhebung* that he claims to find in Karl Rahner's *Hörer des Wortes*—I suggest that Lonergan's notion can be elucidated positively by comparing and contrasting sublation with Hegel's *Aufhebung*

Rosenberg, Randall S. "Text-Based Friendships and the Quest for Transcendence in a Global-Consumerist Age." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 213-235. Milwaukee, WI: Marquette University Press, 2016.

Schepers, Maury. "The Church Becoming Herself: Synonym for Communications." *Lonergan Workshop* 26 (2012) 361-397.

Stebbins, J. Michael. "Rahner and Lonergan on the Natural-Supernatural Distinction: Some Differences, and Why They Matter." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 237-269. Milwaukee, WI: Marquette University Press, 2016.

Sullivan, Francis A. "The Challenge of Vatican II – After Fifty Years." *Lonergan Workshop* 26 (2012) 399-408.

Tamura, Ryoko. "Interior Analysis as an Integrated 'Meta-Cognition': A Way of Self-Recovery from Poor Educational Achievement." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 271-300. Milwaukee, WI: Marquette University Press, 2016.

Theoforum 45/1 (2014). "Thinking Ethically with Lonergan: Foundations for Political and Religious Decision-Making."

See listings under: *Byrne, Crysdale, Doran, Jamieson, Kidder, Melchin, Mongeau, Murray, Yount.*

Traska, Brian. "Lonergan's 'Christian Philosophy' as Believing in Order to Understand." *The Heythrop Journal* 57/3 (2016) 542-552.

This paper begins with a section on Lonergan's understanding of Christian philosophy as rooted in religion's universal inner word, namely, the experience of being in love unrestrictedly. I proceed to the influence of the Christian tradition (outer word) on the Christian philosopher's inquiry. Then I discuss the use of philosophy in systematic theology, giving examples of the philosophical 'control' of theological meaning. I conclude with a reflection on Gilson's and Lonergan's 'hermeneutical' accounts of Christian philosophy, drawing attention to the continental emphasis on a theme Ormerod also finds in Alasdair MacIntyre, namely, the historical, tradition-influenced character of philosophical rationality.

Vander Schel, Kevin M. "Redemption and the Outer Word: Reflections on Schleiermacher and Lonergan." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 301-318. Milwaukee, WI: Marquette University Press, 2016.

Vertin, Michael. "The Lonergan Enterprise: What is Its Future?" *Lonergan Workshop* 26 (2012) 409-440.

Whelan, Gerard. "Lonergan and the Year of Faith: Addressing Pope Benedict XVI's Concerns About Relativism and Reductionism." *Lonergan Workshop* 26 (2012) 441-468.

Wilkins, Jeremy D. "'Our Conversation is in Heaven': Conversation and/as Conversation in the Thought of Frederick Lawrence." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 319-353. Milwaukee, WI: Marquette University Press, 2016.

Wilkins, Jeremy D. "What 'Will' Won't Do: Faculty Psychology, Intentionality Analysis, and the Metaphysics of Interiority." *The Heythrop Journal* 57/3 (2016) 473-491.

My basic hypothesis is that a decisive element in the shift from the faculty, 'will', to the level of consciousness, 'decision', is the elimination of a misleading distinction between apprehensive and appetitive faculties in favor of a distinction, at once more accurate and more illuminating, between different levels or enlargements of consciousness. This results in a transition from an analysis of the will as an appetitive faculty ('intellectual or spiritual appetite') to an analysis of enlargements of consciousness promoted by desire (spiritual appetite) and structured by a sequence of apprehensive operations. Intentionality analysis discloses that each level of consciousness is assembled by a mutual mediation of spiritual appetite (as motive force) and apprehensive operations. One and the same eros of being, proximately manifest in a series of kinds of questions, effects successive enlargements of consciousness. Successive enlargements are structured by sublating and sublated operations apprehending an isomorphically structured, compound object.

Williams, Kathleen M. "Graced Friendship and Being Oneself: Releasing Excellence." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 355-374. Milwaukee, WI: Marquette University Press, 2016.

Yount, Mary Beth. "Transmitting Decision-Making Through Interfaith Action." *Theoforum* 45/1 (2014) 175-186.

In this article, Bernard Lonergan's delineation of the process of transcendence is combined with his ideas about the progress of communities. Coupling these two concepts leads to an understanding of how we, as humans, should act in society, and it becomes clear that progress in community requires ethical action. A new movement of interfaith service, that of the Interfaith Youth Core, is explored as a case study – an example of the horizon shifts that could occur when both individual and societal conversions, rooted in love and expressed in ethical action, impact a global community.

Reviews

Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. Toronto, University of Toronto Press, 2015. (LSN 26/2; 2005)

Traska, Brian. *The Heythrop Journal* 57/3 (2016) 616.

Crysdale, Cynthia and Neil Ormerod. *Creator God, Evolving World*. Minneapolis, MN: Fortress Press, 2013. (LSN 34/1; 2013)

Friel, Christopher. *The Heythrop Journal* 57/3 (2016) 613.

Dadosky, John D. *The Eclipse and Recovery of Beauty: A Lonergan Approach*. Toronto: University of Toronto Press, 2014. (LSN 35/1; 2014)

Viladesau, Richard. *Journal of Jesuit Studies* 3/1 (2016) 168-171.

Loneragan, Bernard. *Early Latin Theology*. Vol. 19 of *Collected Works of Bernard Lonergan*. Translated by Michael G. Shields and edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2011. (LSN 32/4; 2011)

Meynell, Hugo. *The Heythrop Journal* 57/3 (2016) 613-615.

Loneragan, Bernard. *Early Works on Theological Method*. Vols. 23 & 24 of *Collected Works of Bernard Lonergan*. Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2013. (LSN 31/3 & 34/2; 2010 & 2013)

Traska, Brian. *The Heythrop Journal* 57/3 (2016) 615.

Marsh, James L. *Lonergan in the World: Self-Appropriation, Otherness, and Justice*. Toronto: University of Toronto Press, 2014. (LSN 35/3; 2014)

Ormerod, Neil. *The Heythrop Journal* 57/3 (2016) 610.

McCarthy, Micheal H. *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*. Notre Dame, IN: University of Notre Dame Press, 2015. (LSN 36/2; 2015)

Morelli, Mark. D. *Journal of Jesuit Studies* 3/2 (2016) 362-364.

Ormerod, Neil. *A Public God: Natural Theology Reconsidered*. Minneapolis, MN: Fortress Press, 2015. (LSN 36/1; 2015)

Doyle, Dominic. *Theological Studies* 77/2 (2016) 527.

Traska, Brian. *The Heythrop Journal* 57/3 (2016) 612-613.

Dissertations & Theses

Chircop, Lionel. *Understanding Bernard Lonergan on the Incarnate Subject and the Question of God*. Thesis for Doctoral of Philosophy Degree in Theology, University of Malta, 2016.

Abstract: This doctoral dissertation shows that Lonergan's intentionality analysis reveals how the dynamism of the human spirit toward authenticity and self-transcendence is naturally open to the God-question. Lonergan's transcendental method fundamentally entails the appropriation and practice of the transcendental precepts—or the inquisitive and deliberative exigencies of the human spirit—namely, attentiveness, intelligence, reasonability, responsibility, and the gift of being-in-love poured out in the human heart by the Holy Spirit. The main thesis advanced is that the incarnate subject—not as the source of being but as the ground of intentional being—does not tire in raising knowledge-able, value-able, and love-able questions and that, ultimately, the emergence of the question about the unknowable God becomes more real the more the incarnate subject genuinely inclines his or her mind and heart to understanding. In short, the quest for the incomprehensible God is a journey of personal conversion, or a metaxic process rooted in one's existential condition. The *Deus semper major* occasions, for Lonergan, a conscious and intentional 'arpeggiato' exercise of ongoing self-perfection. To be converted and the God-question are implicitly correlated, evoking Augustine's motif in the *Soliloquies*, "let me know myself; let me know You."

Publications

Allerton, Meghan. "Functional Collaboration in Ecology." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 209-220. Axial Publishing, 2016.

Altarejos, Marina, James Duffy, and Philip McShane, eds., *Himig Ugnayan* 16: "Reshaping Christian Openness." Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

Himig Ugnayan is a theological journal that is published annually by the Institute of Formation and Religious Studies (IFRS) in Quezon City, Philippines. Volume 16, "Reshaping Christian Openness," is a special edition *Festschrift* honoring Brendan Lovett, MSSC. In 1993, after his post-doctoral studies at the Lonergan Institute of Boston College, Fr. Lovett came to teach at the IFRS. Since then, he has been disseminating the work of Bernard Lonergan through his teaching. The reshaping of Christian openness has been an important part of his life-work for fifty years, especially as a missionary in Asia. See listings under *Brown, Datu, Duffy, Graham, Lawrence, McKenna, McShane, Ronquillo, and Walsh*.

Anderson, Bruce. "The Fifth Functional Specialty and Foundations for Corporate Law and Governance Policies." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 115-128. Axial Publishing, 2016.

Bednar, G. J. "From Emptiness to Hunger: Lonergan, Lynch, and Conversion in the Works of Flannery O'Connor." *Renascence* 68/3 (2016) 194-209, 243.

Flannery O'Connor provided one of the most helpful keys to her stories when she wrote, "Often the nature of grace can be made plain only by describing its absence." This possibility may be viewed in terms of the difference between emptiness and hunger that can occur in any human life. The philosophical and theological insights of Bernard Lonergan, S. J., and William F. Lynch, S. J. shed light on this subtle dynamic at work in O'Connor's stories and help explain the understated conversions of many of her characters.

Blosser, Philip. "The Concept of 'Person' in Keiji Nishitani and Max Scheler." *International Philosophical Quarterly* 56/3 (2016) 359-370.

This essay compares Scheler's view of the person in his last ("pantheistic") period with the views of Keiji Nishitani, a Buddhist representative of the Kyoto School of phenomenology. Scheler eschewed a "substantialist" concept of the person, as did Nishitani in view of the Buddhist "non-self" (*muga*) doctrine. Both had experienced spiritual crises in their lives. Why did Nishitani turn to the Buddhist concept of "absolute nothingness"? Why did Scheler turn from theism to pantheism? Both saw traditional Christianity and its understanding of the person as intellectually inadequate, though for different reasons. Nishitani focuses on the inadequacies of secondary influences (like Cartesianism) in the Western concept of person, while Scheler focuses on problems of theodicy stemming from the problem of evil and of volition (divine and human) as the source of evil. Both abandon the Christian meaning of personhood.

Brown, Patrick. "Functional Collaboration and the Development of *Method in Theology*, Page 250." *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies* 16 (2015-16) 171-198.

I sketch the revolutionary idea that is functional specialization or, if you prefer, functional collaboration. I reflect on Lonergan's long journey towards this revolutionary idea and on the prospects it holds for what one might call global cultural revolution—a revolution radically from within and, as well you might say, a revolution from above, solicitous of the historicity of every culture, open to development and yet conscious of decline, a revolution improbably in league with "the dynamic joy and zeal" of the universe

itself, a revolution with all the power of grace and none of the farce of force. I then explore page 250 of *Method in Theology* in some detail. Finally, I offer some concluding reflections.

Brown, Patrick. "Interpreting Lonergan's View of Method in May 1954." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 45-80. Axial Publishing, 2016.

Brown, Patrick and James Duffy, ed. *Seeding Global Collaboration*. Axial Publishing, 2016.

A collection of twelve essays written for "Functional Collaboration in the Academy," a conference held at the University of British Columbia, in July, 2014. The essays explore and advance a revolutionary method for collaborative inquiry relevant to both the natural sciences and the human sciences. As they range from research in neuroscience to interpreting space and time, from forging new housing policies and communicating macroeconomic dynamics to performing distinct collaborative tasks as part of a unified process of caring for ecosystems, they seek to seed a new ethos of efficient collaboration and effective meaning. See entries: Allerton, Anderson, Brown, Duffy, George, Henman, McNelis, McShane, Mundine, Quinn, Shute, Zanardi.

Coelho, Ivo. "A Wisdom Epistemology: Lonergan's Transposition of Thomist Wisdom." In *Keeping the Faith: Festschrift for Joaquim D'Souza, SDB*. Ed. Ivo Coelho, 53-78. Delhi: Media House, 2016.

English version, slightly modified, of "La sabiduría-epistemología de Lonergan." *Revista de Filosofía Universidad Iberoamericana* 45/135 (2013) 227-254.

Coghlan, David. *Insider Organizations: Exploring Organizational Experiences*. Sage, London 2016.

Insider Organizations is for undergraduate students who, as part of their degree programme, spend time on placement or internship in organizations and who do reflective assignments on their experience. The orientation of the book enables students to study organizational processes from the direct closeness of being an insider as contrasted with studying organizations from a distance. Direct engagement in reflecting on experiences such as of envy and jealousy, rumour and gossip, emotional labour, strategy and change in their organization provides rich learning for students. Lonergan's generalized empirical method is presented as the core method for such insider inquiry and reflective exercises challenge students to catch and test their insights, thus enabling them to learn the life skill of knowing how to know in the everyday setting of organizational life.

Datu, Kobe. "Do You See Jesus in Disguise?" In *Himig Ugnayan* 16: "Reshaping Christian Openness," edited by M. Altarejos, J. Duffy, and P. McShane, 229-232. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

In his short story, Kobe Datu, the twelve-year-old God-child of Fr. Brendan in the Philippines, reminds us that the primary Christian teaching of authentic love includes love of oneself, of one's neighbors, of strangers, and of those who we consider as enemies.

Drilling, Peter. "Relating the Theologies of Hans Urs Von Balthasar and Bernard Lonergan on Divine Action in the World." *Irish Theological Quarterly* 81/3 (2016) 267-83.

Hans Urs von Balthasar and Bernard Lonergan can seem to be quite at odds in their approach to trinitarian theology. However, there have been recent efforts to relate the two theologians favourably. The present author suggests such an effort on the basis of the First Vatican Council's teaching on human understanding and divine mystery. Balthasar's and Lonergan's approaches to achieve some beneficial understanding of the Trinity can be related as complementary: Lonergan's psychological analogy and Balthasar's connection of the economic and immanent Trinity. Besides that, the two authors can be viewed as comparable even in areas that seem opposed, for example, the anthropological method of openness to the transcendent. Perhaps Balthasar might even be open to Lonergan's later development of the psychological analogy. On the other hand, from the perspective of Bernard Lonergan's theology, some nuances to

Balthasar's theology can be offered: (1) to the meaning of divine kenosis, (2) regarding the Father's attitude toward his Son who descends into hell, and (3) in the matter of change, even suffering, in God.

Duffy, James. "A Special Relation." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 91-103. Axial Publishing, 2016.

Duffy, James. "The Joy of Believing." In *Himig Ugnayan 16: "Reshaping Christian Openness,"* edited by M. Altarejos, J. Duffy, and P. McShane, 201-228. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay attempts to meet the challenge that Patrick Brown identifies in his contribution to the Festschrift for Fr. Lovett. Duffy draws on dialectic to assemble and complete fifty years of Lonergan studies (1965-2015). The assembly focuses on regional and international workshops, journals, and internet activities. Duffy contrasts a notable and inexplicable failure in the fifty-year period with the adequate concern for method expressed by Fr. Lovett.

George, Michael. "Functional Cycling and 'Finality, Love, Marriage.'" In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 195-208. Axial Publishing, 2016.

Michael George focuses his essay on Lonergan's article, "Finality, Love, Marriage," first published in *Theological Studies* in 1943. As Fred Crowe points out in his notes to the *Collected Works* version of the article, Lonergan's analysis of love was neither expanded nor developed in his later work. George suggests that there was more going on in this article than a mere justification and reiteration of the traditional teaching on marriage, and it is imperative to recover and recycle issues of sexuality in terms of a normative dimension of growth and development. The particular text that he strives to cycle forward is compact but deeply significant: "The ignorance and frailty of fallen man tend to center an infinite craving on a finite object or release: that may be wealth, or fame, or power, but most commonly it is sex" (CWL 4, 49).

Graham, MM, Helen. "Influence of the Bible on Women in the Philippines." In *Himig Ugnayan 16: "Reshaping Christian Openness,"* edited by M. Altarejos, J. Duffy, and P. McShane, 145-170. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

In a wealth of anecdotal pointers from four decades of work, ranging from contact with simple women who meet "Mama Mary" in scripture to her students and colleagues, Sr. Helen sharpens our sense of a range of approaches to scripture. One finds in her approach to interpreting scripture the value of local translating in both words and deeds.

Harmon, Thomas P. "The Three Waves of Modernity and the Longer Cycle of Decline: Convergences in the Thought of Bernard Lonergan and Leo Strauss." *Modern Theology* 32/3 (2016) 421-38.

I will proceed first by explaining Lonergan's account of the longer cycle of decline, from the production of scotosis by disordered passion wanting to avoid inconvenient insights, to the formation of bias, to the systematic exclusion of theoretical concerns by practical common sense characteristic of the longer cycle. I will then outline Strauss' argument in "Three Waves," first by presenting the three waves and by explaining how each are waves, that is, further developments of what came before—what Lonergan calls successive lower viewpoints—and then by showing Strauss' account of the continuity of the starting point of modernity in Machiavelli and the ending point with twentieth-century totalitarianism. Finally, I will briefly present the suggestions of Lonergan and Strauss for what is needed to engage with modern thought after its origin, character, and the root of its break-down have been grasped.

Healy, Tim. "When Psychology and Faith Meet: The Mediating Role of Philosophy." *Lumen: A Journal of Catholic Studies* 1/2 (2013) 28-54.

The article is concerned with the meeting of psychology and religious faith. First, some reflections are offered on the encounter of the sciences in general with theology-religion, noting that while in principle

there is no conflict between them, in practice conflicts have arisen. As examples of conflict, those associated with the names of Galileo, Darwin and Freud are mentioned. The Galileo case, involving mathematics, physics and astronomy as well as raising questions on how to understand the Bible, is considered, and the history of this conflict is offered as a guiding paradigm for approaching analogous conflicts. The thought of Sigmund Freud on religion is examined in some detail, as an example of conflict involving the human sciences and religion. In this the article draws largely on the work of Ana-María Rizzuto to show how his own theoretical positions are conditioned by his personal story. While individual conflicts can be analyzed as they arise, and solutions sought on a case by case basis, a general method to guide the search for understanding would be of considerable value. Two contributions from the thought of the philosopher-theologian Bernard Lonergan are presented as meeting this challenge. They concern scientific method in general, as well as the functional specialty of dialectic as an instrument for the analysis of differences. In the light of the two cases presented, especially that of Freud, the relevance of these contributions of Lonergan should be apparent to the reader.

Henman, Robert. "Functional Research in Neuroscience." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 1-28. Axial Publishing, 2016.

This essay zeroes in on the task of finding something worth recycling in chapters 15 and 16 of *Insight* that are to be components of an effective ethos of progress. The key texts are (a) "there have to be invented appropriate symbolic images" (CWL 3, 489) if one is studying organic, psychic, and intellectual developments empirically and integrally, as triply compounded, and (b) "there results the problem of formulating the heuristic structure of the investigation of this triply compounded development" (CWL 3, 494-95). Henman argues that generalized empirical method poses a novel challenge to philosophers, neuroscientists, and all those striving to move beyond description and reductionism towards an adequate explanatory account of the relationships between the brain and the mind alike.

Lawrence, Frederick. "Elements of Historical Praxis." *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies* 16 (2015-16) 61-102.

This essay presents a restructuring of politics in theory and practice. It also gives a picture of the struggle towards authentic political involvement and the need, in the characters of authentic political involvement, for the conversions identified by Lonergan.

Matthews, William. "On Consciousness and Autobiography." *Milltown Studies* 75 (2015) 26-51.

I have suggested that auto/biographies are data, sources for consciousness studies. The illustrations offered hopefully bring to our attention very elusive dimensions of our own daily living. The potentials for meaning and value which I have been signing are both before meaning or language or values. They are the dark embryo of the creative spirit in the human: wonder, curiosity, inquiry, acting in the world. Somewhere in them, I believe, is the true meaning of the spirit and perhaps clues about human immortality.

McKenna, Megan. "Red, Green and White and Black and Blue: Martyrdom in the Theologies of Brendan Lovett, Ignacio Ellacuria and Jon Sobrino." In *Himig Ugnayan* 16: "Reshaping Christian Openness," edited by M. Altarejos, J. Duffy, and P. McShane, 11-34. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay introduces Brendan Lovett through his writings and in the reality of his white martyrdom. McKenna presents a dense consideration of his theology, together with the theologies of Ignacio Ellacuria and Jon Sobrino. She begins with the story of an early exiled Irish monk, which sets the stage for much of the writing of Brendan Lovett, an Irish missionary in the community of St. Columban.

McNelis, Sean. "Housing Policies in and on the Mode of the Sixth Functional Specialty." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 129-148. Axial Publishing, 2016.

Sean McNelis uses housing as a case study to attempt the functional specialty doctrines, or what he prefers to call policies. He identifies various dimensions of housing, including environmental, technological, economic, political, cultural, and religious dimensions. But he notes that one pervasive context for the mess in housing policies may be found in dominant dynamics—themselves the results of past policies—of wealth accumulation or profit maximization. McNelis claims that a collaborative treatment of housing would include a foundational decision to appropriate and implement explanatory definition, to integrate diverse disciplines and diverse methods used in housing research, and to implement a new heuristic of the economy.

McShane, Philip. "Epilogue: Embracing Luminously and Toweringly the Symphony of Cauling." In *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, 221–243. Vancouver: Axial Publishing, 2016.

Philip McShane offers a creative interpretation of the third line of the structure of the human good metagram (*Method in Theology*, 48) that intimates possible novelties of the third stage of meaning. He also reflects upon the problematic of luminous growth with a focus on special categories. In order to illustrate the transition involved in the shift to a science in which "theoretical understanding, then, seeks to solve problems, to erect syntheses, to embrace the universe in a single view" (*Insight*, CWL 3, 442), he examines a single article of Thomas's *Summa Theologica*—"Whether the gifts of the Holy Spirit are conveniently counted as seven?" (*Prima Secundae*, Q. 68, Art. 4.) The Epilogue includes a reflection on the shortcomings of the essays in *Seeding Global Collaboration* in light of the high calling to think "at the level of the times" (*Method in Theology*, 350).

McShane, Philip. "For the Joy Set Before Us of Effective Field-fostering Reviewing." *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies* 16 (2015-16) 35-60.

This essay pushes forward functional collaboration, a project which McShane and Brendan Lovett share. McShane offers a meaning of *reviewing* which, when taken seriously, leads to effective work in research as a functional specialty. This is a matter of focusing on whatever is at hand—a book, a local crisis—to find problems and insights that make one exclaim, "This is worth recycling."

McShane, Philip. "Foundations of Communications." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffer, 161-172. Axial Publishing, 2016.

The larger context of Philip McShane's essay is his many years spent struggling with problem of communication, a problem he first encountered when he came across the problem of Cosmopolis in the late 1950s. In the 1980s he began to seriously struggle with chapter 14 of *Method in Theology*, and the outcome of that effort was his seminal article, "Systematics, Communications, Actual Contexts." (*Loneragan Workshop* 6) Other writings on the same problem include "Communications and Ever-ready Founders" (*Cantower* 14) and "Structuring Systems in Towns, Gowns, and Clowns" (*Futurology Express*, 92–98). In his contribution to this collection of essays, McShane weaves reflections about the kataphatic fantasy of foundations persons with ruminations on the poetry of Hafiz. The key insight regarding the foundations of communications is "seeing now, smelling now, each city block or rural farm as under the umbrella of an eight-layered towering collaboration of situations."

Moloney, Raymond. "Loneragan's Soteriology: Further Reflections." *Milltown Studies* 75 (2015) 92-111.

This is "a supplementary article giving some help to students to find their way through the complexity of the treatment [of the redemption] in *De Verbo incarnato* and highlighting what is

distinctive in Lonergan's treatment of the matter." This includes the subjects of divine transcendence, loving personal relationships, and satisfaction.

Morelli, Mark. *Self-Possession: Being at Home in Conscious Performance*. Second Edition. Los Angeles: Encanto Editions, 2016.

The book is a prolonged meditation on our inescapable and fluid relationship to the fundamental ideals of Meaning, Objectivity, Knowledge, Truth, Reality, and Value. It has been adopted for use in courses at Gonzaga University, Loyola Marymount University, Henderson State University, Seton Hall University, St. Paul University in Ottawa, and St. Mary's University in San Antonio. It is available through Amazon, Amazon.ca, Amazon.it, Amazon.fr, Amazon.es, Amazon.co.uk, and Amazon.de. Orders for courses can be placed on the Encanto Editions website. [This edition incorporates minor changes, corrections, and reformatting of the first edition (See LSN 36/1, March 2015).]

Muldoon, Timothy P. "Cosmopolis or the New Jerusalem: Modern Social Imaginaries and the Catholic University." *Horizons* 43/1 (2016) 35-56.

Charles Taylor's exploration of modern social imaginaries sheds light on the differing ways that university faculty and leaders today reflect and help shape the world. This article examines Taylor's work as a point of departure for suggesting two contrasting models of social imaginary abroad in university education—namely, cosmopolis and new Jerusalem. It explores what a robust Catholic imagination represented by the latter model might mean for the contemporary Catholic university, especially as regards the desire for integration of knowledge that is truly reflective of the term "university." It pays particular attention to Bernard Lonergan's notion of cosmopolis as a way of imagining anew the ways that Catholic universities form students and contribute to research and scholarship, and emphasizes the task of faculty formation as central to Catholic mission in the academy.

Mundine, Aaron. "Functional History and Functional Historians." In *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, 81–90. Vancouver: Axial Publishing, 2016.

Aaron Mundine homes in on the functional historian's task of revising the genetic sequence of effective meaning, or meaning that actually impacts local situations, once functional collaboration has developed. He draws on a lengthy passage from "*De Intellectu et Methodo*" in which Lonergan claims that the historian of any discipline has to have a thorough knowledge and systematic understanding of the whole subject in order to write an adequate history of the subject. That passage pivots on an analogy between the developing set of insights in the historian of a discipline, who is necessarily an expert in the discipline whose history she writes, and what would be required to understand the broader historical process. Mundine examines how Aristotle's position on the human mind understanding the intelligibility in an imaginative or sensible presentation might be received and passed on. Orji, Cyril. "Are There Stages of Meaning in African Theology?" *Toronto Journal of Theology* 32/1 (2016) 71-93.

Lonergan speaks of three stages of meaning, but John Dadosky argued that there is a fourth implied, which Lonergan did not fully develop. Building on this ideal construct of the stages developed by Lonergan—with one further fleshed out by Dadosky—and applying it to the study of African theology, this article offers insight into the evolution of phases of African theology with a view to determining whether African theology has reached a fourth stage of meaning.

Quinn, Terrance. "Interpreting Lonergan's Fifth Chapter of *Insight*." In *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, 29–44. Vancouver: Axial Publishing, 2016.

The author attempts the exercise of functionally interpreting chapter 5 of *Insight*, "Space and Time." He focuses on two theorems regarding (a) the abstract formulation of the intelligibility immanent in Space and in Time, and (b) the concrete intelligibility of Space that grounds the

possibility of those simultaneous multiplicities named situations. Understanding the first theorem leads to a provisional acceptance on the part of a community of physicists who have done the prior exercises. Quinn's interpretation of the second theorem begins with a question regarding the situations on the night of *An Oriental Monsoon*, a performance by a dance troupe from Hangzhou Normal University in China. He suggests that the physics of performers, performance, and audience that is, conceivably, the concern of a physics community, is also an invitation to be luminous about, and within, the dynamic totality that is emergent probability.

Ronquillo, CSSR, Carlos. "Missiology of the New Evangelization." In *Himig Ugnayan 16: "Reshaping Christian Openness,"* edited by M. Altarejos, J. Duffy, and P. McShane, 119–144. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay spells out the different varieties and new possibilities of evangelization in a manner that brings out the complexity of the new pastoral effort and the problem of its local effectiveness. In the conclusion Fr. Ronquillo quotes Pope Francis, "I see the church as a field hospital after battle," and adds his own compact comment, "the church has to understand her missionary role not as winning an argument but offering something beautiful."

Shute, Michael. "Communicating Microeconomic Dynamics Functionally." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffer, 173-194. Axial Publishing, 2016.

Michael Shute focuses on the difficulty of effectively communicating macroeconomic dynamics given the current situation in which neither general method nor economics are operable sciences, or achievements of communal meaning. Two difficult challenges merge. The first is to understand how a smooth transition from the surplus expansion to the basic expansion might happen, and the second is to figure out how to communicate such an understanding to heterodox economists. Shute provides various examples of attempts to "hand-on" through correspondences—a letter he wrote to an institutional economist who had written an article critically assessing *Loneragan's Discovery of the Science of Economics*; an email exchange with a documentary filmmaker who has proposed doing a documentary on Loneragan; and an extended blogpost. Shute concludes that functional communicating in economics is a tremendous creative challenge to envision effective ways to intervene in situations.

Walsh, Mark. "The Testing of Jesus in Luke (4:1–3): Looking for Other Interpretations." In *Himig Ugnayan 16: "Reshaping Christian Openness,"* edited by M. Altarejos, J. Duffy, and P. McShane, 103–118. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay makes a referenced analysis of the temptation of Jesus, comprehensible in the richness of two axes: the Christological and the anthropological. Walsh's reflection relates to Fr. Lovett's many years of teaching Christology and resonates with Lovett's broad aim of meshing Christianity with realities of global cultures.

Whelan, Gerard. "John Courtney Murray and 'The Contemporary Clash between Classicism and Historical Consciousness.'" *Gregorianum* 97/3 (2016) 471-493.

In this article I employ the thought of John Courtney Murray to address the question, "what does Vatican II tell us about how to do moral theology?" I suggest that the answer is that he suggests that moral theology, like other branches of theology, should proceed in a historically conscious manner. I add that, for Murray, this implies a call for moral theology to integrate social ethics into its approach to a far greater extent than had previously been done.

Zanardi, William. *Cracking the Case: Exercises in the New Comparative Interpretation*. CreateSpace Independent Publishing Platform, 2016. https://www.amazon.com/Cracking-Case-Exercises-Comparative-Interpretation/dp/1533237557/ref=sr_1_3?s=books&ie=UTF8&qid=1472753533&sr=1-3

This is the second in a series of three books on the New Comparative Interpretation, i.e. on what Bernard Lonergan called the fourth functional specialty of dialectic. This approach does not claim to settle every intellectual dispute, but neither does it settle for dismissing all philosophical differences as incommensurable beyond repair. By examining persistent intellectual differences, the authors discover that some of them originate in implicit and unexamined notions about reality, knowing and objectivity. Once these fundamental notions become explicit, it is possible to compare divergent views to a “universal viewpoint” formulated on the basis of a performatively based understanding of these three terms. The authors compare explicit and competing philosophical positions not one to another but to this set of meanings. They contend this form of comparison offers a way beyond recurrent impasses in intellectual history. Because the “proof lies in the doing,” the case studies in this series test whether the New Comparative Interpretation is actually a way forward within that history.

Zanardi, William. “Identifying the Eighth Functional Specialty.” In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffer, 149-160. Axial Publishing, 2016.

In his essay, “Identifying the Eighth Functional Specialty,” William Zanardi focuses on the problem of functionally communicating the non-reception of functional specialization. His concern is to effectively persuade others, especially new students, to exploit the possibilities of functional specialization. He identifies the fear of being displaced, or ‘homeless,’ as an impediment to seeding functional collaboration. Focusing on the phrase “Identification is performance” (CWL 3, 582), and taking up the analogy of producing cars—while many hands go into the making of cars, it is marketing and sales that make the earlier labor pragmatically purposeful—Zanardi endorses an initial amateur-like trial and error of functional communications that is both mindful of linguistic feedback and enthusiastically hopeful that learning will follow doing. He believes that functional specialization, even in its not-yet-mature stages, will produce performances transforming the conventional academic fare.

Zanardi, William. *The New Comparative Interpretation: A Primer*. CreateSpace Independent Publishing Platform, 2016. https://www.amazon.com/New-Comparative-Interpretation-Primer/dp/1535120282/ref=sr_1_1?s=books&ie=UTF8&qid=1472753533&sr=1-1

Comparative studies usually begin by relating two or more authors’ responses to some shared question and then go on to point out similarities and differences. Sometimes they end with an interpreter arguing in favor of one response over another. Less frequently a comparative analysis ends by relating the different positions to some broader frame of reference. To go on to locate the competing views within a dynamic pattern of related but distinct stages in understanding a shared question is a relatively new enterprise. What contemporary developmental psychologists have been pursuing in their field offers some hope that scholars in other fields can do the same in their inquiries. The main purpose of the book, the first in a series, is to bring this relatively new form of comparative interpretation to the attention of other scholars and to encourage their future experiments with it. The question for readers is whether this is a promising way of doing comparative interpretation, one remote from current practice but possibly evading some of its intellectual impasses and so introducing a better future practice.

Zanardi, William. *What Is an Environment?: A Study in the New Comparative Interpretation*. CreateSpace Independent Publishing Platform, 2016. https://www.amazon.com/What-Environment-Study-Comparative-Interpretation/dp/1610430271/ref=sr_1_4?s=books&ie=UTF8&qid=1472753533&sr=1-4

This is the third in a series of volumes introducing and applying the New Comparative Interpretation to contemporary intellectual puzzles. The difficult question for this book is how we are to understand the environment. The authors investigate the varied uses of the term in art history, ecology, the environmental movement, the relatively recent specialty of environmental history and even the neuroscience of

perception. The promise of the New Comparative Interpretation is that it can diagnose some differences in viewpoints, offer a developmental sequencing of them and so indicate how to evade current intellectual impasses. This volume concludes with a developmental ordering of the varied ways in which scholars and scientists have understood the environment. In pushing for a more comprehensive understanding, we leave behind earlier views according to which the environment is the background landscape, the bounded space, even the earth as a living whole containing organisms and ecosystems.

Reviews

Beards, Andrew. *Lonergan, Meaning and Method: Philosophical Essays*. London: Bloomsbury, 2016. (LSN 37/2; 2016)

Whelan, Gerard. *Gregorianum* 97/3 (2016) 627-8.

McCarthy, Micheal H. *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*. Notre Dame, IN: University of Notre Dame Press, 2015. (LSN 36/2; 2015)

Barden, Garrett. *Irish Theological Quarterly* 81/3 (2016) 325-7.

Shaffet, John E. *The Catholic Library World*. 86/4 (2016) 283-4.

Mudd, Joseph C. *Eucharist as Meaning: Critical Metaphysics and Contemporary Sacramental Theology*. Collegeville, MN: Liturgical Press, 2014. (LSN 35/3; 2014)

Moloney, Raymond. *Milltown Studies* 75 (2015) 146-148.

Ormerod, Neil and Christiaan Jacobs-Vandegeer. *Foundational Theology: A New Approach to Catholic Fundamental Theology*. Minneapolis, MN: Fortress Press, 2015. (LSN 36/4; 2015)

Sánchez Leyva, Francisco. *Salesianum* 78/2 (2016) 366-367.

Dissertations & Theses

Gordon, Joseph K. *Scripture in History: A Systematic Theology of the Christian Bible*. PhD Thesis. Marquette University, 2016.

This work utilizes advances in philosophical hermeneutics, the historical study of Christian Scripture, and traditional theological resources to articulate a systematic theology of the Christian Bible. Chapter one introduces the challenges of the contemporary ecclesial and academic situations of Christian Scripture and invokes and explains a functional notion of systematic theology as a resource for meeting those challenges. Chapter two examines the use of the rule of faith by Irenaeus, Origen, and Augustine to locate the emergence of Christian Scripture within the faith of early Christian churches. It shows that structured, intelligible Christian belief and thought are developing and operative in Christian communities and that such faith guided engagement with Christian Scripture. Chapter three summarizes the judgments of the previous chapter, invokes the doctrines of the Nicene Creed as a rule of faith for locating Scripture within the economic work of the Triune God, and supplements the Creed with judgments and hypotheses regarding divine and human freedom and action and the missions of the Son of God and the Holy Spirit in human history. Such resources provide heuristics of the divine contexts of Christian Scripture. Since Christian Scripture bears the influence of its human transmitters and serves distinctive human purposes, chapter four articulates a philosophical and theological anthropology as an account of the human context of Christian Scripture. Chapters five and six explain the nature and purpose of Christian Scripture within the divine and human contexts of the previous two chapters. The former offers a historical overview and theological evaluation of the material history and diversity of Christian Scripture. The latter provides an account of the unity of Christian Scripture. Scripture is one, despite its diversity, because of the unified work of the Holy Spirit in inspiring and illuminating it in Christian community, because of the unity of its reference to the revelatory work of the Triune God centering on Jesus Christ, and finally because of its

usefulness for bearing witness to and facilitating the work of the Holy Spirit and the Son of God in history.

Publications

Loneragan, Bernard J. F. "Fragments Toward a Seventh Chapter of *De Deo Trino: Pars Systematica*." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014) 1-21.

Translated by Michael G. Shields and edited with an introduction by Robert M. Doran. A set of fragments that belong to what was probably a set of attempts to write a seventh chapter of *De Deo Trino: Pars Systematica*. The chapter was entitled "De Nexu Mysteriorum" (The Connection of the Mysteries).

Loneragan, Bernard J. F. "Letter of Bernard Lonergan to the Reverend Henry Keane, S. J." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014) 23-40.

Edited by Robert Doran and Frederick E. Crowe, along with an introduction by Crowe. One of the most important documents in Bernard Lonergan's unpublished papers, a letter that he wrote to his religious superior in his student days, one in which he tries to set forth what he finds wrong with contemporary Catholic philosophy and what he believes he might do to remedy the situation.



Anderson, Bruce, and Philip McShane. "[Neuroscience and Generalized Empirical Method Go Three Rounds](#)." *Journal of Macroeconomic Analysis* 9 (2016)

Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

Bernier, Jonathan. *The Quest for the Historical Jesus after the Demise of Authenticity: Toward a Critical Realist Philosophy of History in Jesus Studies*. London: Bloomsbury T&T Clark, 2016.

For two centuries scholars have sought to discover the historical Jesus. Presently such scholarship is dominated not by the question, "Who was Jesus?" but rather how do we even go about answering the question, "Who was Jesus?" With this current situation in mind, Jonathan Bernier undertakes a two-fold task: one, to engage on the level of the philosophy of history with existing approaches to the study of the historical Jesus, most notably the criteria approach and the social memory approach; two, to work with the critical realism developed by Bernard Lonergan, introduced into New Testament studies by Ben F. Meyer, and advocated by N.T. Wright in order to develop a philosophy of history that can elucidate current debates within historical Jesus studies.

Bernier, Jonathan. "A Response to Porter and Pitts' 'Wright's Critical Realism in Context.'" *Journal for the Study of the Historical Jesus* 14 (2016) 186-193.

In *The Journal for the Study of the Historical Jesus* 13 (2015) Stanley Porter and Andrew Pitts contributed an article in which they sought to situate N.T. Wright's critical realism in its philosophical context. Although they correctly identify the philosophical context for this critical realism as the work of Bernard Lonergan, particularly as mediated for New Testament studies by Ben F. Meyer, this response will argue that they fail to adequately address the Lonerganian context. Reasons will be identified for this failure. An effort to better, albeit succinctly, present the rudiments of Lonergan's critical realism will round out the article.

Byrne, Patrick. "Moral Conversion: The Stripping Away of Self-Delusion." *The Lonergan Review* 7/1 (2016) 10-48.

While Lonergan wrote a great deal about intellectual and religious conversion, he wrote comparatively little about moral conversion. Hence, Lonergan's writings on moral conversion raise a number of important questions, but do not explicitly answer them. This essay offers an interpretation that endeavors to answer some of these questions. In doing so, it illustrates key elements in both Lonergan's explicit statements about, and my own understanding of moral conversion by considering three case studies: Katherine Anne Power, St. Augustine, and Rodion Romanovich Raskolnikov, the protagonist of by Fyodor Dostoevsky's *Crime and Punishment*. In particular, it focuses on the process of stripping away of self-delusions that is an intricate part of moral conversion.

Dadosky, John D. "God's Eternal Yes!: An Exposition and Development of Lonergan's Psychological Analogy of the Trinity." *Irish Theological Quarterly* 81/4 (2016) 397-419.

This article presents an overview of Lonergan's psychological analogy of the Trinity with some proposed clarifications and developments. By way of presentation, it introduces the readers to Lonergan's early psychological analogy in his *Triune God: Systematics* in the context of contemporary theological reflection on the Trinity. Two developments are then presented, the first, following Robert Doran, is to develop the analogy as a proceeding Word of affirmation or God's eternal Yes. Several examples are presented to show the provocative nature of this proposed development including the Church's relationship with the Jews, Mariology, and Barth's Christology. Second, I explore an interpretation proposed by Doran in order to reconcile the earlier analogy with Lonergan's later analogy in light of Ignatian spiritual theology, therefore retaining the fittingness of both analogies. Finally, I propose a qualification of Doran's fecund solution.

Friel, Christopher. "The Social Ontology of Christian Smith and Bernard Lonergan: Challenge and Response." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014) 7-38.

The author suggests that Lonergan may help Christian Smith further develop a social ontology.

Grallo, Richard. "Personal Differences in the Application of Generalized Empirical Method." *The Lonergan Review* 7/1 (2016) 49-61.

Generalized empirical method (G.E.M.) is the scientific method as applied not only to the data of sense but to other data of consciousness as well. Among other things, a G.E.M. is description of conscious acts and operations involved in the process of solving problems. These conscious acts and operations coalesce into functionally related groups to generate human understanding, knowledge and responsible decision making. These groups have been named by some as "levels of consciousness," but they can also be thought of as "patterns of conscious operation" with each pattern having distinct operators, integrators and products. Since G.E.M. is also a method it is practiced more or less well by individuals. Given G.E.M.'s complexity, one could reasonably expect variation in individual performance in relation to the different patterns of consciousness. This paper explores three hypotheses regarding these patterns of thinking and problem solving. Implications and applications of these hypotheses are identified and described.

Gray, Susan. "A New Theology of Women?: Lonergan's Approach to Human Authenticity and Catholic Teaching on Womanhood." *The Lonergan Review* 7/1 (2016) 129-156.

Pope Francis has stated that the Church needs a new theology of women although he has not expressed his views on the present magisterial teaching on womanhood. Feminist theologians certainly continue to seek ways to reconcile contemporary theological currents and aspirations with more traditional formulations such as the Church's teaching on complementarity. But what

does Bernard Lonergan have to say about the quest for whole personhood? This essay provides a summary and review of the magisterial teaching on womanhood and then compares it with Lonergan's notions of the *humanum* and human authenticity. Our conclusion is that the human search for self-understanding and wholeness of being cannot be carried out authentically when the outcome is already prescribed by a traditional, classicist notion of what constitutes right personhood.

Giuseppe Guglielmi. "Riflessione trascendentale e conoscenza storica in Bernard Lonergan." *Archivio di Storia della Cultura* 29 (2016) 293-309

Through his project of functional specialties, Lonergan intended to realize an encounter with the past. The article focuses on the role he attributed to "History" by highlighting the metaphysical basis of his theory of historiography. The limits of his epistemological philosophy of history are identified.

Helminiak, Daniel A. "Advocating truth but respecting diversity: Resolving the contemporary 'paradox.'" *The Humanistic Psychologist* 44/4 (2016) 355-365.

Humanistic psychology and psychology overall support sometimes conflicting claims: a respect for the individual in all postmodern pluralism and a common humanity that requires that respect. Yet the two claims can challenge each other as diversity cancels commonality, or vice versa, to a striking degree. To provide a solid methodological basis for our discipline, the needed resolution of this supposed "paradox" requires a consensual epistemology and philosophy of science, but none is currently available, and philosophers have despaired of finding one. Bernard Lonergan's empirically grounded position seems to meet this need. Suggesting that contemporary philosophy, so wholly focused on consciousness, must be considered a psychological matter and, therefore, briefly summarizing Lonergan's phenomenology-like position and applying it to resolve the paradox, this article considers the perceptual-versus-intellectual meanings of "real," the difference between scientific theory and matters of fact, the nonjudgmental strategy of psychotherapy and the scientific commitment to critical accuracy, the fallacy of postmodern relativism and the contribution of varied perspectives or "worldviews," to accurate understanding, and the possibility of a normative or prescriptive, a value-laden, psychology and the boogeyman of absolutism.

Jamieson, Christine. "Assisting Research Ethics Boards in Substantive Ethical Deliberation." *The Lonergan Review* 7/1 (2016) 183-213.

The paper links an effective, dynamic method of ethical deliberation based on the thought of Bernard Lonergan with the activity of overseeing research involving human subjects. The ethical deliberation that occupies Research Ethics Boards (REBs) is multi-levelled and involves a wide diversity of disciplines. While the process can be reduced to static, "rubber-stamping" functioning, in reality, successful REB deliberation involves a process that is anything but static. Rather than narrowing in on one or two specific issues, the dynamic activity of ethical deliberation can set a process in motion that is able to address the wide horizon of concerns implicated in research involving human subjects. While REBs are mandated to maintain and assure ethical standards in research involving human subjects and to contribute to education in research ethics, the framework is a gauge against which they can measure the degree to which they are fulfilling this mandate.

Jamieson, Christine and Hazel Markwelli. "Values Integration and Values Conflict in Healthcare: Lonergan's Contribution." *The Lonergan Review* 7/1 (2016) 62-83.

Healthcare workers are, of necessity, oriented toward immediate action in addressing urgent, concrete situations. This is particularly true in acute care settings such as Intensive Care Units, Critical Care Units and Emergency rooms in Hospitals. At the same time, healthcare workers suffer significantly higher levels of moral distress than other types of workers. transcendental mode, something that is particularly challenging in goal oriented healthcare workers. This paper draws on data collected from several research studies conducted in hospitals in Canada. The research was done through the lens of Lonergan's transcendental method and his work on values and bias.

Journal of Macroeconomic Analysis 9 (2016).

This issue has now been published and can be viewed at www.mun.ca/jmda. It is a special issue devoted to Philip McShane's reflections on Functional Research (nine articles), and is the first published results of the SGEME seminar on functional collaboration. The issue includes an introduction by Michael Shute and a review by Bruce Anderson of Robert Henman's recently published *Global Collaboration: Neuroscience as Paradigmatic*, Axial Publishing, Vancouver, 2016.

The Lonergan Review 7/1. Theme: "Applying Lonergan." Seton Hall University (2016).

See: McAleese, Byrne, Grallo, Jamieson & Markwell, McAleese & MacNeil, Morin, Jamieson Kane, A. T. and Perry, D. J. "What we're trying to solve: the back and forth of engaged interdisciplinary inquiry." *Nursing Inquiry* (2016) 1-11.

This study uses transcendental method for research with human subjects, based on the work of Bernard Lonergan, to explore the experiences of interdisciplinary researchers. The results revealed six themes with an overarching category of "engaged interdisciplinary inquiry". The findings suggest that interdisciplinary research offers the possibility of expanded horizons that can both improve a particular research project as well as enhance the development of individual scientists. However, there are also barriers to such horizontal expansion, such as devaluation of perspectives. Interior engagement with self and other is critical in order to realize when questions may be being blocked in the interdisciplinary enterprise.

Mabry, Eric. "In Illo Tempore: Being and Becoming in the Historical Life of Jesus Christ." *The Heythrop Journal* 58/1 (2017) 17-36.

In contemporary Christology, a concern still persists over whether "traditional" theological formularies have adequately articulated the full humanity of Jesus, especially as regards his experience of human finitude. This paper presents a constructive solution on the side of Christ's humanity by resourcing a Medieval hypothesis regarding the ontological status of Christ's human nature and transposing this principle into a psychological key. Rather than conceive of God's eternity as competing or conflicting with human historicity, perhaps God's divine Being is such that when personally communicated it does not abrogate time, but rather results in the singularly unique and historical life of *this man* Jesus.

McAleese, Morag. "Introduction: Applying Lonergan." *The Lonergan Review* 7/1 (2016) 5-9.

McAleese, Morag and Jessie MacNeil. "The Integrity Continuum and Lonergan Three Levels of the Good." *The Lonergan Review* 7/1 (2016) 100-128.

Workplace behaviour is closely tied to an organization's ethics governance regime and the strength of its ethical culture. The Integrity Continuum (IC) is an ethics governance approach that incorporates both compliance and values-based approaches to managing workplace behaviour. It has been used as an approach to ethics management in the public sector, and adopted by large law

enforcement agencies concerned with border and customs operations. As ethics practitioners, the authors know that ethics governance begins with senior management. Working in a border and customs environment, they also recognize that applying the IC in this environment can be problematic given that operations span many disparate field specializations such as enforcement, security and intelligence, human resources, information technology, and communications, among others. This article on Lonergan's thought, proposing that his "three levels of the human good" can transcend descriptors found in the literature and praxis. They explore how the levels provide an explanatory framework for understanding how the IC functions in practice. Understanding this functionality can also provide senior management with a diagnostic tool that transcends field specialization and enables them to assess whether their ethics governance style facilitates good conduct.

McCarthy, Michael. "Living Beyond Our Means: The Troubling Gap Between Ontology and Advocacy." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014) 73-94.

This paper focuses on a common concern shared by Charles Taylor and Christian Smith: the troubling gap between the moral imperatives we moderns accept (advocacy), and the moral ontologies we explicitly affirm. The final draws on Lonergan's moral insights as well.

McPartland, Thomas J. "Epistemology and the Person." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014) 57-71.

Lonergan can provide an epistemology as an alternative to the "epistemological turn" that grounds the kind of metaphysics Smith finds necessary to correct the erroneous assumptions operative in sociological practice – Lonergan can, uniquely, make the "critical" in critical realism more critical. The original paper was published without footnotes. For the corrected edition, see

<http://bclonergan.org/wp-content/uploads/2016/10/Thomas-McPartland-Article-in-Method-5-no.-1.pdf>

McShane, Philip. *Profit: The Stupid View of President Donald Trump*. Vancouver: Axial Press, 2016.

The problem of profit and its distribution lurked behind debates between Hillary Clinton and Donald Trump. McShane's criticism is a blunt attack on Trump's perspective on the economy. Many economists recognize a need for a massive shift in economic theory and practice, but current discourse on economics offers few clues to its precise nature. Readers will learn about the key issue of *profit*—an issue missed by well-known and well-settled economists. This omission underlies the customary justifications of unfair distribution of wealth the world over and the horrifying continuation of social animosities, terror, and hopelessness. See more at: <http://www.philipmcshane.org/profit-book/#sthash.Prp621Td.dpuf>

McShane, Philip. "Preface: Functional Research." *Journal of Macroeconomic Analysis* 9 (2016)

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McShane, Philip. "Functional Research Introduction." *Journal of Macroeconomic Analysis* 9 (2016)

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McShane, Philip. "Functional Research into Lonergan's Collected Works." *Journal of Macroeconomic Analysis* 9 (2016). Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "What is Functional Research?: The Struggle So Far." *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "A Contexting of First Attempts at Functional Research." *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "What is Functional Research?: The Struggle So Far." *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "Working Towards a Standard Model." *Journal of Macroeconomic Analysis* 9 (2016)

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McShane, Philip. "End of Lonerganism: Fuse or Refuse. " *Journal of Macroeconomic Analysis* 9 (2016)
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McShane, Philip. "'What is Functional Research?'" *Journal of Macroeconomic Analysis* 9 (2016) Table
of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

Melchin, Kenneth R. "The Challenge of Historical Consciousness: Healing Divisions in the Church." *The Lonergan Review* 7/1 (2016) 84-99.

This paper draws on Lonergan to better understand the historical and philosophical roots of liberal-conservative divisions that have troubled the Church since the Second Vatican Council. The Council document, *Gaudium et Spes*, launched the first stage of a transposition away from an older classicism. But completing the transition to historical consciousness requires a second stage, a new form of methodical turn to interiority that finds an inner normativity in human consciousness. Appropriating this normativity provides resources for navigating diversity without losing objectivity.

METHOD: Journal of Lonergan Studies, n.s. 5/1 (2014). Lonergan Institute at Boston College, Boston, MA.

See: Snell, Friel, Murray, McPartland, McCarthy, Mongeau, Byrne, Smith.

METHOD: Journal of Lonergan Studies, n.s. 5/2 (2014). Lonergan Institute at Boston College, Boston MA.

See: Lonergan, Shields, Wilkins.

Mongeau, Gilles. "Personhood, Dignity, and Respect: A Critical Appreciation of Christian Smith." *METHOD: Journal of Lonergan Studies, n.s. 5/1 (2014) 95-110.*

Smith's account of human dignity would be strengthened by a tighter account of emergence, an explicit link to the scale of values, and a clearer distinction among intentionality analysis, epistemology, and metaphysics.

Morin, James. "Patterns of Conscious Intentionality: An Autobiographical Exploration." *The Lonergan Review* 7/1 (2016) 157-182.

In this article the author examines some of the insights he acquired from having considered how Lonergan's notion of conscious intentionality influenced his educational practice both in Canada and Chile over a span of forty years. Given Lonergan's emphasis on self-appropriation, the author presents his experiential insights from an autobiographical point of view. His experience in this range of activities provides evidence for Lonergan's affirmation that an understanding of insight as a cognitional activity provides an organizing unity to all fields of human inquiry, including theoretical knowledge and practical intelligence.

Murray, Elizabeth. "The Realism of Christian Smith's 'Critical Realist Personalism.'" *METHOD: Journal of Lonergan Studies, n.s. 5/1 (2014) 39-56.*

The question arises just what is meant by the critical realism that Smith employs as the foundation of his approach to the social sciences; and in what sense is that metaphysical ground critical. The following contribution is a limited dialectical examination along the lines of Lonergan's method of metaphysics into the critical realism of Bhaskar, which underlies Christian Smith's approach.

Ormerod, Neil. "'For in him the whole fullness of Deity dwells bodily': The Trinitarian Depths of the Incarnation." *Theological Studies* 77/4 (2016) 803-822.

This article explores further implications of Lonergan's four-point hypothesis, linking the trinitarian relations with four created participations in the divine nature, this time in the area of

Christology. These include a much richer trinitarian account of the Incarnation, with a deeper pneumatological dimension emerging. It offers a brief comparison of this approach with three other approaches which similarly seek to provide a richer trinitarian account of Christology, from Christopher Schwöbel, Hans Urs von Balthasar, and David Coffey.

Ormerod, Neil. "The Place of the Papacy in a Historically Conscious Ecclesiology." In *Primacy in the Church: The Office of Primate and the Authority of Councils*. Vol. 2. Edited by John Chryssavgis, 767-783. Yonkers NY: St Vladimir's Press, 2016.

Newman's notion of doctrinal development is used to consider the case of the papacy as an instance of what Newman calls a "political development."

Ormerod, Neil. "Sensus fidei and Sociology: How Do We Find the Normative in the Empirical?" In *Learning from All the Faithful: A Contemporary Theology of the Sensus Fidei*. Edited by Bradford E. Hinze and Peter C. Phan, 89–102. Eugene, OR: Wipf & Stock, 2016.

This draws on Lonergan's distinction between the empirical and the normative, between a classicist and empirical notion of culture and his work on authority, supplemented by Komonchak's work in this regard to argue for the difficulty of using sociology to determine the *sensus fidei*.

Quinn, Terrance. "Lonergan's Core Shift in Theological Method" *Divyadaan, Journal of Philosophy & Education* 27/2 (2016) 123-144.

The main breakthrough was sketched in a February 1965 document, part of what is now called the "Discovery File." Lonergan summarized his ideas in his 1969 *Gregorianum* article, which later appeared as chapter 5 of his *Method in Theology*. The article presents a core aspect of the theological method envisioned by Lonergan.

Perry, D.J. The patterned and emergent boundaries of wilderness beings: Ponderings on the creature at the edge of the woods." *Humanimalia* 8/1 (2016, Fall) 93-110.

This paper describes an experience of the author with an Eastern coyote/coywolf and explicates this experience using the metaphysics of Bernard Lonergan. Human encounters with wildlife are conditioned by variable boundaries. This essay proposes that such variable boundaries can contribute to vertical finality.

Perry, D.J., D. G. Willis, K. Peterson, and P. J. Grace. "Exercising nursing essential and effective freedom in behalf of social justice: A humanizing model." *Advances in Nursing Science*. (2016). [Epub ahead of print]

This paper argues that the discipline of nursing has a mandate to address social justice yet is constrained by its location within an institutionalized medical paradigm. We apply Lonergan's philosophy to develop a model of nursing essential and effective freedom in analyzing nursing action on behalf of social justice.

Perry, D.J. and M. Martelly. , "Expanding humanitarian global health capacity for the human good." *Global Health Governance* 10/2 (Fall, 2016) 107-123.

Building on the philosophy of Bernard Lonergan and a secondary analysis of qualitative research data we propose a three-level approach to capacity building within the context of humanitarian global health care: augmenting healthcare delivery, assisting local community development, and transformation of barriers to capacity. We discuss the "dialectic of dignity" experienced by humanitarian health care providers and propose that a transformative approach is needed to realize the human good of health.

Raymaker, John. *Bernard Lonergan's Third Way of the Heart and Mind: Bridging Some Buddhist-Christian-Muslim-Secularist Misunderstandings with a Global Secularity Ethics*. Hamilton Books, 2016.

Today the world is confronted with many religious wars and the migrations of millions of persons due to these conflicts. There is a need for informed dialog as to the roots of the conflicts and ways of addressing these in ways that speak to peoples' minds and hearts. This is what this book attempts to do from the viewpoint of major religious and ethical thinkers. The book relies on Bernard Lonergan's foundational method to address problems systematically with a view to achieve breakthroughs in our openness to one another. The book appeals to the teachings of the Buddha, Jesus, and Mohammad, relying on the mystical and insights of these religious founders as well as those of dozens of their followers so as to find commonalities that can build bridges of mercy. A global secularity ethics plays a leading role in this book's bridging efforts.

Rosenberg, Randall. "From Pure Nature to Concrete Subject: The Question of God in the Secular Age." In *Concepts of Nature: Ancient and Modern*, ed. R. J. Snell and Steven F. McGuire, Lexington Books, 2016.

Shields, Michael G. "A Note on Lonergan's Latin." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014) 41-51.

An account of Lonergan's Latin writings and style, along with Shields' experience of translating Lonergan's Latin writings.

Shute, Michael, "Editor's Introduction." *Journal of Macroeconomic Analysis* 9 (2016)
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Smith, Christian. "A Response." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014) 129-133.

Christian Smith responds to the articles collected in this special issue of *METHOD*.

Snell, R. J. and Steven F. McGuire, ed. *Concepts of Nature: Ancient and Modern*. Lanham, MD: Lexington Books, 2016.

It seems to many that natural law arguments struggle to gain traction in contemporary moral and political discourse because modern human beings do not share the understanding of nature on which that language was developed. Building on the work of important thinkers of the last half-century, including Leo Strauss, Eric Voegelin, John Finnis, Bernard Lonergan, and others, the essays in this volume compare and contrast classical, medieval, and modern conceptions of nature in order to better understand how and why the concept of nature no longer seems to provide a limit or standard for human action. These essays also aim to evaluate whether a re-articulation of pre-modern ideas (or perhaps a reconciliation or reconstitution on modern terms) is desirable and/or possible.

Snell, R. J. "Critical Realist Personalism: Introducing a Special Issue on the Word of Christian Smith." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014) 1-6.

Wilkins, Jeremy D. "Method and Metaphysics in Theology: Doran and Lonergan." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014) 53-85.

Remotely, the question is how Lonergan envisaged a methodical transposition of scholastic achievement. The proximate inquiry bears on the meaning of a single statement regarding metaphysical method: "For every [metaphysical] term and relation there will exist a corresponding element in intentional consciousness." I take it narrowly to mean metaphysical notions alone.

Wilkins, Jeremy D. "Traduce Not the Inner Word: On Reading and Rendering Lonergan's Latin." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014) 87-107.

Wilkins uses Lonergan's texts to illustrate that translation is inseparable from interpretation and translation determines the interpretive possibilities for its dependent readers.

Zanardi, William J. *The Education of Liberty: Fantasies about the Future*. Austin, TX: Forty Acres Press, 2016.

This is the fourth in a series of books experimenting with Lonergan's fourth functional specialty of dialectic. The primary question is whether it is possible today to do speculative philosophy of history or what Lonergan called "general history." The text identifies and replies to nine objections to any such enterprise. Functional specialization plays a role in meeting some of these objections. Lonergan's universal viewpoint, his generalized empirical method and theory of development reply to the remaining barriers.

Reviews

Arcamone, Dominic. *Religion and Violence: A Dialectical Engagement through the Insights of Bernard Lonergan*. Eugene, OR: Pickwick, 2015. (LSN 36/3; 2015)

Mongeau, Gilles. *Theological Studies* 77/4 (2016) 1008-1009.

McCarthy, Micheal H. *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*. Notre Dame, IN: University of Notre Dame Press, 2015. (LSN 36/2; 2015)

Epsen, Edward J. *Theology* 119/6 (2016) 447-448.

Snell, R. J. *American Catholic Philosophical Quarterly* 91/1 (2017) 143-145.

Ormerod, Neil. *Re-visioning the Church: An Experiment in Systematic-Historical Ecclesiology*. Minneapolis, MN: Fortress Press, 2014 (LSN 35/3; 2014)

Madar, Martin. *The Anglican Theological Review* 98/4 (2016) 796-797.

Smith, Christian. *To Flourish or Destruct: A Personalist Theory of Human Good, Motivations, and Evil*. University of Chicago Press, 2015.

Byrne, Patrick H. *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014) 111-128.

Dissertations & Theses

DiSalvatore, Nicholas Pace. *The Notion of Faith in the Early Latin Theology of Bernard Lonergan*. PhD Thesis. Boston College, 2016.

This dissertation, an exercise in interpretation, is on Bernard Lonergan's notion of faith as expressed in his early Latin theological writings—especially his scholastic supplement *Analysis Fidei* (1952). This interpretation consists largely of an analysis of the intellectual horizon in which Lonergan did his earliest thinking on faith; without a grasp of this horizon Lonergan's early, especially scholastic notion of faith is almost overwhelmingly difficult to understand. The horizon analysis is completed in the first four chapters of the dissertation. Chapter One aims to show that Lonergan's analysis of faith is rooted in the theological context informed by the decrees of Vatican I (especially *Dei Filius*) and its focus on the question about the relation of faith to reason, and by the effort especially in Catholic theological circles of the time to mine the works of Thomas Aquinas, the Doctor of the Church, for a deeper understanding of the revealed mysteries. Chapter Two situates Lonergan's notion of faith in his understanding of a developing world-order; coming to faith is understood as a part of a larger process that, on the one hand, begins with a natural desire to see God (a natural desire to understand everything about everything) and, on the other, terminates in the absolutely supernatural goal of beatific knowledge: knowing God *as God*. Chapter Three narrows the scope and situates the act and virtue of faith in Lonergan's rigorously systematic theology of grace that distinguishes clearly between grace as operative and cooperative on the one hand, and actual and habitual on the other. Chapter Four offers a very brief sketch of Thomas Aquinas's understanding of the notion of faith, from which Lonergan's own work takes its bearings. After this horizon analysis, Chapter Five offers an exposition of Lonergan's own treatment of the notion of faith as found in his early Latin theology. The chapter investigates three principal sources, giving most

attention to the third: first, the *Gratia Operans* dissertation (1940) together with the *Grace and Freedom* articles (1941–42); second, *De Ente Supernatural* (1946); and third, *Analysis Fidei* (1952). The chapter claims that Lonergan’s early presentation of faith breaks new ground by bringing into view, alongside a logical analysis of the act of faith, the psychological dimension of the conscious process of coming to believe revealed mysteries. Finally, a brief concluding chapter looks ahead to Lonergan’s later understanding of faith in *Method in Theology* (1972) in order to indicate some of the challenges that would need to be met in a full-scale treatment of the development of Lonergan’s notion of faith throughout his entire intellectual career—a project for which this dissertation can serve as a perhaps helpful prolegomena.

Olkovich, Nick. *The Politics of Decline and Retrieval: Bernard Lonergan's Foundations for Democratic Practice*. PhD Thesis. St. Michael’s College, 2016.

This dissertation’s argument proceeds in two main stages. Part I investigates a selection of authors from both sides of the contemporary liberal-communitarian debate in political philosophy and theology. Although communitarians and second-generation liberals share a common critique of classical liberalism, the two sides diagnose the legacy of modernity in different ways. Consequently, they propose constructive alternatives that differ in certain key respects. Communitarians such as Alasdair MacIntyre conceive the rise of modern politics as an irredeemable instance of civilizational decline and commend the social teleological or tradition-constituted retrieval of the Aristotelian-Thomist tradition. In developing post-metaphysical accounts of democratic practice, second-generation liberals such as John Rawls, Richard Rorty and Jeffrey Stout distinguish between the deficient self-understanding of classical liberalism and those ideals capable of retrieval. Although both sides in this debate are partially correct, the protagonists’ shared commitment to a collection of post-modern presuppositions hinders their capacity to defend their fundamental claims or to combine complementary insights. Drawing on the work of Bernard Lonergan, Part II is designed to respond to this impasse. On the one hand, Lonergan’s attention to the relationship between methodological presuppositions and stages in the evolution of human meaning provides a heuristic framework for developing an alternative narrative of decline. My narrative focuses on the emergence and evolution of intuitionism and voluntarism in the late medieval work of Scotus and Ockham and the early modern liberalism of Hobbes, Locke and Kant. In my judgment, this series of methodological oversights culminates in the post-modern presuppositions that hinder rationally compelling resolution of the liberal-communitarian debate. On the other hand, I contend that Lonergan’s transpositions of Aquinas’ metaphysical conceptions of human nature and sanctifying grace provide the basis for a critical negotiation of the contemporary crisis of meaning. These transpositions provide the basis for developing an alternative account of democratic norms that harmonizes significant insights from both sides of the liberal-communitarian debate.

Sánchez, Francisco. *La relación de la teología fundamental y el no creyente desde un análisis lexicográfico de los términos 'truth' y 'love' en la obra de Bernard Lonergan*. Doctoral thesis. Pontificia Università Gregoriana. Rome, 2016.

Moderator: Gerard Whelan

Tesolin, Daniel. *Methodology & Critical Reflection in Bioethics: Buttressing Principles of Biomedical Ethics (7th ed.) with the Thought of Bernard Lonergan*. MA Thesis. Concordia University, 2016.
http://spectrum.library.concordia.ca/981783/1/Tesolin_MA_F2016.pdf

Principles of Biomedical Ethics has for the past forty years been an attractive and popular approach to bioethical issues in the clinical, research, public policy and the academic settings. Despite its widespread acceptance, accessibility and lucrative endeavor, it has been an object of critical study and criticism for its aversion to foundational meta-ethical issues. Bernard Lonergan, a Canadian-Jesuit philosopher, and theologian spent the majority of his career devoted to the structure of human knowing, and its relation to the human good. The thesis seeks to provide an account that Lonergan’s thought can be a complementary asset for principle-based ethics. The

first half of the thesis focuses on the text Principles of Biomedical Ethics. The second half introduces Lonergan's role of the dynamic structure of conscious intentionality in coming to know proportionate being, its practical possibilities and concludes with presenting tools of ethical analysis.

Publications

Lonergan, Bernard J. F. *A Third Collection*. Vol. 16 of *Collected Works of Bernard Lonergan*. Edited by John D. Dadosky and Robert M. Doran. Toronto: University of Toronto Press, 2017.

A Third Collection, rounds off Lonergan's three collections of articles— *Collection* and *A Second Collection* (CWL 4 and 13). Papers in this volume were written between 1974 and 1982. It includes important shorter writings such as "Prolegomena to the Study of the Emerging Religious Consciousness of Our Time" and "Natural Right and Historical Mindedness." They move forward Lonergan's earlier works on cognitional theory and on a fourth, existential level of consciousness, focusing on love and on the healing movement from above downwards in history and in consciousness. Community is emphasized as the context and the fruit of the emergence of authentic subjects.

Lonergan, Bernard J. F. *La costituzione ontologica e psicologica di Cristo: un supplement a il verbo incarnate*. Opera omnia di B. J. F. Lonergan. Translated by Enrico Cataneo. Rome: Città Nuova, 2017.

Lonergan scholars have always considered Lonergan's Latin work, "De consitutione Christi, ontologica et psychologica" an important addition to the understanding of fundamental aspects of his thought. In this lecture, Lonergan devotes a portion to human consciousness. He stresses that understanding knowing as "perception" is a mistake, which has negative repercussions in Christology. He proposes that consciousness does not perceive anything; it is rather an interior experience of oneself and one's acts. This Italian translation is a welcome complement to the original and to the later English translation.



Allen, Jeffrey A. "Ignatius' Exercises, Descartes' Meditations, and Lonergan's Insight." *Philosophy and Theology* 29/1 (2017) 17-28.

Both René Descartes and Bernard Lonergan were educated at Jesuit schools in their youth, and both had exposure—the former perhaps indirectly, the latter directly—to Ignatius of Loyola's Spiritual Exercises. Several scholars have outlined parallels between Descartes' *Meditations on First Philosophy* and the Exercises. This article reviews those parallels and uses them as guides for exploring traces of *Meditations* in Lonergan's *Insight*.

Coelho, Ivo. "Lonergan and Formation." *Salesianum* 79/1 (2017) 133-153.

Doran, Robert M. "Lonergan's Philosophical and Theological Anthropology as a Catholic Humanism." *Salesianum* 79/1 (2017) 17-38.

I begin with three statements from Bernard Lonergan, each from a distinct period in his development. The first statement is from the preface to *Insight*, first published in 1957. The second is from a paper entitled 'Theology and Man's Future,' delivered at Saint Louis University in 1968. The third is from *Method in Theology*, first published in 1972. (1) '[E]very statement in philosophy and metaphysics can be shown to imply statements regarding cognitional fact.' (2) '[A]ll theological questions and answers have to be matched by the transcendental questions and answers that reveal in the human subject the conditions of the possibility of the theological answers.' (3) 'For every term and relation [in systematics] there will exist a corresponding element in intentional consciousness.' My thesis is that these statements reveal what for Lonergan an authentic contemporary humanism would be.

Healy, Tim. "La sfida dell'autotrascendenza: *Antropologia della vocazione cristiana 1* e Bernard Lonergan." In *Antropologia interdisciplinare e formazione*, ed. Franco Imoda. Bologna: Edizioni Dehoniane, 1997. 97-158.

The book referenced is by L.M. Rulla: *Antropologia della vocazione cristiana. I: Basi interdisciplinari*. Casale Monferrato: Piemme, 1985. Also published as *Anthropology of the Christian Vocation. I: Interdisciplinary Bases*. Rome: Gregorian University Press, 1986.

Kelly, Anthony J. and Francis J. Moloney. "The Exegete and the Theologian: Is Collaboration Possible?" *Salesianum* 79/1 (2017) 95-108.

Lawrence, Frederick G. *The Fragility of Consciousness: Faith, Reason, and the Human Good*. Toronto: University of Toronto Press, 2017.

Frederick G. Lawrence is an authoritative interpreter of the work of Bernard Lonergan and an incisive reader of twentieth-century continental philosophy and hermeneutics. *The Fragility of Consciousness* is the first published collection of his essays and contains several of his best known writings as well as unpublished work. The essays exhibit a long interdisciplinary engagement with the relationship between faith and reason in the context of the crisis of culture that has marked twentieth- and twenty-first century thought and practice. With profound and generous commitment to the intellectual life of the church, Lawrence engages Heidegger, Gadamer, Habermas, Ricoeur, Strauss, Voegelin, and Benedict XVI, among others. He explores issues such as the role of religion in a secular age, political theology, economics, neo-Thomism, and Christology. In an age marked by social, cultural, political, and ecclesial fragmentation, Lawrence models a more generous way – one that prioritizes friendship, conversation, and understanding above all else.

Leyva, Francisco Sánchez. "Commentaria Lonerganiana." *Salesianum* 79/1 (2017) 175-190.

Leyva, Francisco Sánchez. "Presentazione: *Insight. Per un umanesimo integrale ed integrante.*" *Salesianum* 79/1 (2017) 133-153.

Locklin, Reid. "One Text, Two Declarations: Theological Trajectories from *Nostra Aetate*." *Theological Studies* 78/1 (2017) 49-71.

The Vatican II document *Nostra Aetate* inaugurated a new era of interreligious dialogue in the Catholic Church. However, the theological foundation it provided for such dialogue is complex. This article traces two different heuristic trajectories: a universalist trajectory revealed in *Nostra Aetate* 1–2 and reflected in the work of Bernard Lonergan, and a particularist trajectory in *Nostra Aetate* 4 and the work of Gregory Baum. Once distinguished, these two trajectories reveal a fruitful tension at the heart of the church's new engagement with other religious paths.

Marin, Maurizio. "La meraviglia in Aristotle e in Lonergan." *Salesianum* 79/1 (2017) 39-66.

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

The author alerts readers to how the economics currently being taught leads to regular disasters, global and local. The orthodox single-flow analysis (between households and firms, the diet of economic activity for some hundreds of years) has been boosted by the practice of regarding property exchanges (businesses, stocks, and money-as-commodity) as a reliable measure of economic well-being. In this perspective, bachelor's degrees in economics cannot be regarded as mastery. Many economists who teach and advise governments and businesses reinforce policies that trap the poor in poverty, joblessness, and illness. A properly-grounded science of economics promises to lift local and global economic activities to sanity and well-being.

Macello Musté. "L'incontro con il passato. Un recente libro sulla storia in Bernard Lonergan." *Rassegna di Teologia* 56 (2015) 647-655.

Giuseppe Guglielmi's new book, named in the article's title, takes into account the theory of the history in Bernard Lonergan's work. By analyzing of the main sources, and relations with contemporary historicism and hermeneutics, the author examines the thought of the Canadian philosopher from the early studies about Thomas Aquinas to the two chapters of *Method in*

Theology on “History” and “History and Historians.” [For further information on Guglielmi's book, see LSN 36/2]]

Orji, Cyril. “A Quest to Revitalize *Nostra Aetate* for an Emerging World Church.” *Irish Theological Quarterly* 82/1 (2017) 37-59.

This paper reflects on Philip Jenkins’s three-part work, *The Next Christendom*, *The New Faces of Christianity*, and *Europe’s Religious Crisis*. It brings Jenkins into conversation with the Vatican II document, *Nostra Aetate*, to consider meaningful ways for Christianity to engage Islam in dialogue. Using Jenkins’s work as an entry point for a new way of being Church in a contemporary global context, the paper argues that the new Christian expansion should be understood along the lines of Lonergan’s “achievement of common meaning.” Because the transformation has been achieved to some extent by the collaborative efforts of individuals and communities, believing Christians do well to appropriate *Nostra Aetate* in a way that meets the changing needs of our time.

Pitts, Andrew W. and Stanley E. Porter. “Has Jonathan Bernier Rescued Critical Realism?” *Journal for the Study of the Historical Jesus* 14 (2016) 1-7.

Jonathan Bernier recently responded to Stanley Porter and Andrew Pitts’ article on epistemology in *JSHJ*. In this rejoinder, Porter and Pitts expose Bernier’s failure to understand the central terminology in this debate. Their response to Bernier reveals, in turn, a confusion surrounding technical philosophical nomenclature in contemporary epistemology. Consequently, Bernier appears to be just as committed to internalism as those he attempts to rescue from it. The authors’ biggest disappointment, however, turns upon Bernier’s inability to engage the central argument of their original article. Their case rested entirely upon the Gettier-style counterexamples to internalism and, with it, critical realism. Yet Gettier never makes an appearance in Bernier’s article. This oversight undermines Bernier’s entire project, leaving Porter and Pitts’ original argument intact.

Quinn, Terrance. *Invitation to Generalized Empirical Method In Philosophy and Science*. Singapore: World Scientific Press, 2017. <http://www.worldscientific.com/worldscibooks/10.1142/10403>.

Bernard Lonergan identified the need and possibility of his “generalized empirical method” in science and philosophy. Implementation will be a community achievement. Detailed examples are given in the sciences and the philosophy of science. These are provided not to engage in, or blend the present aim with traditional philosophical debate, but as points of entry to help reveal the possibility and need of balanced empirical method. Taking words of Lonergan: “(Q)uestions of method are practical. So my purpose in these (chapters) is not to demonstrate what is necessary. It is not to forecast what is probable. It is ... to invite you to share in the exploration of a proposal” (Bernard Lonergan, *A Third Collection* (1985), 114). The main examples are drawn from biochemistry and biology, although heuristics envisioned would include all sciences and philosophy.

Quinn, Terrance. *The (Pre-) Dawning of Functional Specialization in Physics*. Singapore: World Scientific Press, 2017). <http://www.worldscientific.com/worldscibooks/10.1142/10423>.

In modern physics, differences between the long-reigning Standard Model and newly emerging models (such as string theory) remain unresolved. And while a consensus has emerged that a philosophy of physics and the science of physics should unite in a common enterprise, little consensus has been reached about how such a collaboration would be devised, particularly in light of the many sub-specialties in both philosophy and physics. Bernard Lonergan's proposal of a “generalized empirical method” and its implementation through an functional division of eight distinct tasks promise to reveal a base for collaboration that incorporates normative criteria for productive collaboration. This book invites attention to each of the eight tasks evident in existing scientific and scholarly work. The book also offers a preliminary vision of what functional

collaboration might eventually look like— in physics, the academy, and society.

Rodríguez, Alejandro Rodríguez and Francisco Sánchez Leyva. "Liderazgo humanista y educación. Un acercamiento a Lonergan y Vygotsky." *Salesianum* 79/1 (2017) 155-174.

Rotundo, Nicola. *Bernard Lonergan e l'economia: Profili economici della vita morale e sociale*. Italy, Rubbettino, 2017.

L'economia esige morale, esige nomos. Lo stesso papa Francesco nella Lettera Enciclica Laudato Si' sostiene: «La crisi finanziaria del 2007-2008 era l'occasione per sviluppare una nuova economia più attenta ai principi etici, e per una nuova regolamentazione dell'attività finanziaria speculativa e della ricchezza virtuale. Ma non c'è stata una reazione che abbia portato a ripensare i criteri obsoleti che continuano a governare il mondo» (n. 189). A partire dall'opera del teologo canadese, il gesuita B.J.F. Lonergan, il volume intende sviluppare una riflessione sul senso ed il valore dell'economia e della finanza, che torni a coinvolgere, o quanto meno ad interpellare l'istanza teologica, soprattutto allo scopo di valutare la relazione che intercorre tra l'economia e la teologia, con particolare riguardo alla teologia morale sociale.

Ruggieri, Giuseppe. "Teologia e storia in Bernard Lonergan. A proposito di un libro recente." *Cristianesimo nella storia* 37 (2016) 657-673.

This brief note analyzes the role of history in the theological thought of Bernard Lonergan, developing a few hints taken from Giuseppe Guglielmi's Monography (*L'incontro con il passato. Storiografia e filosofia della storia in Bernard Lonergan*). It highlights some issues caused by Lonergan's method which holds historical knowledge within the transcendental schemas of human rationality; but also motives exceeding them.

Salesianum 79/1 (2017). Lonergan E *Insight: A Study of Human Understanding* – 60 Anni di un umanesimo integrale ed integrante.

See: Coelho, Doran, Kelly and Moloney, Leyva, Marin, Rodríguez, Sellés, De Santis.

De Santis, Chiara. "Sui sentieri dell'interiorità Formazione e coscienza in B. Lonergan." *Salesianum* 79/1 (2017) 109-133.

Sellés, Juan Fernando. "Revisión epistemológica, desde los hallazgos clásicos, del 'Insight' de Lonergan." *Salesianum* 79/1 (2017) 67-94.

Walker, Timothy. "Approaches to Critical Realism: Bhaskar and Lonergan." *Journal of Critical Realism* 16/2 (2017). <http://www.tandfonline.com/eprint/uTMHxvnGgGuav4ArbbwE/full>

The thought of Bernard Lonergan is relatively unknown among those in the tradition of critical realism associated with Roy Bhaskar. In this paper, I argue that Lonergan's approach to philosophical questions is both deeply consonant with the thought of Bhaskar and complementary to it. Following a brief overview of different approaches to critical realism, Lonergan's epistemology is outlined, and parallels drawn with the thought of Bhaskar. The congruence of Lonergan's philosophy with modern science and its openness to the transcendent are then explored, along with the concept of emergent probability. Finally, the distinctive features of Lonergan's approach are discussed.

Reviews

Copeland, M. Shawn and Jeremy D. Wilkins, ed. *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his Grateful Students*. Milwaukee, WI: Marquette University Press, 2016. (LSN 37/2; 2016)

Ormerod, Neil. *Theological Studies* 78/1 (2017) 274-275.

Loewe, William P. *Lex Crucis: Soteriology and the Stages of Meaning*. Minneapolis, MN: Fortress Press, 2016. (LSN 37/2; 2016)

2016. (LSN 37/1; 2016)

Gordon, Joseph K. *Theological Studies* 78/1 (2017) 236-237.

Roy, Louis. *Engaging the Thought of Bernard Lonergan*. Montreal: McGill-Queen's University Press, 2016. (LSN 37/1; 2016)

Orji, Cyril. *Journal of Jesuit Studies* 4/1 (2017) 180-181.

Whelan, Gerard, ed. *Lonergan's Anthropology Revisited: The Next Fifty Years After Vatican ii*. Rome: Gregorian & Biblical Press, 2015. (LSN 36/4; 2015)

Morelli, Mark D. *Journal of Jesuit Studies* 4/1 (2017) 182-183.

Publications

Allerton, Meghan, 'Insight, Ecology, and Doctrines.' *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 257-278.

The focus of the article is on revealing doctrines as policies, in particular doctrines in ecology that relate to climate change and rescuing the planet. At the same time attention is given to the methodological doctrines of Lonergan in *Insight* and *Method in Theology*. The article strives to illustrate the function of doctrines, but pushes further to identify most of the doctrines mentioned as ineffective and functional specialization as the key to their eventual effectiveness. Two diagrams are introduced that are considered central for initiating functional collaboration.

Briola, Lucas. "Sustainable Communities and Eucharistic Communities: Laudato si', Northern Appalachia, and Redemptive Recovery." *Journal of Moral Theology* 6/1 (Special Issue, 2017) 22-33.

This article utilizes Bernard Lonergan, Robert Doran, and Neil Ormerod's reflections on progress, healing and creating in history, and the scale of values to consider how pastoral initiatives carried out by the Catholic Bishops of Appalachia in the 1970s hoped to respond to ecological breakdown in the region (e.g. the pastoral letter, *This Land is Home to Me*). In particular, inspired by what I take to be the Eucharistic heart of *Laudato si'*, I discuss how the unique features found in two of the pastoral centers produced by the Bishops' initiative concretely embody an alternative vision of authentic progress in Northern Appalachia. I further suggest that, even more profoundly, they demonstrate the dynamics of how healing can guide sustainable creating in history and promote the ecological culture for which Pope Francis calls.

Brown, Patrick. "Assembling Meanings of 'Implementation'." *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 203-232.

Volume 28/2 of *Divyadaan* moves collaboratively through the final five functional specialties identified by Lonergan: dialectic, foundations, doctrines, systematics, and communications. This lead-in article sets the stage for that effort by focusing on "implementation," a much-neglected word that occurs frequently in Lonergan's writings, including *Insight*. Implementation is central to functionally specialized and effective collaboration as structures that are to guide and direct our reach for integral progress in human society, culture, and history. An initial meaning of implementation leads to the search for its fuller meaning, a mature and effective global care for all.

Byrne, Patrick H. "Situating *Insight*." *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 1-28.

In the opening lines of *Insight*, Lonergan remarked that the act of insight "is so simple and obvious that it seems to merit the little attention that commonly it receives." Yet he devoted this book to showing just how monumental are the implications of really paying attention to insights. This article explores those implications by showing how insights are situated within an ever-expanding series of spheres. The article also shows how situating insights in this fashion addresses certain problems that have arisen in the recent scholarly movement known as "contextual theology."

Caccese, Ermenegildo. "Lo Logica Matematica e la sua Funzione Conoscitiva nelle Lezioni di B. Lonergan" [Mathematical Logic and its Cognitive Function, In the Lessons of B. Lonergan]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 91-112. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Two of the five lessons devoted to mathematical logic, held by Bernard Lonergan at Boston

College during the summer 1957, are analysed. The attention is focused on Lonergan's awareness of the principal lines of development of the discipline. Mention is made of some objectives which may be inferred from the content of the lessons, centered on the cognitive function of mathematical logic both in the context of the scholastic thought and, particularly, in relationship to the gnoseology founded in *Insight*.

Cibelli, Edoardo. "Teologia a Fundamentale e Teologia dei Fondamenti" [Fundamental Theology and Theology of Foundations]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 185-197. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

A theology of foundations is developed, starting from the methodological settling of theologizing according to Bernard Lonergan.

Cibelli, Edoardo and Cloe Taddei Ferretti, eds. *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

See: Caccese, Cibelli, Coelho, Danna, Doran, Ferraro, Ferretti, Finamore, Giustiniani, Gray, Guasti, Guglielmi, Lawrence, Matthews, Mokrani, Monney, Muratore, Murray, Rotundo, Tharis, Tomasi, Triani, Trupiano, Whelan, Wilkins.

Coelho, Ivo. "Religion and the Religions. A Note on Lonergan's Development." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 377-389. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"The paper suggests that, while Lonergan made a shift from a traditional to a broader approach to religion and the religions, his earlier reflections do provide an opening to his later position."

Coelho, Ivo. "The Non-Violence of Insight: Postmodern Musings on the *Sastipurti* of a Great Book." *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 29-42.

Heidegger's work has spawned two types of followers: those who, like Derrida, regard understanding and interpretation as violent, and others like Gadamer who regard insight as something that happens. On this point Lonergan's thought runs with that of Gadamer, and, interestingly, both of them appeal, quite independently, to the ancient Thomist doctrine of *pati*, the idea that insight is a passion rather than an action. Heidegger's failure or unwillingness to distinguish finitude and fallenness might be at the root of the ambiguity of his thought.

Coelho, Ivo, and Banzelão Teixeira, eds., *Sastipurti – Celebrating the 60th Anniversary of Bernard Lonergan's Insight*. *Divyadaan: Journal of Philosophy & Education* 28/1 (2017).

See: Byrne, Coelho, Doran, Lawrence, McShane, Miller.

Cronin, Brian. *Phenomenology of Human Understanding*. Eugene, OR: Pickwick Publications, 2017.

The book replaces *Foundations of Philosophy* in a more contemporary and professional manner. It is "the product of a lifetime of thinking, teaching, writing, and reflecting. Dedicated professors introduced me to neo-Scholasticism in the 1960s, but by sheer luck our library was restocked and Lonergan's *Insight* was included—my map for the rest of the journey. I have spent most of my life teaching philosophy in Africa, learning from my students. and developing the philosophy and pedagogy presented in this text."

Danna, Valter. "Lo sviluppo dell'uomo tra natura e cultura, secondo la prospettiva a di Bernard J. F. Lonergan" [The Development of Human Being Between Nature and Culture, According to Bernard J. F. Lonergan's Perspective]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 123-149. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The author discusses the general notion of human development according to the anthropological approach of the Canadian Jesuit Bernard Lonergan, with regard to his genetic and dialectical methods. In individual and collective human development, the fundamental categories of differentiation and integration of consciousness, of nature and culture, of community and history, of self-transcendence and authenticity are highlighted and illustrated. Thus, the urgency of a renewed educational and formative engagement at the service of human beings and society emerges.

Daly, Patrick. "An Integral Approach to Health Science and Healthcare." *Theoretical Medicine and Bioethics* 38/1 (2017)15-40.

Defining disease and delineating its boundaries is a contested area in contemporary philosophy of medicine. The leading naturalistic theory faces a new round of difficulties related to defining a normal environment alongside normal organismic functioning and to delineating a discrete boundary between risk factors and disease. Normative theories face ongoing and seemingly intractable difficulties related to value pluralism and the problematic relation between theory and practice. In this article, I argue for an integral—as opposed to a hybrid—philosophy of health based on Bernard Lonergan’s notion of generalized empirical method that provides a way to settle these difficulties dynamically and comprehensively, both in theory, by orienting functional and statistical investigation toward an explanatory ecological viewpoint, and in practice, by framing critique in relation to the normativity intrinsic to all human inquiry.

Doran, Robert. “Are There Two Consciousnesses in Christ? Transposing the Secondary Act of Existence.” *Irish Theological Quarterly* 82/2 (2017) 148-68.

Bernard Lonergan has proposed an original thesis concerning two consciousnesses, divine and human, on the part of the incarnate Word Jesus of Nazareth. But he has not specified how these are related to each other precisely as consciousnesses. He has also retrieved from Aquinas the notion of a secondary act of existence bestowed on the assumed human nature of Christ. The article draws on but also modifies Hans Urs von Balthasar’s correlation of person and mission as a way of transposing the secondary act of existence into the condition of possibility, or ontological ground, of Jesus’ mission consciousness, and then uses this transposition to begin to answer the question of how the divine and human consciousnesses are related to each other.

Doran, Robert. “Bernard Lonergan’s Treatment of the Divine Relations: A Commentary.” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 199-223. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This paper moves on from vol. 1 of Robert Doran, *The Trinity in History*, to relate the missions of the Son and the Holy Spirit to the divine relations. The first section sets up some of the issues involved in moving to this next step in a theology of the divine missions. The second and most lengthy section presents an interpretation of Bernard Lonergan’s chapter on the divine relations in *The Triune God: Systematics*. And the third section mines Lonergan’s metaphysics of relations in order to pinpoint significant issues for the understanding of the formal effects of the missions in the realms of culture and social structures.

Doran, Robert. “Generalized Isomorphism: The Key to Transposition.” *Divyadaan* 28:1 (2017) 43-64.

The transpositions from medieval theory to contemporary interiority and its real correlatives constitute an extraordinarily complicated methodological problem that has occasioned disputes among Lonergan scholars. The present article proposes a generalized isomorphism as the key to a solution. It begins from the isomorphism of cognitional process and metaphysical elements affirmed in chapters 14 and 15 of *Insight*, moves to an isomorphism between the unfolding of the notion of value and the objective scale of values, then to an isomorphism between the Trinitarian structure of grace and the triune God revealed and participated in due to the missions.

Duffy, James. 'Refining Foundations.' *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 233–255.

A specific task is passed along from Patrick Brown at the end of his article “Assembling Meanings of ‘Implementation.’” The task is to spell out the meaning of the third and final “objectification of horizon” in the structure of Dialectic. In this article fantasy and acceleration of progress are identified as the heart of foundational work. However, these two activities follow upon the objectifications of horizon indicated. A position is taken regarding four specific texts that are taken to heart by specialists working in foundations. The hope is that there will emerge a creative minority who have not only read *Insight* but also discovered “themselves regarded as material.”

Ferraro, Sergio. “Euristica, pensiero causale ed evoluzione” [Heuristics, Causal Thought, and Evolution]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 277-282. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The total pervasiveness of the causal tissue in the cognitive and operational human practices, which is analysed since several centuries in the sciences and in philosophy, finds in the evolutionary theory a self-referring justification. The heuristic structure of human thinking and human self-understanding refers to the same evolution, a structure which poses terminally the question about its own reason.

Ferretti, Cloe Taddei. “Appendice. Il problema del fondamento in Tommaso d’Aquino, Lonergan e Muratore [Appendix. The Problem of Foundations in Thomas Aquinas, Lonergan, and Muratore].” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 429-439. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Ferretti, Cloe Taddei. “L’essere umano secondo Lonergan e secondo la scienza cognitiva” [Human Being According to Lonergan and to Cognitive Science]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 283-318. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Compares the view of cognitive science about human being and Lonergan’s.

Finamore, Rosanna. “Conoscere e credere, nella dinamicità dei percorsi umani” [Knowing and Believing in the Dynamism of Human Paths]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 65-87. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

After identifying some semantic features of knowing and believing in philosophical heritage, from ancient age to contemporary one, we will focus on Lonergan’s thought in which knowing and believing are not two separate ways, but the only way that human subjects can go through if he keeps self-awareness, awareness of his own understanding, of his own freedom, of the real world which he belongs to. The Canadian Master’s proposals will be analysed in relation to writings belonging to three different times of the elaboration of his speculative itinerary: *Insight*, “Knowing, Believing and Theology,” and *Method in Theology*, in order to detect the pertinence of the philosophical reflection and of the theological one, as well as their desirable interaction.

Giustiniani, Pasquale. “Sviluppo coscienziale, sviluppo storico, sviluppo delle structure sociali. Le prospettive ‘dinamiche’ di Lonergan tra metodo, economia e teologia” [Development of Conscience, Historical Development, Development of the Social Structures. The ‘Dynamic’ Perspectives of Lonergan Among Method, Economy, and Theology]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 245-258. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

“Lonergan feels the need to draw a general economic dynamics that is not limited to theorizing

economic cycles in a basically stable process, but tends to study determined factors. He correlates historical-economic development with the development of the subject and of his/her 'conscience,' both in studies of macro-economy and in methodological and theological ones."

Gray, Susan L. "Lonergan for 21st Century Feminist Theology: Addressing Bias *Beyond* the Turn to Interiority." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 419-426. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The theologies of many feminist scholars reflect their conscious turn to interiority and chosen methodologies clearly influenced by self-appropriation, in light of questions about gendered oppression. They view the world historically and how patriarchy has affected women's roles throughout, what Lonergan describes as the group bias analysis. However, despite the positive effects of such theories on women's agency, 'justice' as part of their methodological remediation to patriarchy, seems somehow insufficient or insubstantial. I argue that a more definitive analysis of bias, one that includes general bias, may take feminist theological methodologies a step further to a more substantial theological solution to the enduring problem of human oppression, one that Lonergan believed was humanity's most pressing problem.

Guasti, Lucio. "La filosofia e il curricolo. La proposta di S. Muratore" [Philosophy and the Curriculum. The Proposal of S. Muratore]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 365-373. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Guglielmi, Giuseppe. "Critica alla storiografia positivista e alla filosofia della storia. Lonergan interprete di Marrou" [Critics to Positivist Historiography and to Philosophy of History. Lonergan, Interpreter of Marrou]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 353-364. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"[This paper intends to] introduce the main positions of the French historian expressed in his book *De la connaissance historique* (1954); to identify the topics resumed by Lonergan; to critically pronounce on the Lonerganian reception and interpretation of Marrou's historiographical enterprise."

Helminiak, Daniel A. "The Problem of 'God' in Psychology of Religion: Lonergan's 'Common Sense' (Religion) Versus 'Theory' (Theology)." *Zygon* 52/2 (2017) 380-418.

The emphasis on God in American psychology of religion generates the problem of explaining divine-versus-natural causality in "spiritual experiences." Especially "theistic psychology" champions divine involvement. However, its argument exposes a methodological error: to pit popular religious opinions against technical scientific conclusions. Countering such homogenizing "postmodern agnosticism," Bernard Lonergan explained these two as different modes of thinking: "common sense" and "theory"—which resolves the problem: when theoretical science is matched with theoretical theology, "the God-hypothesis" explains the existence of things whereas science explains their natures...The problem is not naturalism versus theism, but commonsensical versus theoretical thinking. This solution demands "hard" social science.

Jacobs-Vandegeer, Christiaan. "The Finality of Christ and the Religious Alternative." *Theological Studies* 78/2 (2017) 348-368.

This article shows how the modern category of religion largely shapes the horizon of many contemporary theological appropriations of the finality of Christ, and how the influence of this category creates serious problems. Though affirming Christ's finality often seems to pose theological difficulties in religiously pluralistic contexts, I argue that it is not at all a matter of exclusion or denigration of other religions. Quite the opposite: the doctrine at heart expresses the

Christian community's hope for universal fellowship.

Lawrence, Fred. "Contemporary Economics and Political Disorders and Bernard Lonergan's Macroeconomic Dynamics." *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 65-104.

Today's global economic disorder subordinates politics to itself to increase income inequality, encourage public and private indebtedness, and cease offering credit for production of goods and services that raise community living standards. General bias feeds the ideology of betting-and-hedging techniques for commodifying and accumulating money to avoid the risks of the productive process by abandoning redistribution of credit. Lonergan's explanatory theory of macroeconomic dynamisms is indispensable to the economic good of order for the sake of recovering money's true function and enabling people to make more responsible economic decisions, and to prevent disappearance of democracy.

Lawrence, Frederick G. "Growing in Faith as the Eyes of Being-in-Love with God." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 49-63. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This article begins with a comparison of Bernard Lonergan's work during the period of the writing of *Insight* and of his teaching at the Gregorian University in Rome with that of the more mature post-Roman period of papers presented during the years when he was gradually composing *Method in Theology* followed by papers that unfolded the implications of his breakthrough to the primacy of love, especially the distinction between belief and faith as the 'eyes of being in love with God.' It then briefly summarizes the changes regarding the psychological analogy for the Trinitarian processions, speculates on the Christological implications for our understanding of the humanity of Jesus as mediating the fullness of grace and glory to humankind, which is enabled by his twofold role as comprehensor of beatific knowledge and viator, who—in the lived tension between his ineffable and effable knowledge—shares in our human experience of "the darkness and obscurity of faith."

Matthews, Williams A. "Redefining Self-Appropriation in Terms of the Functions of Meaning and Value." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 113-120. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This paper will outline the impact of Lonergan's post *Insight* discovery of meaning as the central category of theology and the human sciences. As a result the appropriation of cognitional structure became relocated within the four functions of meaning: cognitional, efficient, communicative, and constitutive; the notion of being within the notion of value.

McShane, Philip. "Introduction: Collective Futurology." *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 189–202.

The Introduction to *Divyadaan* 28/2 is divided into Foreword and Afterword. The former alerts the reader to the novelty of the volume: five authors, in conversation, move through the last five specialties, struggling to start a reading of *Insight* mediating an ethos of openness and incompleteness. The goal of the team endeavor is identified as a short-term and minimal advance in the heuristics of human progress. The Afterword proposes a possible convergence of science and invention that will profoundly transform pastoral philosophy and theology and increasingly illuminate the gap between drifting through academic life and intervening effectively on the level of historical dynamics.

McShane, Philip. "*Insight* and the Interior Lighthouse: 2020–2050." *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 279–300.

This article carries forward from Allerton's article points regarding doctrines and doctrinal diagrams into the heuristics of a geohistorical systematics. Fresh doctrines and modifications in doctrines need to be contextualized into the full system by creative additions to that system,

additions which in fact give an overall lift to the entire geohistorical perspective. That perspective is identified as inclusive of the full cyclic system: the seventh specialty strangely both contains and is contained by the full functional dynamic. The seventh specialty pushes towards a more refined heuristics of operabilities that carries into the eighth specialty. Further writings about the “Interior Lighthouse” are available in the *HOW* and *Disputing Quests* website series.

McShane, Philip. “*Insight* and the Trivialization of History.” *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 105-132.

The title of the article is ambiguous in that it points to dealing with two aspects of *Insight*: the drive that leans us towards a full theology of the Trinity; the danger that the book’s profound achievement has been and continues to be shrunken. The two aspects are developed in 21 points. The points are not forward-moving but rather indications of approaches towards developing the fuller theology and pointers to strategies of avoiding a trivialization of the meaning of this central achievement of Lonergan. The two aspects merge in an answer to Lonergan’s puzzle (*Insight*, 763) regarding the mystical body.

McShane, Philip, and James Duffy, ed. *Sastipurti – Celebrating the 60th Anniversary of Bernard Lonergan’s *Insight*: Insight and Functional Collaboration*. *Divyadaan: Journal of Philosophy & Education* 28/2 (2017).

See Allerton, Brown, Duffy, McShane (2), Quinn. Under "Reviews" see Lawrence.

Miller, Mark. “A Three-Stage Conversion in Kierkegaard’s *Fear and Trembling*.” *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 133-170.

In *Fear and Trembling*, Kierkegaard makes specific Lonergan’s claim that religious conversion is to unrestricted love. It emphasizes that we should love both the eternal and temporal, and we should believe that God will give us both. It shows us the way to religious conversion as a dialectical movement from one extreme to another, from two competitive views to one that includes both fully, rather than each in a diminished way. It reminds us that this process can cause pain and anxiety because it can contradict reason, at least, our current understanding and judgment of what is rational.

Mokrani, Adnane. “L’incontro fra culture differenti nel rispetto reciproco e nella reciproca interazione. Riposte a un’intervista di Cloe Taddei Ferretti” [The Encounter Among Different Cultures Within Mutual Respect and Reciprocal Interaction. Answers to an interview by Cloe Taddei-Ferretti]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 391-399. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Mooney, Hilary Anne-Marie. “‘It’s Not Names that Save Us, But the Choices We Make’ (Basil of Caesarea) Lonergan and Early Christian Writers on the Anthropological, Spiritual and Theological Significance of Human Authenticity.” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 321-331. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

“This paper seeks to outline parallels between the thought of Bernard Lonergan and ideas expressed in the writings of Christian thinkers of the fourth and fifth centuries. Attention is devoted to a common appreciation of the precedence of the moral in these two, so disparate literary spheres.”

Muratore, Saturnino. “Bernard Lonergan e l’integrazione conoscitiva” [Bernard Lonergan and Cognitive Integration]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 25-28. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

According to Lonergan, an integrated knowledge implies the collaboration of the generalist philosopher, who is also attentive to results of researchers in natural and human sciences, and the

theologian. Lonergan's position is important in order to be able to reach a full range of knowledge of human beings and reality. Cardinal Carlo Maria Martini has played a decisive role in the diffusion of Lonergan's thought in Italy.

Muratore, Saturnino. "Dalla ricerca delle origini alla questione del principio: Tommaso d'Aquino" [From the Search for the Origins to the Question of the Principle: Thomas Aquinas]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 441-458. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"While creating does not change the reality of God, the creation is always open to the interventions of God; the intellectual creature is called to operate, in Christ, the *reditus* of the creation to God."

Murray, Elizabeth A. "The Contraction of Consciousness." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 29-42. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

I examine the heart of intellectual corruption as discussed in Lonergan's *Insight* with reference to works of Kierkegaard. I examine Lonergan's view that basic sin consists primarily in a contraction of consciousness; discuss how this contraction of consciousness is even possible; how it relates to human freedom and acts of will; how this contraction is fundamentally unintelligible; and how it is related to the flight from understanding and consequent biases.

Quinn, Terrance. 'Towards the Positive Anthropocene Age: Closing the Gap.' *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 301-322.

This paper is an appeal to readers who in some way are interested in, attracted by, or curious about Lonergan's work, and who have been significantly piqued by the question of progress, its possibility, and its conditions: how can we (globally) make progress toward the positive Anthropocene Age? Is there a way to begin to transform the project of *Insight* from an adventurer's solitariness to a global care? It is hoped the article lifts the reader into the cycle of functional collaboration and indeed moves some scholars to enter into the dialectical challenge mapped out on page 250 of *Method in Theology*. So this article, an attempt at *Communications* in its external relations, brings forward the foundational perspective attempted by Brown and Duffy in their articles.

Rosenberg, Randall S. *The Givenness of Desire: Concrete Subjectivity and the Natural Desire to See God*. Toronto: University of Toronto Press, 2017.

This book examines the human desire for God through the lens of Lonergan's "concrete subjectivity." Rosenberg engages and integrates two major scholarly developments: the tension between Neo-Thomists and scholars of Henri de Lubac over our natural desire to see God and the theological appropriation of the mimetic theory of René Girard, with an emphasis on the saints as models of desire.

Rotundo, Nicola. "La ricerca dottorale di Lonergan sulla grazia e la sua interazione con le altre opere" [Lonergan's Doctoral Research on Grace and Its Interaction with the Other Works]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 225-241. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"This paper tries to establish a comparison between the years of doctoral research in Rome and the Epilogue of *Insight*, with a focus on anthropology in its relationship between the natural and the supernatural."

Tharis, Maria Arul Anthuvan. "Lonergan's Genetic and Dialectical View of Culture." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 151-157. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The paper outlines the genetic and dialectical notion of culture in Bernard Lonergan, with the conviction that he can offer a meaningful solution to the various issues confronted in an intercultural context.

Tomasi, Michele. "...il fiore nel muro screpolato..." La scala di preferenze dei valori e il valore economico nel pensiero di Bernard Lonergan" [...The Flower in the Crannied Wall... The Preferential Scale of Values and the Economic Value in the Thought of Bernard Lonergan]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 259-273. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"The purpose of this article is to observe more closely the meaning that the scale of preferences assumes in defining the questions of social and economic order from Lonergan's point of view."

Triani, Pierpaolo. "La dimensione spirituale e affettiva a come punto focale. Lonergan nella rilettura di C. M. Martini e M. P. Gallagher" [The Spiritual and Affective Dimension as a Focal Point. Lonergan in the Rereadings of C. M. Martini and M. P. Gallagher]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 43-48. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The two authors mentioned here have highlighted aspects of Lonergan's thought often left in the shade: the spiritual and emotional dimensions of the process of self-appropriation. My aim is to help Lonergan scholars better understand Lonergan's existential horizon.

Trupiano, Antonio. "Ritorno al realismo. Riflessioni critiche sul nuovo realismo in dialogo con la filosofia di B. Lonergan" [Return to Realism. Critical Reflections on the New Realism in Dialogue with the Philosophy of B. Lonergan]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 333-352. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This paper identifies problematic aspects of the new realism and highlights the contribution of critical realism—in particular, Lonergan's account of the intentional dynamism of consciousness; the possibility of avoiding dogmatism, relativism and radical empiricism; and a theory of the cognitive objectivity based on the self-appropriation of the subject.

Whelan, Gerard. "Pope Francis and Lonergan Studies: A Providential Moment?" In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 401-418. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"The article outlines the intellectual roots of Pope Francis and seeks to relate his thought to that of Lonergan and Doran."

Wilkins, Jeremy D. "'Turning Everything Upside Down': Lonergan on Self-Appropriation as 'First Philosophy.'" In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 161-181. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The hypothesis of this study is a development in Lonergan's thought on 'first philosophy.'

Reviews

Helminiak, Daniel A. *Brain, Consciousness and God: A Lonerganian Integration*. Albany NY: SUNY, 2015. (LSN 36/2; 2015)

Nicholas DiSalvatore. *Theological Studies* 78/2 (June 2017) 503-504.

- Lawrence, Frederick G. *The Fragility of Consciousness: Faith, Reason, and the Human Good*. Randall S. Rosenberg and Kevin M. Vander Schel, eds. Toronto: University of Toronto Press, 2017. (LSN 38/1; 2017)
- Coelho, Ivo. *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 345–354.
- Loewe, William P. *Lex Crucis: Soteriology and the Stages of Meaning*. Minneapolis, MN: Fortress Press, 2016. (LSN 37/1; 2016)
- Cynthia S. W. Crysedale. *Horizons* 44/1 (2017) 213-15.
- Snell, R. J. and Steven F. McGuire, ed. *Concepts of Nature: Ancient and Modern*. Lanham, MD: Lexington Books, 2016.
- Joseph W. Koterski. *International Philosophical Quarterly* 57/2 (2017) 237-40.

Publications

Loneragan, Bernard. *Method in Theology*. Vol. 14 of Collected Works of Bernard Lonergan. Edited by Robert M. Doran and John D. Dadosky. Toronto: University of Toronto Press, 2017.

Method in Theology stands with *Insight* as Bernard Lonergan's most important work. It is Lonergan's answer to those who would argue that in this time of cultural change and dissolution, the believer is afloat on a sea of multiplying theologies, without rudder or compass. Lonergan was resolute in his refusal to be defeatist on this point. While agreeing that theology must continually change to mediate between religion and culture, he worked out an integral method to guide and control this ongoing process. *Method in Theology* is the fruit of this labour.

This critical edition has benefited from extensive research into Lonergan's typescripts and from consulting the recordings from several institutes where he lectured over the course of the work's development. Lonergan's intention was to provide a set of methods that would guide a collaborative community in the ongoing construction of a theology that would move from recovery of the data through resolution of conflicts to contemporary formulations and applications. With this work, the cognitional theory of *Insight: A Study of Human Understanding* underwent a surprising set of developments in the form of what he calls functional specialization.



Bajzek, Brian. "Alterity, Similarity, and Dialectic: Methodological Reflections on the Turn to the Other." *International Philosophical Quarterly* 57/3 (2017) 249-266.

This paper builds upon John Dadosky's recent writings advocating a "turn to the Other" in Lonergan studies. Using a Levinas/Lonergan dialogue on intersubjectivity as a test case, I address potential difficulties accompanying an exchange between Lonergan and philosophers who emphasize alterity. It is my contention that despite various differences regarding relationality, their projects are surprisingly complementary. Lonergan accentuates interconnectedness while Levinas emphasizes the encounter with radical otherness. In order to arrive at this conclusion, I argue for a re-assessment of the relationship between alterity and similarity by dialectically reframing them as linked but opposed principles held in creative tension. Lastly, I suggest ways in which this approach might offer a foundation for further forays into the fourth stage of meaning.

Bergin, Liam. "Contemporary Sacramental Theology: Retrieving the Eschatological Horizon." *Loneragan Workshop* 27 (2013) 1-12.

Blackwood, Jeremy W. *And Hope Does Not Disappoint: Love, Grace, and Subjectivity in the Word of Bernard J. F. Lonergan, S.J.* Milwaukee, WI: Marquette University Press, 2017.

Drawing from archival research, this book details the historical development of Lonergan's understanding of love, and offers a synthesis of his position, in an effort to overcome the impasse in Lonergan studies and shed new light on the nature of love. The book engages the positions of major Lonergan scholars, negotiating their strengths and weaknesses in light of Lonergan's whole development, and it advances a hypothesis about the place of Lonergan's understanding of love in relation to other theological loci.

Bruno, Paul. "Lonergan and the Ethics of Everyday Life." *Loneragan Workshop* 27 (2013) 13-23.

Clore, Victor. "Understanding and Natural Law: Josef Fuchs and Realms of Meaning." *Loneragan Workshop* 27 (2013) 25-45.

Coelho, Ivo. "Experience: 'A Most Enigmatic Concept.'" *Lonergan Workshop 27* (2013) 47-80.

"I restrict myself to an assembly and classification of philosophical opinions about experience. . . . I will present opinions about experience from a certain number of philosophical and theological encyclopedias ranging from 1959 to 1968."

Coghlan, David. "Insight and reflection as key to collaborative engagement." In *Academic-Practitioner Research Partnerships: Developments, Complexities and Opportunities*, edited by J.M. Bartunek and J. McKenzie, 36-49. Routledge: Abingdon, 2017.

In this chapter Lonergan's account of the dynamic structure of human knowing and the generalized empirical method is presented as a framework for academic-practitioner collaboration. It shows how a focus on insight and reflection forms a foundation for conversation as metalogue between these often-polarised communities of practice. It draws on Schein's notion of humble inquiry in an action learning setting to illustrate the framework.

Coghlan, David. "How Might We Learn about the Philosophy of ODC Research from 24 Volumes of ROCD: An Invitation to Interiority." In *Research In Organizational Change and Development*, Vol 25, edited by A.B. (Rami) Shani & D. Noumair, 335-361. Emerald: Bingley, 2017.

For thirty years the series, *Research in Organizational Change and Development* has provided an extensive range of scholarly research and philosophical reflections on the field of organization development and change (ODC). On the occasion of the thirtieth anniversary of the first volume, this chapter poses the question as to how we might learn about the philosophy of ODC research from the twenty-four published volumes. Taking the author's explicit pursuit of the question as a process of interiority, it invites readers to engage with the question themselves and thereby enact interiority within ODC itself.

Copeland, M. Shawn. "Education and Life, the Good Life, and Eternal Life." *Lonergan Workshop 27* (2013) 81-95.

"In this essay, I wish not so much to make an argument as to tell a story, to offer not a set of propositions but a meditation. The story I wish to tell is plotted along two coordinates: the sesquicentennial of the founding of Boston College sets the first; the sesquicentennial of the Emancipation Proclamation sets the second coordinate. Because of the historical period in which it was founded, because of the place in which it was founded, the story of Boston College unfolds against the backdrop of the struggle of Irish immigrant and black slave for life, their search for the good life, and their desire for eternal life. In that struggle, that search, and that desire, education held and holds a cherished position."

Daly, Robert J. "Phenomenology of Redemption or Theory of Sanctification?" *Lonergan Workshop 27* (2013) 97-126.

Redemption, the atonement, Lonergan, and Girard are discussed. This article "attempts to bring together . . . the traditional language of theology and the technical languages of the social and natural sciences. Behind this attempt is the general observation that no genuinely human problem or issue can be adequately treated without attending to the myriad complexities that both enrich and bedevil all areas of human life."

Drilling, Peter. "Themes of Bernard Lonergan's Lectures During and Shortly After the Second Vatican Council and Their Relation to Today's New Evangelization." *Lonergan Workshop 27* (2013) 127-139.

Friel, Chris. "Lonergan and Wittgenstein on the Dialectic of Methods." *New Blackfriars* 98/1077 (2017) 555-566.

Lindbeck's difficulties with Lonergan's account of religion stem from his radical methodological option in which he draws on Wittgenstein. I revisit 'the dialectic of methods,' by examining children's mistakes. I use Lonergan's distinction between ordinary and originary meaningfulness

to argue that in Wittgenstein's account of rule-following such mistakes highlight the publicity of norms in ordinary meaningfulness, but I show how alternatives can be cited in which ordinary meaningfulness is not obscured. I explain the core of Lonergan's foundational methodology and show how for Lonergan the desire to understand is an exigence which, as retorsion indicates, is difficult to deny. I conclude that in his account of religion Lonergan has an answer to a question posed by Wittgenstein on the purpose of thinking.

Friel, Christopher. "Why Do We Reflect as We Do?" *The Lonergan Review* 8 (2017) 23-40.

"In this article, then, I will try to extend Lonergan's cognitional theory by re-examining the two kinds of insight. I will show that even in the case of direct insights we may legitimately use the metaphor of 'reflection,' and that we may do so in two ways. Lonergan describes the act of insight by using the metaphor of 'pivoting' (insight pivots between concrete and abstract) and again, when we understand, we understand what we understand. In both cases we can discern a duality; a prior knowledge or activity that is supposed by the reflection. I will try to get a better understanding of the 'reflective' nature of direct insights by exploring some of the cases that Lonergan provides."

Gray, Susan. "Deconstructing Bias and Reconstructing Solutions: Theologizing the Notion of Justice as a Response to Gender Oppression." *Feminist Theology* 25/3 (2017) 293-309.

"The conclusion of Marcella Althaus-Reid and Lisa Isherwood's 2007 book, *Controversies in Feminist Theology*, noted that 'The future of feminist theologies are assured while gender and sexual oppression exist.' Yet, they also spoke of a number of challenges to the field, specifically difference in methodologies, varied nomenclature and terminologies, and stereotyping among its practitioners. I would add another: that the nature of bias itself is not uniform nor homogeneous but is largely treated as such by contextual theologians. In this article the challenge presented by the presupposition that 'a bias-is-a-bias' is addressed from an epistemological one that attempts to delve into the nature(s) of bias, beginning with the question: if the root nature of the problem, that is bias, is not homogeneous but rather reflects the interplay of different types of biases, does not gender oppression call for more comprehensive solutions beyond solidarity or justice? While justice-based solutions (e.g. the dismantling of oppressive power structures) called for by feminist theologies are certainly valid and necessary, perhaps they function more as short-term solutions to a much larger dialectic, one that requires a more comprehensive grace-based approach. This article explores this idea and humbly offers a few methodological reflections."

Helminiak, Daniel A. "The Problem of 'God' in Psychology of Religion: Lonergan's 'Common Sense' (Religion) Versus 'Theory' (Theology)." *Zygon: Journal of Religion & Science* 52/2 (2017) 380-418.

The emphasis on God in American psychology of religion generates the problem of explaining divine-versus-natural causality in "spiritual experiences." Especially "theistic psychology" champions divine involvement. However, its argument exposes a methodological error: to pit popular religious opinions against technical scientific conclusions. Countering such homogenizing "postmodern agnosticism," Bernard Lonergan explained these two as different modes of thinking: "common sense" and "theory"—which resolves the problem: When theoretical science is matched with theoretical theology, "the God-hypothesis" explains the existence of things whereas science explains their natures; and, barring miracles, God is irrelevant to natural science. A review of the field shows that the problem is pervasive; attention to "miracles"—popularly so-named versus technically—focuses the claims of divine-versus-natural causality; and specifications of the meaning of spiritual, spirituality, science, worldview, and meaning itself (suffering that same ambiguity: personal import versus cognitive content) offer further clarity. The problem is not naturalism versus theism, but commonsensical versus theoretical thinking. This solution demands "hard" social science.

Hughes, Glenn. "Art, Love, and Conversion." *The Lonergan Review* 8 (2017) 41-54.

The author presents on "the ways that we can grow through the love of art, and even how art might play a role in our turning around, our conversion, from everyday self-absorption, and absent-minded immersion in petty or quotidian concerns, to a commitment to spiritual values, to pursuit of the higher uses of our freedom, and to recurrent remembrance of the divine mystery we call God."

Kidder, Paul. "Lonergan, Heidegger, and the Being of Question." *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 1-15.

The author explains and employs "the relevant Heideggerian notions to highlight ways in which Lonergan can be found working on the same problems at an equivalent depth of thought." This will "contain some of the interpretive clues that I consider keys to the success" of a general comparative project.

Lawrence, Frederick, ed. *Lonergan Workshop* 27 (2013).

To celebrate the Fiftieth Anniversary of the Second Vatican Council (1962-65), the theme of the Fortieth Annual Lonergan Workshop was "The Hermeneutics of Reform and Renewal."

See: Bergin, Bruno, Clore, Coelho, Copeland, Daly, Drilling, Liddy, Mathews, McDougall, McGinn, Mooney, Roy, Streeter, Sullivan, Tackney, Volk.

Liddy, Richard, ed. *The Lonergan Review* 8 (2017).

This edition of *The Lonergan Review*, entitled 'From Insight to the World,' gives an overview of the implications of 'insight into insight' for our knowledge of the world.

See: Friel, Hughes, Liddy, Neeve, Nordquest and Frezza, Petersen, Traska, Wei. Under Book Reviews: Ferguson.

Liddy, Richard M. "Newman's Idea of a University." *Lonergan Workshop* 27 (2013) 141-163.

"In this article we will first set out Newman's articulation of the essential idea of a university as providing a liberal education; secondly, we will set out his thesis that such an ideal includes an openness to all the disciplines, that is, a philosophical element which he calls a 'science of the sciences;' . . . thirdly, we will highlight Newman's insistence that a genuine liberal education be open to the question of God and what the great religions of the world contend is the fact of God; fourthly and finally, we will highlight Newman's contention that Catholicism can concretely play an integrating role in the university, not only on the intellectual level, but also on the moral and religious lives of its students."

Mathews, William. "Meaning: Dimensions, Ontologies, and Dialectics." *Lonergan Workshop* 27 (2013) 165-185.

McDougall, Russell Kevin. "Beauty and Biblical Narrative: The Case of Jephthah." *Lonergan Workshop* 27 (2013) 187-207.

McGinn, Bernard. "Reflections of an Historical Theologian on Fifty-Year Jubilees." *Lonergan Workshop* 27 (2013) 209-227.

"My modest goal is to offer a few historical and theological reflections for the anniversary of the council, especially in relation to the role of spirituality and mysticism in the church today. These remarks are tentative, meant to provoke discussion, debate, evaluation, and reevaluation. They also reflect my own story, especially the gift of studying in Rome from 1959 to 1963."

McPartland, Thomas J. "Epistemology and the Person." *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 127-143.

A corrected article from the special issue on the work of Christian Smith, *METHOD: Journal of Lonergan Studies*, n.s. 5/1.

Mooney, Hilary. "The Hermeneutics of Reform and Renewal: Ongoing Interpretation of the Person." *Lonergan Workshop 27* (2013) 229-238.

Monsour, Daniel H. "Some Reflections on Professor Wilkins's Paper 'Method and Metaphysics in Theology: Doran and Lonergan.'" *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 17-62.
The article engages Jeremy Wilkins' article, "Method and Metaphysics in Theology: Doran and Lonergan," *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014) 53-85.

Morelli, Mark D. "Meeting Hegel Halfway: The Intimate Complexity of Lonergan's Relationship with Hegel." *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 63-98.

"My aim in this essay is to provide a schematic account of Lonergan's relationship with Hegel and so also of the relationship of his critical realism to Hegel's absolute idealism." The author seeks to give an account that "is detailed enough to enable us to understand why Lonergan suggests, in the introduction to his foundational philosophic work, that those who wish to reach his critical realist standpoint should get to know and come to terms with Hegel."

Neeve, Eileen De. "Piketty and Lonergan on Macroeconomics: Similarities and Differences." *The Lonergan Review* 8 (2017) 75-99.

"Because there are several parallels in their critiques of market capitalism, this paper explores some similarities and differences in their approaches. To encourage a possible conversation between them, this paper is an introductory exploration that begins by noting some parallels in their thinking, and then presents the ideas of each about the macro dynamics of capital and income or production. The conclusion aims to clarify points of difference between them."

Nordquest, David A. and Stephen T. Frezza. "Lonergan and the Philosophy of Engineering." *The Lonergan Review* 8 (2017) 55-74.

Bernard Lonergan's account of the polymorphic character of consciousness provides a basis for distinguishing the common sense, scientific, artistic, and ethical elements present in engineering. These elements regard "the same real objects," but do so from fundamentally different standpoints. In relating these standpoints to the underlying "procedures of the human mind," Lonergan's work provides a valuable tool for mapping both the unity and diversity of engineering.

Ormerod, Neil. *Faith and Reason: The Possibility of a Christian Philosophy*. Minneapolis, MN: Fortress Press, 2017.

The twentieth century witnessed considerable debate over the question of the possibility of a Christian philosophy. Two major figures of that revival were Étienne Gilson and Bernard Lonergan, both of whom read Aquinas in quite different ways on key questions. Nonetheless, this work brings these two authors into conversation. Debates continue in the twenty-first century, but the context has shifted, with Radical Orthodoxy and new atheism standing at opposite ends on the relationship between philosophy and theology. This work will demonstrate how the two thinkers, Gilson and Lonergan, may still contribute to a better understanding of this relationship and so shed light on contemporary issues.

Ormerod, Neil. "A Trajectory from Augustine to Aquinas and Lonergan: Contingent Predication and the Trinity." *Irish Theological Quarterly* 82/3 (2017) 208-221.

Robert Doran has posited the possibility of developing a genetic sequence of systematic theologies that traces out lines of genuine theological progress. The present paper seeks to illustrate such a genetic sequence by tracing the lines of thought of Augustine, Aquinas, and Lonergan on the question of the relationship of the individual persons of the Trinity to the created order.

Perry, Donna J., Danny G. Willis, Kenneth S. Petersen, and Pamela J. Grace. "Exercising Nursing Essential and Effective Freedom in Behalf of Social Justice: A Humanizing Model." *Advances in Nursing Science* 40/3 (2017) 244-262.

This article expands upon previous work by the authors to develop a model of nursing essential and effective freedom to facilitate nursing action in behalf of social justice. The article proposes that while social justice is rooted in nursing's ontological, epistemological, and moral foundations, the discipline's social justice mandate is constrained by its historical and contemporary location within an institutionalized medical paradigm. We present a model of nursing "essential" and "effective" freedom based on the philosophy of Bernard Lonergan to illustrate how nursing can transcend these barriers. This humanizing model is illustrated through personal narratives of the authors.

Petersen, Harold. "Lonergan, Schumpeter, Keynes, Minsky, and Mainstream Economics." *The Lonergan Review* 8 (2017) 100-125.

Quinn, Terrance J. *The (Pre-)Dawning of Functional Specialization in Physics*. Singapore: World Scientific Publishing Company, 2017.

In modern physics, various fundamental problems have become topics of debate. There was the 20th century climb to a Standard Model, still accurate at the highest energy levels obtainable so far. But, since the 1970's, a different approach to physics advocates for theories such as string theory, known for their mathematical elegance, even though they either cannot be verified in data or contradict presently known experimental results. In philosophy of physics, there is a gradually emerging consensus that philosophy of physics and physics somehow contribute to a common enterprise. But, there is little sign of progress toward consensus about the nature of that unity. All the while, it is generally recognized that physics is interdisciplinary. There are, of course, differences in focus. But, implicitly at least, there are no "sharp dividing lines" between physics and philosophy of physics; pure and applied physics; physical chemistry; biophysics; medical physics; history and philosophy of physics; physics and society; physics education; and so on. What, then, is progress in physics? The question here is not about ideal structures, but asks about what is going on in physics. Beginnings in discerning the presence of eight main tasks help reveal the (pre-) emergence of a normative omni-disciplinary basis for collaboration that, once adverted to, promises to be constitutive of a new and increasingly effective control of meaning. Originally discovered by Bernard Lonergan in 1965, progress in the new collaboration will not seek to eliminate specialized expertise. It will, though, divide tasks within an eightfold functional division of labor. This book invites attention to data for each of the eight main tasks evident and self-evident in existing scholarship in the community.

Rosenberg, Randall S., Patrick H. Byrne, Thomas J. McPartland, R. J. Snell, Regina G. Knox, Kerry M. Cronin, eds. *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015).

See: Kidder, Marsh, McPartland, Monsour, Morelli, Roy.

Roy, Louis. "The Viability of the Category of Religious Experience in Bernard Lonergan's Theology." *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 99-117.

“In this essay I would like to discuss Bernard Lonergan’s understanding of religious experience and ask whether this category is viable in systematic theology.” “First . . . I will show why Lonergan’s methodology is not subjectivist. Second, I will describe . . . interiority and transcendence. Third, I will report three senses of the word ‘experience’ according to Lonergan. Fourth, I will focus on the *religious* sense of ‘experience’ and spell out a first criterion for its viability in theology And fifth, I will expound a second criterion . . . its foundational-systematic character.”

Roy, Louis. “Overcoming Classicism and Relativism.” *Lonergan Workshop 27* (2013) 239-262.

“The first section will explain Lonergan’s rejection of the classicist notion of culture and his understanding of the empirical notion of culture. The second section will show that we can detect classicism in the thought of popes Paul VI and Benedict XVI, and it will expose the shortcomings of classicism as it wielded an irresistible influence upon their thought. The other section will depict Lonergan’s position on discerning continuities and discontinuities in human thinking and especially in theology. In particular, it will examine some of his hermeneutical tenets by means of which he bequeathed us a way of overcoming relativism.”

Streeter, Carla Mae. “Passing the Torch: Incorporating Lonergan into the Scheduled Theology Curriculum.” *Lonergan Workshop 27* (2013) 263-269.

Sullivan, Francis. “Why Does the Earnest Desire of Vatican II that Provincial Councils Flourish with Renewed Strength, Remain Unsatisfied?” *Lonergan Workshop 27* (2013) 271-281.

Tackney, Charles T. “To Redress Forgetting: 2012 Walmart Labor Organizing and a Theology of the American Workplace.” *Lonergan Workshop 27* (2013) 283-313.

Traska, Brian. “Revisiting Crowe’s ‘How to Get an Insight’ through Mindfulness Psychology.” *The Lonergan Review* 8 (2017) 11-22.

Traska, Brian. “Using Mindfulness-Based Behavioral Therapy in Spiritual Direction.” *Presence: An International Journal of Spiritual Direction* 23/2 (2017) 55-59.

This article adapts Acceptance and Commitment Therapy (ACT) to Christian spiritual direction, understood according to Lonerganian themes: conversation, discernment of value, phronesis, answering the “what should I do” question, human living for the sake of the highest end of friendship with God, discovering the means by which one might live in response to this divine gift of unrestricted love, God as unrestricted understanding love in whose life we participate through understanding and love, and the way (law) of the cross as the intelligibility of the universe. Specific mention is made of Lonergan’s “The Mediation of Christ in Prayer,” according to which one may become oneself “not in isolation, but in reference to Christ,” through loving friendship with God.

Vélez, Francisco Vicente Galán. “Percepción Sensible y Lenguaje en Heidegger, Zubiri y Lonergan” [Sensible Perception and Language in Heidegger, Zubiri and Lonergan]. *En-claves del pensamiento* 11/21 (2017) 127-156.

This article examines the views of Heidegger, Zubiri and Lonergan regarding the role of language in sensible perception. Firstly, following Cristina Lafont, Heidegger’s position is presented as a linguistic idealism. Secondly, an analysis of Zubiri’s thesis about the primordial apprehension of reality as something not linguistically mediated is analyzed. Lastly, Lonergan’s position, which states that language allows us to bring into focus certain aspects of experience, is examined.

Vink, Andrew T. “History from the View of the Cross: An Exploration of Lonergan and Latin American Theologies of Liberation.” *Irish Theological Quarterly* 82/3 (2017) 222-243.

The article deals with questions of the relationship of theories of history and theologies of liberation. More specifically, the guiding question is what theory of history does a theology of liberation require. To answer this, Marx and Lonergan are brought into dialogue with Latin American liberation theologians to compare and test the cogency of these two thinkers with Latin American thought.

Volk, John. "Lonergan on the Wisdom that Regards all Things: Insights from *De Redemptione* and *Early Works on Theological Method*." *Lonergan Workshop 27* (2013) 315-344.

"The first section provides a framework for interpreting the role of wisdom in *De Redemptione*. . . . In the second section I turn to an interpretation of human wisdom in *De Redemptione*, arguing that wisdom in that text functions, among other things, to ground sound judgments of value. The third section treats the notion of wisdom Lonergan promoted in some of his courses and institutes on method. . . . Finally, I offer some insights on how wisdom, as grounding sound judgments of value, can be applied to the theme of our workshop."

Wei, Chia-Hua. "A Reflection on Social Engagement at Fu Jen Catholic University Based on Lonergan's Understanding of Conversion." *The Lonergan Review* 8 (2017) 126-143.

Reviews

Beards, Andrew. *Lonergan, Meaning and Method: Philosophical Essays*. New York: Bloomsbury, 2016. (LSN 37/2; 2016)

Ormerod, Neil. *Theological Studies* 78/3 (2017) 768-769.

Bernier, Jonathan. *The Quest for the Historical Jesus after the Demise of Authenticity: Towards a Critical Realist Philosophy of History in Jesus Studies*. London: Bloomsbury T&T Clark, 2016. (LSN 37/4; 2016)

Greene, Clement. *Reviews in Religion & Theology* 24/3 (2017) 435-437.

Crysdale, Cynthia and Neil Ormerod. *Creator God, Evolving World*. Minneapolis, MN: Fortress Press, 2013. (LSN 34/1; 2013)

Ferguson, Stephen. *The Lonergan Review* 8 (2017) 145-148.

Lonergan, Bernard. *Early Works on Theological Method 3*. Collected Works of Bernard Lonergan, Vol. 24. Translated by Michael G. Shields and Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2013. (LSN 34/2; 2013)

Melchin, Kenneth R. *Theoforum* 46/2 (2015) 396-398.

Lonergan, Bernard. *The Incarnate Word*. Collected Works of Bernard Lonergan, Vol. 8. Translated by Charles C. Hefling and Edited by Robert M. Doran and Jeremy D. Wilkins. Toronto: University of Toronto, 2016. (LSN 37/1; 2016)

Koning, Robin. *Theological Studies* 78/3 (2017) 778.

Mongeau, Gilles. *Embracing Wisdom: The Summa Theologiae as Spiritual Pedagogy*. Toronto: Pontifical Institute of Medieval Studies, 2015.

Ormerod, Neil. *Theological Studies* 78/3 (2017) 777-778.

Morelli, Mark D. *Self-Possession: Being at Home in Conscious Performance*. Chestnut Hill, MA: Boston College, 2015. (LSN 36/1; 2015)

Marsh, James. *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 119-123.

Publications

Allen, Paul. "Is There Verification in Theology?" *Open Theology* 4 (2017) 417–433.

Critical realism (CR) has served as a benchmark in science-theology dialogue as a way of determining similar rational structures in these disciplines. One implication has been that Theology has a parallel form of verification to that of the natural sciences. However, defenders of CR in Theology have not clarified how this might be the case and so critics of CR have noted numerous alleged shortfalls in thinking of Theology objectively from a pragmatist perspective. This paper describes some of these criticisms, especially the more nuanced perspective of J. Wentzel van Huyssteen, whose concern for hermeneutics and epistemology is well suited to CR. Taking several cues from the theory of retrodution in the work of philosopher of science Ernan McMullin and the philosopher theologian Bernard Lonergan, this paper proposes a more explanatory form of CR that takes hermeneutical issues seriously while also retaining a cognitive focus on judgment. It is the capacity to judge, in the form of verified theories in science and theological doctrines, where a true parallel exists between theology and the natural sciences. The paper ends by noting a number of themes in Lonergan's magnum opus *Method in Theology*, where theological doctrines are capable of being explanatorily true whilst remaining subject to revision, analogous to the status of verified theories in the natural sciences. (Abstract)

Carmody, Brendan. "The Catholic school: non-confessional?" *International Studies in Catholic Education* 9/2 (2017) 162–175.

It has been contended by various authors that the Catholic school is confessional in the sense of being indoctrinatory and so there has been an attempt to provide a non-confessional programme. On the contrary, this article argues that the Catholic Church sees its schools as 'confessional' but not 'indoctrinatory.' However, to envisage how this can happen entails the kind of philosophical framework that the Catholic philosopher, Bernard Lonergan, provides. The article aims to illustrate how an approach based on Lonergan has major promise in showing that the contemporary Catholic school is 'confessional,' but at the same time, 'truly educative' and not indoctrinatory. (Abstract)

Dadosky, John. "Bernard Lonergan—Interest Group." *Catholic Theological Society of America Proceedings* 69 (2014) 160-1.

The papers at the Lonergan consultation group of the 2014 CTSA meeting in San Diego are summarized and reviewed. <https://ejournals.bc.edu/ojs/index.php/ctsa/article/view/5567/5030>

Dadosky, John. "Thought of Bernard Lonergan—Interest Group." *Catholic Theological Society of America Proceedings* 68 (2013) 148-9.

The papers at the Lonergan consultation group of the 2013 CTSA meeting in Miami are summarized and reviewed. <https://ejournals.bc.edu/ojs/index.php/ctsa/article/view/4780/4656>

Dias, Darren. "Lonergan—Consultation." *Catholic Theological Society of America Proceedings* 72 (2017) 123.

The papers and discussion that followed at the Lonergan consultation group of the 2017 CTSA meeting in Albuquerque, NM are summarized and reviewed. See also *Recent Events*, below. <https://ejournals.bc.edu/ojs/index.php/ctsa/article/view/9914/8803>

Hill, Samuel. "Lonergan, Lyotard, and Lindbeck: Bringing *Method in Theology* into Dialogue with Postmodernity." *The Heythrop Journal* 58/6 (2017) 908–916.

The rejection of common reason, a central tenant of postmodern thought, is said to fracture traditions into disparate 'language games.' Allegedly, this at best inhibits dialogue and at worst renders discussion impossible through a lack of common axioms. This article rejects this assessment through engaging the work of Catholic scholar Bernard Lonergan and two key works of the postmodern mood: Jean-Francois Lyotard's *La Condition Postmoderne* and George Lindbeck's *The Nature of Doctrine*. That there are significant degrees of similarity between Lonergan and these two thinkers is this article's primary contention. However, whilst Lonergan and Lyotard's diagnosis of 20th century intellectual life share considerable similarities, their solutions differ substantially. Additionally, Lindbeck's 'cultural-linguistic' model of doctrine and Lonergan's own discussion of doctrine and dogma will be demonstrated to be far more similar than a cursory overview might suggest. (Abstract)

Lamb, Matthew. "The Mystery of Divine Predestination: Its Intelligibility According to Lonergan." In *Thomism and Predestination: Principles and Disputations*, edited by Stephen A. Long, Roger W. Nutt, and Thomas Joseph White, 214–225. Washington DC: Catholic University of America Press, 2017.

"My essay emphasizes the unique achievement of Lonergan's analysis of operative and cooperative grace, and how he also understood the further problems facing the later theologians, such as Báñez and Molina. Lonergan offered additional solutions to these problems based upon his theoretical analysis of Aquinas." (215)

Miller, Mark. "Lonergan—Consultation." *Catholic Theological Society of America Proceedings* 71 (2016) 125–6.

The papers and discussion that followed at the Lonergan consultation group of the 2016 CTSA meeting in San Juan, Puerto Rico are summarized and reviewed.

<https://ejournals.bc.edu/ojs/index.php/ctsa/article/view/9433/8437>

Mundine, R.G. Aaron, Clayton Shoppa and William J. Zanardi. *Comparing Philosophical Methods: A Way Forward*. Austin: Forty Acres Press, 2017.

This is the fifth addition to a book series exploring and applying Lonergan's fourth functional specialty. It builds upon the earlier applications to offer a comparative interpretation of seven philosophical methods. At a young age Lonergan recognized that philosophy without method was going nowhere. Many of the deficiencies in contemporary philosophical practices are due to the absence of methodical controls in inquiry. A receptive audience may already exist among those dissatisfied with current practices that yield little more than interminable debates and so drive the best students to more productive fields of inquiry.

Orji, Cyril. "Does a Hermeneutical Clarification of 'Presence' Advance O'Collins' Christology?" *New Blackfriars* 98/1078 (2017) 653–675.

The theme of "presence" holds an ambivalent place in Gerald O'Collins' Christology. On the one hand the theme is O'Collins' "most creative contribution to contemporary Christology" and on the other hand the notion itself is a difficult and stubborn concept that can be best understood in an evolutionary way. This deeper analysis of "presence," which is not offered by O'Collins, occupies a center stage in Bernard Lonergan's Christology. This essay mediates O'Collins' account of "presence" with Lonergan's evolutionary understanding of the term—a scientific theological account Lonergan worked out in dialogue with phenomenology and the sciences. The paper argues that such a mediation is necessitated by the fact that the meaning of "presence" is key to understanding the Chalcedonian definition of the union of the two natures of Christ, an important Christian dogmatic teaching that both O'Collins and Lonergan consider sacrosanct, and that a clarification of this meaning advances not only Christian understanding of Christ's presence in history, but also Christ's presence in non-Christian religions. (Abstract)

Orji, Cyril. "Lonergan—Interest Group." *Catholic Theological Society of America Proceedings* 70 (2015) 149-50.

The papers and discussion that followed at the Lonergan consultation group of the 2016 CTSA meeting in Milwaukee, WI are summarized and reviewed.

<https://ejournals.bc.edu/ojs/index.php/ctsa/article/view/8794/8855>

Rose-Wiles, Lisa, Marian Glenn, and Doreen Stiskal. "Enhancing Information Literacy Using Bernard Lonergan's Generalized Empirical Method: A Three-year Case Study in a First Year Biology Course." *The Journal of Academic Librarianship* 43/6 (2017) 495–508.

This paper describes a three-year long collaborative project between a science librarian, a biology professor and a physical therapy professor to improve information literacy in an undergraduate biology laboratory course. The authors used Bernard J. Lonergan's Generalized Empirical Method (GEM) as a cognitional framework, emphasizing the role of experience, understanding, judgement and action in conducting research. They focused on the selection, integration and citation of scholarly articles in formal laboratory reports. The science librarian became embedded in the course, delivering information literacy instruction sessions, grading and providing feedback on the use of information sources in the lab reports. Overall the project was successful. The students' reference grades improved modestly, their use of websites declined dramatically, and the graduate teaching assistants who ran the laboratory sessions reported a great improvement in the quality of the lab reports and the use of scholarly sources. The authors used their experience to inform changes to the course and the way in which information literacy is integrated into science education. GEM can easily be incorporated with the ACRL Framework and offers a useful approach to information literacy across the disciplines. (Abstract)

Traska, Brian. "What Lonergan's Latin Christology Teaches Us about the Practice of Theology: A Review of *The Incarnate Word*." *Louvain Studies* 40/3 (2017) 323–332.

In this review article, the author suggests lessons for theological method one can learn from Lonergan's recently translated *The Incarnate Word*: the distinction between affirming and understanding doctrines, the role of philosophy in theology, and the apologetic function of theology. In Lonergan's later terminology, while "functional specialty systematics" does not argue for the truth of revealed mysteries (as does "functional specialty doctrines"), a philosophically controlled systematic theology can lend plausibility to these mysteries by explaining them in an intelligible way. By making sense of the doctrines with the aid of reason, systematics hopefully increases the probability that one will assent to the doctrines. (Abstract)

Vidu, Adonis. "The Cross, and Necessity: A Trinitarian Perspective." *Irish Theological Quarterly* 82/4 (2017) 322–341.

I argue that the understanding of the necessity of the cross for divine reconciliation needs to be re-evaluated in light of two components of a classical trinitarian metaphysic: the doctrine of inseparable operations and the doctrine of trinitarian missions. Drawing from Thomas Aquinas and Bernard Lonergan, I suggest that the economic actions of the incarnate Son are not antecedent conditions, but consequent conditions of God's ultimate salvific ends. After sharpening this proposal in conversation with Nicholas Lombardo's recent work, I further clarify the particular kind of necessity that attaches to the work of Christ, before responding to several objections. (Abstract)

Reviews

Blackwood, Jeremy W. "And Hope Does Not Disappoint": Love, Grace, and Subjectivity in the Work of Bernard J. F. Lonergan, SJ. Milwaukee: Marquette University Press, 2017.

[Streeter, Carla Mae](#). *Horizons* 45/2 (2018) 448-449.

Cessario, Romanus and Cajetan Cuddy. *Thomas and the Thomists: The Achievement of Thomas Aquinas and his Interpreters*. Minneapolis: Fortress Press, 2017.

Ryan, Dominic. *New Blackfriars* 100/1085 (2019) 122-124.

Ormerod, Neil. *Faith and Reason: The Possibility of a Christian Philosophy*. Minneapolis: Fortress, 2017). [See the full entry under "Publications," above.]

Tilley, Terrence. *Theological Studies* 79/4, p. 929.

Lawrence, Frederick G. *The Fragility of Consciousness*. Toronto: University of Toronto Press, 2017.

Sanchez Leyva, Francisco. *Salesianum* 80/3 (Jul-Sep 2018) 573-575.

Loneragan Studies Newsletter 39/1 March 2018

Publications

Ani, Humphrey Uchenna. *Critical History According to Bernard Lonergan*. Rome: Gregorian & Biblical Press, 2017.

Critical history is a philosophy of history that highlights the peculiarity and originality of the epistemology and methodology of Bernard Lonergan in the study of history. It is a method of reading the movement of history, through the Lonerganian creative criticism as well as a critical instrument that can help one rise above diverse forms of oversight and bias while working for progress in a human community. It tries to expound on how one can build personal capacities that work for the advantage of the common good. Its precepts can help one achieve self-transcendence and authenticity which are essential in the making of a creative society. It can inspire and create symbols that link one's experience, imagination, rationality, responsibility and affectivity to authentic lived history. It can arouse an intellectual conversion that brings moral revival and can offer insights that help community planners in proposing proper solutions by identifying the actual drivers of progress, decline and recovery in a society. Critical history creates an intellectual cultivation of mind and character achieved by insight which helps to build an authentic human person and progressive community. Its critical elements can lead to higher viewpoints that rise above prejudices, and these higher viewpoints can move one to integration to higher values. The result will be an authentic subjectivity and emergence of republic of virtues guided by objectivity and sound ethics. (Publisher's blurb)

Barron, Robert E. "A Response to the Essays in *Method: Journal of Lonergan Studies*." *Method: Journal of Lonergan Studies*, n.s. 7/1 (2016) 89-91.

Blackwood, Jeremy. "Seminary Formation and the New Evangelization: Structure, Systematics, and Spirituality." *Method: Journal of Lonergan Studies*, n.s. 7/1 (2016) 1-15.

"In this article, I will argue that an account of seminary formation, informed by systematic theology, can help to form priests who are better equipped to engage the contemporary culture and act as agents of the New Evangelization. In the first part, I provide a history and overview of our current formation structure. In the second part, I claim that Bernard Lonergan can be used to generate a simple systematic account of that structure. In the third part, I utilize an example from Bishop Robert Barron to show how a perspective unified by Lonergan can offer an evangelical critique of contemporary culture." (1)

Cho, Heejung Adele. "Voice of the Voiceless: Influence of Confucianism on Women's Status in Asian Roman Catholic Theology and Lonergan's Self-Appropriation." In *The 21st Century Woman Still Claiming Her Space: Asian Feminist Theological Perspectives*, edited by Virginia Saldanha and Metti Amirtham, 174-187. Delhi: Media House, 2018.

"In this paper, I would like to examine the perceived reality of silence and invisibility of women within the Asian Roman Catholic Church, generated by the patriarchal structures of the Roman Catholic Church. It is supported and continued by the androcentric ideology of Confucianism prevalent in East Asia. My argument is that encouraging women to understand themselves appropriately as authentic subjects of knowledge who are capable of intellectual operations is one of the ways to overcome such silence and invisibility of women in the Roman Catholic Church. I contend that Bernard Lonergan's invitation to cognitive and deliberative self-appropriation helps women in Asia to acknowledge themselves as 'knowers.'" (175)

Cone, Steven D. "The View from Outside: Why a Protestant Would Care about Lonergan." *Method: Journal of Lonergan Studies* n.s. 6/2 (2015) 3-17.

D'Souza, Mario O. *A Catholic Philosophy of Education: The Church and Two Philosophers*. Montreal and Kingston: McGill-Queen's University Press, 2016.

Today's pluralist and multicultural society raises questions about how to teach religiously and ethnically diverse students in Catholic schools. A Catholic Philosophy of Education addresses these challenges by examining the documents from the Roman Congregation for Catholic Education alongside the writings of Jacques Maritain and Bernard Lonergan. Mario D'Souza proposes a contemporary formulation for a Catholic philosophy of education in which the ideals of Catholicism form the basis for the mission of the Catholic school. Drawing on the Church's educational documents, and informed by Maritain and Lonergan, D'Souza explains how the unifying anthropology of Catholic education enables Catholic schools to serve amidst diversity by avoiding the extremes of religious exclusivism and fundamentalism, on the one hand, and relativism and individualism, on the other. He explores the aims of Catholic schools in relation to students, teachers, and society, and the relationship between goodness, discipline, and knowledge. He argues that students must be educated for personal and communal freedom and authenticity, and to strive for the common good, suggesting how a Catholic philosophy of education can provide the framework for such personal and communal transformation. Essential reading for new and experienced Catholic educators, *A Catholic Philosophy of Education* demonstrates that Maritain and Lonergan have much to offer in service of an education that is liberating, instructive, illuminating, and integrative. (Publisher's blurb)

Finch, Karen Petersen. "The Reformed Rejection of Natural Theology: Dialectic and Foundations." *Method: Journal of Lonergan Studies*, n.s. 6/2 (2015) 19-34.

Gordon, Joseph K. "The Truthfulness of Scripture: Bernard Lonergan's Contribution and Challenges for Protestants." *Method: Journal of Lonergan Studies*, n.s. 6/2 (2015) 35-55.

The present essay provides an overview of Lonergan's approach to Scripture structured by a consideration of the essay "Exegesis and Dogma," supplemented by his reflections in those other places. In that essay, Lonergan differentiates three "exegetical ideals." The first I'll call transposition, the second, romantic hermeneutics, and the third classical exegesis. The first approach translates the thought of the ancient authors into modern language and conceptualities. In doing so, it produces as many translations as there are distinct cultures, which is its weakness. The second is characterized by the reader's attempt to imaginatively inhabit the ancient world (view) of the human authors and audiences of the text. Nuanced notions of this approach are characteristic of historical critical exegesis; if it succeeds, however, this approach alienates the reader from the text and makes Scripture the sole provenance of experts— who have undergone the ascetic discipline requisite for developing a scholarly-differentiated consciousness. The final approach, classical exegesis, attempts to cut through the psychologically rich and evocative nature of the biblical literature to grasp its truthfulness. I conclude by affirming the need to affirm Lonergan's differentiation between these approaches and by proposing the special need for a recovery of the final approach. It is not enough to trace the patrimony and succession of the symbols of both Testaments, we must move beyond them to ask what the symbols symbolize.

Goulding, Gill. "The Call to Encounter and to be Encountered: An Evangelized Evangelizer." *Method: Journal of Lonergan Studies*, n.s. 7/1 (2016) 17-27.

Kereszty, Roch. "The Ontological and Psychological Notion of 'Person' in Trinitarian Theology and Christology." *Communio* 44/2 (2017) 357-382.

The author evaluates "the meaning of person in both Roger Haight's and Karl Rahner's Christology as well as the latter's trinitarian theology. In the second and third parts I attempt to present, starting with Lonergan's reflections, a more adequate understanding of ontological and psychological personhood."

Lambe, Ferena. *Methodical Relations of Cognitive Theory, Epistemology and Metaphysics in Bernard Lonergan*. Rome: Gregorian & Biblical Press, 2017.

Although the question of human knowing and of being occupies a primary place in the history of human thought, it remains a controversial problem in philosophy. Any meanings that a thinker may assign to the three basic philosophic issues of knowing, objectivity and reality will eventually demarcate his school of thought, and fundamentally determine of cognitive theory, epistemology and metaphysics. Bernard Lonergan stands out as an innovative thinker who has handled this contentious problem in an expressive and methodical manner. His philosophy of Self-Appropriation is a philosophic program that underpins the basic issues and disciplines in a way that is significant for all human inquiries. This work explores the original meanings and interrelations of the three basic philosophic disciplines of cognitive theory, epistemology and metaphysics. After a critical analysis of how the basic issues in philosophy have been handled in the course of history, it offers what are considered as the original meanings and methodical relations of these basic disciplines and issues. Cognitive theory the methodical basics of both epistemology and metaphysics. Since the human desire to know being is the parent of all human inquiries, the consideration of the human conscious subject and his cognitive subject and his cognitive operations is prior to and is the ground of the metaphysical explorations. Epistemology is the critical phase that verifies and validates cognitive theory; and metaphysics is an enterprise that deals with the character of the real. (Publisher's blurb)

Liddy, Richard M. "Intellectual Conversion as Pastoral." *Method: Journal of Lonergan Studies*, n.s. 7/1 (2016) 29-47.

McCarthy, Michael Halpin. *Toward a catholic Christianity: A Study in Critical Belonging*. Lanham, MD: Lexington Books, 2018.

Toward a catholic Christianity tries to show how by working collaboratively the "people of God" can credibly meet them together. In this way, the diversity and unity within the Roman Catholic community are explicitly acknowledged and affirmed. For if that community is to become authentically Christian, it will need to become more genuinely catholic. (Publisher's blurb) [The contributions of Bernard Haring, Bernard Lonergan, Charles Taylor, and Pope Francis are featured.]

Method: Journal of Lonergan Studies, n.s. 6/2 (2015). "Lonergan and Protestant Thought." See listings under Snell, Cone, Finch, Gordon, Meyer, Sherlock, and Trueman.

Method: Journal of Lonergan Studies, n.s. 7/1 (2016). "Lonergan and Robert Barron." See listings under Goulding, Liddy, Mudd, Streeter, Barron, and Blackwood.

Meyer, Ben F. "The Primacy of the Intended Sense of Texts." *Method: Journal of Lonergan Studies*, n.s. 6/2 (2015) 57-91.

Mudd, Joseph C. "Robert Barron's Liturgical Theology: Beyond 'Beige Catholicism.'" *Method: Journal of Lonergan Studies*, n.s. 7/1 (2016) 49-63.

Renić, Dalibor. "Ignatius of Loyola and the Ethics of Belief." *Gregorianum* 98/4 (2017) 829-844.

This article discusses three epistemological themes emerging from the writings of Ignatius of Loyola. Firstly, it examines the model of the voluntariness of belief implied in his vision of religious obedience through the lenses of contemporary theories of doxastic voluntarism. Secondly, it reconstructs the relationship between faith and reason in the writings of Ignatius in the context of recent interpretations of the religious *sacrificium intellectus*. Thirdly, it searches for the foundation for the ethics of belief in general which would be inspired by the Ignatian worldview presented in his Contemplation *Ad Amorem* and the Cardoner experience. The author argues that such a model of epistemic normativity can be successfully developed using the elements of

contemporary virtue epistemology and B. Lonergan's and K. Rahner's transcendental method. Against the preconception of antagonism between religion and intellectual progress, the author indicates how religiosity can positively contribute to the growth of knowledge, being the leading motivation within intellectual life. (Abstract)

Sherlock, Richard. "Modern Protestant Theology." *Method: Journal of Lonergan Studies*, n.s. 6/2 (2015) 93-113.

Snedden, Elizabeth J. *The Eros of the Human Spirit: The Writings of Bernard Lonergan, SJ*. Mahwah, NJ: Paulist Press, 2017.

Both the desire to know and the desire to love can be observed and understood, affirmed for what they really are, and then gradually appropriated, making possible a fuller human development and life more abundant in community. This discovery was made progressively by Bernard Lonergan in his life and work as a philosopher and methodological theologian. It is possible to trace this moving viewpoint in his writings, where he thematizes self-appropriation and presents it pedagogically in *Insight: A Study of Human Understanding*. Self-appropriation is heightened to reach the existential level by *Method in Theology*, where Lonergan makes religious conversion-complete being-in-love with God as a gift of grace -foundational for the theological enterprise. The securer openness to truth and goodness which comes with this redemptive gift enlarges human horizons and heals faltering achievement so that we can more consistently live out of the desire we are. Consideration is given, on the one hand, to obstacles to development, and on the other, to ways of becoming more at home with our own desire and of cooperating freely with the action of grace. (Publisher's blurb)

Snell, R. J. "Completing the Circle: Coinherence and Assimilating the World." *Method: Journal of Lonergan Studies*, n.s. 7/1 (2016) 65-79.

Streeter, Carla Mae. "Reflections: Why Bernard Lonergan Matters for Pastoral People." *Method: Journal of Lonergan Studies*, n.s. 7/1 (2016) 81-88.

"In this reflection I would like to put Barron's work in context, address his approach to Lonergan's content, offer what I hope will be a helpful critique, and conclude with an affirmation of his chosen title: Yes, Bernard Lonergan *does* matter for pastoral people, and why." (81)

Trueman, Carl. "Lonergan and Development: A Source for Protestants?" *Method: Journal of Lonergan Studies*, n.s. 6/2 (2015) 115-130.

Veeneman, Mary M. *Introducing Theological Method: A Survey of Contemporary Theologians and Approaches*. Grand Rapids, MI: Baker Academic Press, 2017.

Sound theological method is a necessary prerequisite for good theological work. This accessible introduction surveys contemporary theological methodology by presenting leading thinkers of the 20th and 21st centuries as models. The book presents the strengths and weaknesses in each of the major options. Rather than favoring one specific position, it helps students of theology think critically so they can understand and develop their own theological method. (Publisher's blurb)

Reviews

Copeland, M. Shawn and Jeremy D. Wilkins, ed. *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*. Milwaukee, WI: Marquette University Press, 2016. (LSN 37/2; 2016)

Mabry, Eric. *Horizons* 44/2 (2017) 491-493.

- Lonergan, Bernard. *Method in Theology*. Vol. 14 of Collected Works of Bernard Lonergan. Edited by Robert M. Doran and John D. Didosky. Toronto: University of Toronto Press, 2017. (LSN 38/3; 2017)
- Friel, Christopher. *The Heythrop Journal* 59/2 (2018) 365-367.
- Ormerod, Neil. *Re-Visioning the Church: An Experiment in Systematic Historical Ecclesiology*. Minneapolis, MN: Fortress Press, 2014. (LSN 35/3; 2014)
- Graham, Elaine. *Ecclesiology* 14/1 (2018) 107-109.

Lonergan Studies Newsletter 39/2 & 3 June & Sept 2018

Publications

Lonergan, Bernard. *The Redemption*. Vol. 9 of Collected Works of Bernard Lonergan. Translated by Michael G. Shields. Edited by Robert M. Doran, Jeremy D. Wilkins, and H. Daniel Monsour. Toronto: University of Toronto Press, 2018.

Thematically focused on the theology of redemption or what is called in theology "soteriology," each of the two sections of *The Redemption* addresses biblical literature and significant moments in the history of Christian theology, and especially the work of Anselm of Canterbury. The second part of the book presents a significant treatment of the problem of good and evil, and introduces the important category of cultural evil. Most significant from the standpoint of Lonergan's original contribution is the treatment accorded in both Part 1 and Part 2 to what he calls "the just and mysterious law of the cross." The treatment of biblical literature contains a valuable distinction between "redemption as end" and "redemption as medium." Beginning with theses 15-17 from Lonergan's Collected Works, *The Incarnate Word*, this volume also includes rare and never-before-published texts originally written in the late 1950s.

Allen, Jeffrey A. "Bernard Lonergan's View of Natural Knowledge of God," *The Heythrop Journal* 59/3 (2018) 486-496.

In light of the report "America's Changing Religious Landscape," from the Pew Research Center, contemporary views of natural knowledge of God are especially relevant and worthy of examination. One such view is found in the writings of Bernard Lonergan. This article recapitulates Lonergan's view of natural knowledge of God as found in three texts: *Insight* (1957), 'Natural Knowledge of God' (1968), and *Method in Theology* (1972). The conclusion of this article highlights two aspects of the treatment in *Method in Theology* that warrant criticism, particularly in light of the Pew statistics.

Allen, Paul. "Lonergan, Science, and God: Realism, Experience, and Emergent Probability." *American Catholic Philosophical Quarterly* 92/2 (2018) 373-389.

Jesuit philosopher and theologian Bernard Lonergan advocated a critical realism in which scientific and theological knowledge are products of self-critical phenomenological analysis. Allying his thought with Thomas Aquinas in elaborating a cognitional theory to serve epistemology and metaphysics, Lonergan challenged reigning idealist and empiricist philosophies by understanding the human knower as ordered both to the known world and to divine providence. This paper sketches four themes in which Lonergan constructs a methodical link between phenomenology and both contemporary science and theology. Lonergan does not embody the frequently cited idea of a rupture in Catholic thought from pre-Vatican II to post-conciliar thought, notably in his treatment of science and religion.

Ballantine, J., et al. "Banking for the common good: A Lonerganian perspective." *Critical Perspectives on Accounting* (2018) <https://doi.org/10.1016/j.cpa.2018.09.003>.

The financial crisis of 2008 left a legacy of hardship in its wake and exposed a culture of moral penury in UK banking. In an ex-post attempt to address this malaise and restore confidence in the sector, the Financial Conduct Authority (FCA) affirmed, in its mission statement, a strong commitment to serving the public interest. We appraise the FCA's public interest rhetoric and contrast the term public interest with its antecedent, the common good. In so doing, we conclude that the common good is superior to the public interest insofar as the former incorporates a moral dimension which is absent from the latter. Moreover, the common good embraces an inclusivity in its altruism that renders it superior to the majoritarianism of the public interest. Thereafter, we illuminate the concept of the common good by drawing on Bernard Lonergan's philosophical

anthropology and, in particular, his cognitive structure of dynamic knowing. Finally, we provide a discourse for the banking sector which incorporates Lonergan's philosophy as a mechanism for conceptualizing accounting and accountability for the common good. We argue for a new focus to liberate banking from self-interested desires, embedded in a neoliberal ideology, and redirect it towards a compassionate caring culture.

Benders, Alison. "Genetic Moral Enhancement? Yes. Holiness? No." *Theology and Science* 16/3 (2018) 308-318.

As moral human beings, we deplore our violence and try to rein it in through moral suasion and post-hoc restraint. Could genetic engineering help? Moral enhancement through genetic engineering might predispose us to performing good acts, good deeds. However, good acts alone, theologically speaking, do not count as either morality or holiness. Becoming a good and holy person-in-community is a process of freely chosen character development. While re-creating ourselves genetically to eliminate aggressive acts is not insignificant, such interventions constitute a starting point, not the endpoint, of living a meaningful life in relation to God. Bernard Lonergan's notion of moral agency requires moral conversion and religious conversion, neither of which could be achieved through gene expression alone. Conversion requires free and intentional participation in moral character development. Finally, we note that salvation according to Christianity is not earned, regardless of a person's good acts or good moral character.

Bova, Carol, Donna J. Perry, Anne T. Kane, Nancy S. Morris, and James Fain. "Expanding horizons: Lonergan's philosophy as a guide to PhD program pedagogy." *Nursing Outlook* 66/1 (2018) 77-83.

Historically, research-focused doctoral programs in nursing have used the apprenticeship model to educate and prepare nurse scientists for research careers. The assumption is that students learn best when paired with a faculty member who is working on the same topic. This model works well when there is a stable workforce, adequate funding streams and sufficient faculty with diverse expertise to capture the enthusiasm and varied topics of incoming doctoral students. However, we believe there are alternative approaches that are worth exploring. We propose an alternative way of preparing students for entry into nursing science. The purpose of this paper is to describe one PhD program's new approach, based on the philosophical premises of Bernard Lonergan, to create a generation of creative, insightful thinkers who expand the horizons of the nursing discipline.

Budenholzer, Frank. "Ecological Conversion in the Light of Lonergan's Threefold Understanding of Conversion-Intellectual, Moral, and Religious." *Universitas: Monthly Review of Philosophy and Culture* 45/1 (2018) 3-18.

Coelho, Ivo. "Lonergan y la formación." *La autoapropiación y sus implicaciones educativas. A los sesenta años del Insight de Bernard Lonergan*. Ed. Alejandro Rodríguez Rodríguez. Ciudad de México: Ediciones Navarra, 2018. 165-190. Translation of "Lonergan and Formation," *Salesianum* 79 (2017) 133-153.

Coghlan, David & Shani A.B. (Rami) *Conducting Action Research for Business and Management Students*. (Sage: London. 2018).

This book is in a series on research methods for master's students. It is built explicitly around the generalized empirical method and action research in the realm of practical (common sense) knowing. It provides a guide to undertaking action research.

Daly, Patrick. "A concise guide to clinical reasoning." *Journal of Evaluation in Clinical Practice* Special Issue (2018) 1-7.

What constitutes clinical reasoning is a disputed subject regarding the processes underlying accurate diagnosis, the importance of patient-specific versus population-based data, and the relation between virtue and expertise in clinical practice. In this paper, I present a model of clinical reasoning that identifies and integrates the processes of diagnosis, prognosis, and therapeutic decision making. The model is based on the generalized empirical method of Bernard Lonergan, which approaches inquiry with equal attention to the subject who investigates and the object under investigation. After identifying the structured operations of knowing and doing and relating these to a self-correcting cycle of learning, I correlate levels of inquiry regarding what-is-going-on and what-to-do to the practical and theoretical elements of clinical reasoning. I conclude that this model provides a methodical way to study questions regarding the operations of clinical reasoning as well as what constitute significant clinical data, clinical expertise, and virtuous health care practice.

Friel, Christopher Sean. "The Impoverished Replica: A Restatement of Lonergan Against Mechanism." *The Heythrop Journal* 59/5 (2018) 817-831.

I examine a text in *Insight* in which Lonergan argues that the fallacy of mechanistic determinism is due to faulty cognitional theory and, in particular, a notion of abstraction that is an 'impoverished replica' of the concrete. Because the 'frontiers of the abstract are not coterminous with that of the experienced', the remedy lies in a notion of abstraction that is enriching. I situate this text in the light of an intellectual conversion that recognizes two concretes, and I offer a living illustration that may help to make *Insight* more readable.

Giddy, Patrick. "The Human Spirit and Its Appropriation: Ethics, Psyche, and Religious Symbology in the Context of Evolution." *Religion and Theology* 25/1-2 (2018) 88-110.

The reductionist conclusions of some evolutionary theorists are countered by appealing to the transformation of feeling-traces from our evolutionary origins. Presupposed to the science of evolutionary biology is the capacity to get at the truth of things, and to live by values, which Rahner terms "spirit"; its appropriation comes about through the process of moral and intellectual "conversion" (Lonergan), extended into the realm of feelings and the psyche (Doran). This allows a non-supernaturalistic way of understanding the saving interpersonal transaction at the heart of Christian belief; framed as a personal journey, it implies a less conceptual and more imaginal approach to faith.

Gunn, Dennis. "Teaching for Cosmopolis: Bernard Lonergan's Hopeful Vision for Education in a Globalized World." *Religious Education* 113/1 (2018) 26-37.

Canadian Jesuit philosopher and theologian Bernard Lonergan offers a vision for education that promotes what he terms "cosmopolis." For Lonergan, authentic cosmopolitanism does not impose a universal, totalizing metanarrative. Rather, it embraces the particularity of one's own cultural, religious, and intellectual traditions, while remaining radically open to dialogue with the other. By doing so, education for cosmopolis fosters both authentic appropriation and reflective critique of one's own traditions, as well as an appreciation for the authenticity of others. Teaching for cosmopolis is an invitation to dialogue which promotes mutual understanding, mutual respect, and mutual interdependence in a globalized world.

Hanchin, Timothy. "Educating for/in Caritas: A Pedagogy of Friendship for Catholic Higher Education in Our Divided Time." *Horizons* 45/1 (2018) 74-104.

The sweeping movement of student protest over racial discord on university campuses reflects intractable divisions in the public square. Catholic higher education is obligated by its mission to address this interpersonal situation with practices of healing as integral to its formational end. This article approaches Thomas Groome's shared Christian praxis as a "pedagogy of caritas" in light of Aristotle and Thomas Aquinas. The focusing activity and five movements of shared Christian praxis enact the dynamic structure of Bernard Lonergan's cognitional and existential

interiority. Friendship praxis sets the conditions for the possibility of self-transcendence and healing for a commodified and increasingly diverse community of learners. A pedagogy of friendship is a promising integrative teaching strategy for a Catholic university in our divided time.

Heading, David and Eleanor Loughlin. "Lonergan's insight and threshold concepts: students in the liminal space." *Teaching in Higher Education* 23/6 (2018) 657-667.

Threshold concepts are a widely used idea, particularly in curriculum design and evaluation of student learning. However they can be criticised as being hard to identify, vague and teacher-imposed. Using the cognitive theory of Bernard Lonergan we argue that his epistemology enables us to reframe threshold concepts by adding a learner focused understanding. We extend this to include considerations of liminality and 'stuckness', as well as the multiple paths to the threshold learners may take. Adding an understanding of cognitive process to the idea of threshold concepts also enables us to understand how they can be identified in disparate subjects.

Hwang, Kyung-hoon. "[An 'Enlightenment-centered' Approach to Interreligious Dialogue - Centering on Cognitive Theories of Bernard Lonergan and Zen Master Chinul.](#)" *Theological Perspective* 201 (2018) 36-81.

Kim, Chae Young. "[Towards a Cognitive Healing for an Authentic Encounter of the Religious Other: Special Reference to Lonergan's Thought.](#)" *Universitas: Monthly Review of Philosophy and Culture* 45/1 (2018) 19-38.

Olkovich, Nicholas. "Rethinking the Politics–Religion Distinction." *Political Theology* 19/3 (2018) 227-246.

William T. Cavanaugh argues that the politics–religion distinction presupposes covert commitments that inappropriately support a "migration of the holy" from the church to the state. Despite his strong critical instincts, several of his genealogical propensities appear to stand in tension with his commitments to constitutional democracy and the universality of grace. By contrast with Cavanaugh, John Rawls' post-metaphysical reformulation of the politics–religion aims to identify a public criterion compatible with a plurality of comprehensive doctrines. Although I commend Rawls for retaining some form of this distinction, I question the possibility of a post-metaphysical standpoint and its compatibility with his commitment to what he calls the "fact of pluralism." Drawing on Bernard Lonergan's transpositions of human nature and grace in this paper's final section, I develop an alternative account of the relationship between politics and religion that aims to harmonize some of the strongest insights from the work of Cavanaugh and Rawls.

Oort, Johannes van. "[Manichaeism Imagery of Christ as God's Right Hand.](#)" *Vigiliae Christianae* 72 (April 2018) 184-205.

The article examines the conspicuous references to God's 'Right Hand' in Manichaeism by analysing texts from both Western and Eastern sources. The analysed texts prove that the eye-catching imagery (directly or indirectly) refers to Christ. Perhaps this imagery of Christ as God's Right Hand also had its place in Manichaeism art. The article aims to function as background for a subsequent study of Augustine's portrayal of Christ as *manus* or *dextera Dei* in his *Confessions*.

Ormerod, Neil. "Doing the Will of the Father: Jesus' Freedom and the Beatific Vision." *Irish Theological Quarterly* 83/3 (2018) 203-216.

Popular conceptions of 'doing God's will' often draw upon images of some pre-existing plan, which we need to follow even though its details are not clear to us. Equally similarly popular conceptions of Jesus' knowing, informed by his beatific vision, entail Jesus knowing his life-plan as mapped out by God from the beginning, with him simply having to do what has been pre-ordained. What is not clear for us is taken to be transparent for him. This position robs the human

Jesus of any creativity or originality, since his only degree of freedom is to do what has been pre-determined. This paper will compare two approaches, one by Thomas Joseph White in his work on Christology, the other by Bernard Lonergan, in his recently published and translated work on Christology. The question which drives the investigation is whether and in what ways Jesus is the creative agent of his life's mission.

Ormerod, Neil. "Social science and ideological critiques of ecclesiology," edited by Paul Avis, *Oxford Handbook of Ecclesiology* (Oxford: OUP, 2018) 553–72.

Theology has long engaged philosophy as a dialogue partner, but the social sciences raise a new set of issues as both theology and the social sciences reflect concretely on the human condition. The problematic relationship between theology and the social sciences is perhaps nowhere more evident than in the area of ecclesiology. Whenever ecclesiology turns from more idealistic ahistorical forms of discourse to deal with the actual context and constitution of historical communities, the role of the social sciences in providing insights into those contexts and constitutions becomes difficult to deny. This chapter seeks to map out some of the history of the engagement with the social sciences by ecclesiologists such as Clodovis Boff, Dietrich Bonhoeffer, Edward Schillebeeckx, John Milbank, and Roger Haight, and the challenges that this engagement poses. Underlying this debate are profound theological issues concerning grace and nature. The final sections provide a Lonerganian analysis of the ways in which the social sciences are used in ecclesiology drawing on the notion of functional specialties, conversion and functions of meaning.

[Ryliškytė](#), Ligita. "Non-Communito Trinitarian Ecclesiology: Furthering Neil Ormerod's Account." *Irish Theological Quarterly* 83/2 (2018) 107-127.

As a corrective for the idealizing, romanticizing, and universalizing tendencies of communito ecclesiology, Neil Ormerod recently proposed an alternative non-communito trinitarian approach based on the 'four-point hypothesis' originating in Bernard F. Lonergan's trinitarian theology. Ormerod's account focuses on the *missio* rather than communito dimension of the church and thus gives primacy to ecclesial 'operator' over 'integrator.' This article aims at furthering Ormerod's account of a non-communito trinitarian ecclesiology. In the light of Thomas Aquinas's teaching, recent developments in ecclesiology and biblical scholarship, this essay (1) critically engages Ormerod's account and (2) suggests a complementary route grounded in the biblical foundations of trinitarian doctrine.

Sadlon, Penni Patricia. "The Process of Reflection: A Principle-based Concept Analysis." *Nursing Forum* 53/3 (2018) 364-368.

The purpose of this paper is to evaluate the concept reflection as a process using a principle-based method of analysis that acknowledges the philosophical premises of formal cognitive operations (experiencing, understanding, judging, and deciding) espoused by Bernard Lonergan. The aim is to understand how we think and process cognitively in reflection while developing consciousness in knowing. Using Lonergan's formal cognitive operations adds a philosophical perspective and structure to the concept. Fostering the enactment of reflection is a complex process, but it is vital for nursing science and disciplinary advancement.

Schlesinger, Eugene R. "A Trinitarian Basis for a 'Theological Ecology' in Light of *Laudato Si'*." *Theological Studies* 79/2 (2018) 339–355.

This article responds to Pope Francis's call in *Laudato Si'* for an ecological expansion of mission and seeks to provide it with theological support. This support comes by way of a trinitarian rendition of the missiological concept *missio Dei*. Drawing from Thomas Aquinas and Bernard Lonergan's accounts of the trinitarian missions, it articulates a theological ecology (as opposed to an ecological theology), in which the traditional doctrine of God is the controlling motif. Through

the missions of the Son and Holy Spirit, God transforms the moral-intellectual-volitional comportment of humanity and recruits them into a shared mission of environmental concern.

Walsh, Paddy. "From Philosophy to Theology of Catholic Education, with Bernard Lonergan and Karl Rahner." *International Studies in Catholic Education* 10/2 (2018) 132-155.

Papers in this journal on Bernard Lonergan by Brendan Carmody (2011) and on Karl Rahner by Sean Whittle (2014) have considered their significance for a philosophy of Catholic education. They were stars in the Catholic intellectual firmament in the mid to late twentieth century, acknowledged for their command of the longstanding Catholic traditions in which they were educated (including Thomism), but particularly renowned for transformative reworkings of those traditions in dialogue, sympathetic or critical as the case required, with the thought and culture of their secular contemporaries. In our even faster moving twenty-first century world, their works continue to inspire many Catholic and Christian thinkers, but the quite novel achievements of the Carmody and Whittle papers have been to demonstrate their ongoing relevance for the specific field of educational philosophy. This paper aspires to build on those achievements, in particular by demonstrating significant complementarity in what these truly great thinkers can together offer a philosophy of Catholic education fit for our times. (Thus it combats a tendency in Whittle's paper to champion Rahner over Lonergan.)

Wilkins, Jeremy D. "The Fragility of Conversation: Consciousness and Self Understanding in Post/Modern Culture." *The Heythrop Journal* 49/5 (2018) 832-847.

The central thesis of Frederick Lawrence's recent book, *The Fragility of Consciousness*, is that consciousness is fragile because it is conversational; we have our world by word and cannot escape the fragile circle of becoming authentic through conversation and becoming capable of conversation through authenticity. If we are related to one another and to the world conversationally, then the foundational virtues are the virtues of conversation—which is to say, the virtues that conduce to friendship and sustain it. The fundamental significance of the economy of revelation and grace, then, is God's interruption of 'the conversation that we are' (quoting a line from the poet Hölderlin: *das Gespräch wir sind*) not only to restore in us those fundamental virtues but also to draw us into the conversation that God is.

Wilkins, Jeremy. *Before Truth: Lonergan, Aquinas, and the Problem of Wisdom*. Washington D.C.: [Catholic University of America Press](#), 2018.

Part One explores Lonergan's apprenticeship to Thomas Aquinas, and the influence of that apprenticeship on Lonergan, his distinctive approach to philosophy and the method of theology. Part Two shows how Lonergan tried to implement his ideas by taking soundings in his theology. Jeremy Wilkins looks at his analysis of the development of Trinitarian doctrine, his appreciation for Thomas Aquinas's theory of the Trinity, and his account of the human wisdom of Christ, the supreme teacher.

Wong, KM. "Critical Study of Bernard Lonergan's Eight Functional Specialties in his Method in Theology." *Universitas: Monthly Review of Philosophy and Culture* 45/1 (2018) 55-74.

Zanardi, William. *Rescuing Ethics from Philosophers* (Austin: Forty Acres Press, 2018).

This is the sixth book in a co-authored series applying Lonergan's fourth functional specialty, dialectic (FS4), to a range of controversies. (The purpose across the six books has been to expand on Lonergan's functional specializations and so to test the claim that he found a way past interminable and ultimately unproductive debates.) My initial focus is on deficits in conventional ways of understanding and teaching ethics, but some of the criticisms apply to other academic disciplines that appear to be operating four hundred years behind the times. Envisioning a science of interpretation as a positive alternative, I offer a case study of competing interpretations of

human aggression. As an exercise in doing FS4, the goal is to provide a developmental ordering of those interpretations, beginning with the least developed and ending with the most comprehensive to date understanding of the topic.

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Publications

Badenhorst, Cecile, Cecilia Moloney, and Janna Rosales, "Fostering Subjectivity in Engineering: Philosophical Framework and Pedagogical Strategies." In *The Future of Engineering: Philosophical Foundations, Ethical Problems and Applications Cases*. Edited by Albrecht Fritzsche and Sascha Julian Oks, 201-116. Springer International Publishing, 2018.

This paper argues that fostering subjectivity in engineering education will aid engineers in understanding the connections between their own life values, motivations, career choice, and career development. By fostering subjectivity in engineering education, we mean linking the person who studies with what they are studying, a definition that can be situated within the philosophy and methodology of Bernard Lonergan. This paper also presents evidence for pedagogical strategies to foster subjectivity based on our definition of subjectivity in engineering education. We analyze data collected during a pilot offering of a co-curricular course for engineering graduate students (the *Lead by Design* Institute) to determine to what extent the *Lead by Design* pedagogy fostered authentic subjectivity. The paper concludes with reflections on implications for future engineering education, from the philosophical framework of Lonergan's model of the human subject, and from our analysis of the *Lead by Design* pedagogy.

Coghlan, David and Shani A.B. (Rami). *Conducting Action Research for Business and Management Students*. London: Sage, 2018.

This book is in a series on research methods for masters students and provides a guide to undertaking action research. It is built explicitly around the generalized empirical method and action research in the realm of practical (common sense) knowing.

Dadosky, John, "Healing and Transformation: Lonergan, Girard and Buddhism," *New Blackfriars* 100/1085 (2019) 55-80.

This paper presents some comparative themes examining the anthropologies of Bernard Lonergan, René Girard and the four noble truths in Buddhism. It also engages some specific aspects from the Tibetan lineage of Buddhism represented by Pema Chödrön (Canada), following her teacher Chogyam Trungpa Rinpoche. The approach of the paper invokes the structure of John Thatamanil's *The Immanent Divine*: diagnosis, etiology, prognosis, prescription (solution) as an organizational way of presenting material on such diverse thinkers. Following an overview of these thinkers, I will highlight some of the themes such as suffering, violence, healing, compassion, and the role of affectivity in its relation to desire. It should become clear that such a practical approach to Buddhist-Christian dialogue provides a fruitful starting point and underscores the value of learning other religious traditions.

Goh, Yu-Ming Stanley, "Not just falling off a horse: Conversion and Insight in Pedagogy and Classroom Practice," *Policy Futures in Education* 16/8 (2018) 1000-1010.

This paper relies on the theological concept of conversion as a means of understanding and explicating the process of insight as it is experienced by students, and as of offering proposals regarding pedagogy and classroom processes. Philosopher and theologian Bernard Lonergan articulated a cognitive structure that begins with insight that leads to judgements and reasoned action. He defines an intellectual conversion as a reflective self-appropriation of the cognitive structures that lead one to transcend naïve intellectual approaches in favour of more critical ones. This conversion is not a singular

event but an accumulation of insights, judgements and actions. An intellectually converted person is one who is aware of cognitive processes and structures and thus acts to develop intellectually and morally. This would in turn lead to the ability to reflect critically about both knowledge as well as the processes that lead to it. This critical awareness of learning to identify myths and intellectual horizons places learners in good stead to act positively to learn well in the dynamic modern context. The connection between conversion and teaching will be explored by looking first at the conditions for the possibility of conversion in the classroom in both students and educators, and later at how educators can be better prepared to catalyze this process in the students. Particular contexts that emphasize problem solving and the development of higher-order learning skills will ground the conception of conversion in current educational environments.

Gray, Susan, "The Significance and Singularity of M. Shawn Copeland's Methodology." In *Enfleshing Theology: Embodiment, Discipleship, and Politics in the Work of M. Shawn Copeland*. Edited by Michele Saracino and Robert Rivera. Minneapolis: Fortress Press, 2018.

Jones, Christopher D., "The Historical and Ecumenical Value of Kenneth Kirk's Anglican Moral Theology," *Theological Studies* 79/4 (2018) 801-817.

Anglican moralist Kenneth Kirk is an early twentieth-century forerunner of Catholic revisionism. Kirk critiques the moral manuals and defends a historicist, biblically grounded virtue ethic forty years prior to Catholic figures like Bernard Häring. Kirk also utilizes inductive casuistry in analyzing concrete cases to the end of promoting Christian freedom and mature Christlike character. For these reasons his moral theology has historical and ecumenical importance. The first feature of Kirk's moral theology is his historicist understanding of the Christian tradition. Bernard Lonergan contrasts a classicist account of truth as universal and unchanging with a historicist conception of truth that emerges as human understanding changes overtime. In a similar fashion, Kirk recognizes developments in the Christian tradition, and is open to hearing new guidance from God in the concrete circumstances of life. His historicist account predates by several decades the work of revisionists like Lottin and John Noonan.

Ormerod, Neil. *Faith and Reason: The Possibility of a Christian Philosophy*. Minneapolis: Fortress, 2017).

A comparative study of the philosophy foundations of Étienne Gilson, Joseph Ratzinger, and Bernard Lonergan. The central thesis is that Lonergan meets the critiques of Gilson regarding the "turn to the subject" and addresses issues raised by modern science more effectively than Gilson. [See the assessment by Terence Tilley, under "Reviews," below.]

Ormerod, Neil and Christiaan Jacobs-Vandegeer, "Sacred Heart, Beatific Mind: Exploring the Consciousness of Jesus," *Theological Studies* 79/4 (2018) 729-744.

Traditional Christologies have focused attention on the question of Jesus' beatific knowing. On the other hand, recent explorations into Spirit Christology raise different questions about his affectivity. Both issues highlight a concern with Jesus' psychological experience. The present article proposes that both these issues can be fruitfully examined through the lens of the psychological analogy for the Trinity. In particular, Bernard Lonergan's developments of the analogy drawing as they do on the experience of grace, shed a new and helpful light on the question of Jesus' knowing and loving. This approach alleviates some of the more problematic aspects of the traditional approach to Jesus' beatific vision, while also providing a more solid trinitarian basis for Catholic devotion to the Sacred Heart of Jesus.

Whelan, Gerard, "Integral Ecology and Interdisciplinary Collaboration: Michael Northcott and Bernard Lonergan in Dialogue," *The Heythrop Journal* 59/6 (2018) 929-943.

Michael Northcott is widely recognized as an authority in the field of Christian ethics and ecology. He is also one of those authors who reads widely and offers illuminating summaries of current debates. I study this author as one of those Catholics who feel obliged to deepen their familiarity with issues of ecology in the light of *Laudato Si'*. Having lived in Africa, I have developed some competence in reflecting on social-ethical themes related to issues of inculturation, liberation, and urban studies. Within such concerns, I developed an interest in employing the thought of Bernard Lonergan to engage with interdisciplinary questions. In reading *Laudato Si'* I note that the call of Pope Francis for an 'integral theology' is intrinsically a call for interdisciplinary collaboration.² In most of his writing, Northcott traverses an extraordinary amount of interdisciplinary territory. In this article, I present an overview of his thought and test a hypothesis that Northcott can benefit from the kind of methodical clarity that Lonergan brings to questions of interdisciplinary reflection.

Dissertations & Theses

Gray, Susan. "Feminist Theological Analysis and the Bias of Oppression: Methodological Insights from the Work of Bernard Lonergan." PhD dissertation, directed by Dr. Kenneth Melchin. Saint Paul University, Ottawa, Canada, 2018.

Reviews

Blackwood, Jeremy W. "And Hope Does Not Disappoint": Love, Grace, and Subjectivity in the Work of Bernard J. F. Lonergan, SJ. Milwaukee: Marquette University Press, 2017.

[Streeter, Carla Mae.](#) *Horizons* 45/2 (2018) 448-449.

Cessario, Romanus and Cajetan Cuddy. *Thomas and the Thomists: The Achievement of Thomas Aquinas and his Interpreters.* Minneapolis: Fortress Press, 2017.

Ryan, Dominic. *New Blackfriars* 100/1085 (2019) 122-124.

Ormerod, Neil. *Faith and Reason: The Possibility of a Christian Philosophy.* Minneapolis: Fortress, 2017). [See the full entry under "Publications,' above.]

Tilley, Terrence. *Theological Studies* 79/4, p. 929.

Lawrence, Frederick G. *The Fragility of Consciousness.* Toronto: University of Toronto Press, 2017.

Sanchez Leyva, Francisco. *Salesianum* 80/3 (Jul-Sep 2018) 573-575.

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Publications

[Bajzek, Brian](#). "[Cruciform Encounter in a Time of Crisis: Enfleshing an Ethics of Alterity](#)," *Theological Studies* 80/1 (2019) 79-101.

This article connects the work of M. Shawn Copeland to a dialogue between Bernard Lonergan and Emmanuel Levinas. Exploring these authors' insights on intersubjectivity, alterity, dialectic, and embodiment, the article develops a framework for engaging and overcoming contemporary crises of relationality. These resources are then used to reframe questions of otherness in terms of the imitation of Christ, advocating encounter grounded in open, prayerful engagement with the marginalized.

Beards, Andrew. "Epistemic Traction: Gila Sher, Bernard Lonergan, and Critical Realism," *Gregorianum* 99/4 (2018) 759-784.

Dadosky, John D. "Breton and Lonergan on the Mystical Participation in the Passion of Christ," *Gregorianum* 100/2 (2019) 321-341.

The French phenomenologist and Passionist priest, Stanislas Breton, and the Canadian philosopher, theologian, and Jesuit priest, Bernard Lonergan, both worked out theoretical accounts independently of one another of how one can understand the mystical participation in and imitation of the Passion of Christ. While Lonergan's account has to be drawn out and clarified, Breton offered a comprehensive intellectual schema for understanding it. Breton implied that the various aspects of his schema call for further philosophical harmonization and integration. Such integration is also the aim of a post-Lonergan endeavor to construct a systematic theology. Still, theoretical accounts can seem abstract and irrelevant to the concrete suffering of people in daily living. However, following the adage that 'good theory is practical', one can expect that orthodoxy and orthopraxis should be guided by a middle term orthotheory. Breton and Lonergan's approaches, while very different, are also complementary of one another and both can be incorporated into such orthotheory.

Friel, Christopher. "Lonergan and Bhaskar: The Intelligibility of Experiment," *The Heythrop Journal* 60/1 (2019) 55-78.

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.

Haight, Roger. "The Birth of American Catholic Theology," *Theological Studies* 80/1 (2019) 7-36.

The eighty years of *Theological Studies* bear witness to the birth of American Catholic theology. This article traces that development through five stages. During its first two decades scholasticism reigned and authority was watchful. Vatican II then introduced a period of change, followed by a thirty-five-year creative phase in which a modern consciousness discussed new issues. By the final period corresponding to Francis's papacy, an American Catholic theology was in place.

Helminiak, Daniel A. "Matters of Religion and Spirituality for Transgender and Gender Diverse Persons," in Alfred F. Carlozzi & Kurt T. Choate, eds., *Transgender and Gender Diverse Persons: A Handbook for Service Providers, Educators, and Families* (New York & London: Routledge, 2019) 180-203.

This chapter defines the terms religion, spirituality, and spiritualology; provides an overview of the positions on transgender issues in the world's religions, contemporary and traditional; compares these positions and presents a biblical and scientific criticism of the especially negative stance in Roman Catholic, Lutheran-Missouri Synod, and Southern Baptist teaching; reports the yet meager empirical research on the consistently discouraging religious status of gender diverse persons; applying Bernard Lonergan's analyses of consciousness or human spirit, offers an understanding of spirituality appropriate to transgender people regardless of their religious affiliation or lack thereof; and suggests the key challenges to be met for addressing the spiritual needs of gender diverse people and all others "in this tumultuous historical period of new understanding and reevaluation of what was once thought to be so basic: 'man' and 'woman.'"

Henman, Robert. "Contributionsn to an Adequate Methodology in the Social Sciences," *Dialogs in Philosophy, Mental and Neuro Sciences* 11/2 (December 2018), the official journal of Crossing Dialogs.

This essay exposes some of the ambiguities in contemporary social science methodology that inhibit progress in the social sciences. By listing these issues, discussing problems related to the notion of paradigm, providing exercises to assist the social science researcher in uncovering the data of human consciousness as the proper data of the social sciences these ambiguities are exposed, and pointers towards solutions are explored that will eventually provide a higher probability of more cumulative and progressive results. This work draws mainly on the work of Bernard Lonergan and his exposition of the data of human consciousness and its relationship and relevance to social science methodology. See

http://www.crossingdialogues.com/current_issue.htm .

Kerr, Gaven. "A Response to Wilkins," *International Philosophical Quarterly* 59/1 (2019) 93-100.

A response to Jeremy Wilkin's article, "Lonergan's Isomorphism of Knowing and Being," [See the entry for Wilkins further down.]

Merlo, Paolo. *Fondamenti e temi di bioetica*, 2nd ed (Rome: LAS, 2011).

The author relies on the functional specialty dialectic to guide discussions on bioethics.

[Orji](#), Cyril. "A Lonerganian-Bakhtinian Novelization of Inculturation," *Semiotica* 226 (2019) 271-287.

I wish to correlate Bernard Lonergan's functional specialty Communications with Mikhail Bakhtin's notion of novelistic discourse with the goal of teasing out how the Bakhtinian notion of discourse furthers on-going reflection on inculturation. Theology as a highly differentiated and specialized reflection on religion bears fruit in the final stage (Communications) of theological reflection. This fruit – inculturation – can be explained using different constructs. This paper privileges the Bakhtinian construct in that it addresses "the life and behavior of discourse in a contradictory and multi-linguaged world" in ways that Lonergan's differentiated and specialized reflection on theology accounts for multiplicity of cultural traditions in an ever-changing world church.

[Raymaker](#), John, and [Godefroid Alekiabo Mombula](#). *Bringing Bernard Lonergan Down to Earth and into Our Hearts and Communities*. Eugene, Oregon: Wipf and Stock, 2018.

The complexity of Lonergan's works has tended to limit his accessibility to average readers. *Bringing Bernard Lonergan Down to Earth* seeks to remedy this limitation by showing how Lonergan did address problems of community life. He also broadened his interest after writing *Insight* to include a reaching into our hearts as modeled, for example, by Blaise Pascal. Lonergan also sought to bridge religious divides. Here the Christian theological virtues of faith, hope, and love are indispensable but that does not impede Lonergan's efforts to reach out to secularists by focusing on ethics. The importance of Lonergan's interdisciplinary work is signaled in the book's twelve explorations (in the concluding Part IV) that detail for interested readers his extraordinary ability to solve major philosophical issues.

Renic, Dalibor. *Uvid i metoda. Filozofija i teologija Bernarda Lonergana*. Zagreb: Krscanska sadasnjost, 2018. (Title in English: *Insight and Method: Philosophy and Theology of Bernard Lonergan*).

The book *Insight and Method: Philosophy and Theology of Bernard Lonergan* offers an introduction to Lonergan for Croatian readers but also presents the author's original syntheses and interpretations of Lonergan's thought. The first chapter presents Lonergan's intellectual history. The second chapter introduces his cognitive theory. The third chapter evaluates Lonergan's role as a bridge between classical scholasticism and modern developments in philosophy, culture and science. Chapter four considers the concept of objectivity, which is the link between epistemology and metaphysics. Chapter five contrasts Lonergan's critical realism with other Neoscholastic solutions to the problem of objectivity. The sixth chapter interprets elements of Lonergan's theory of knowledge and justification in the context of contemporary analytic epistemology. The seventh chapter is an introduction to his ethical thought. Chapter eight is dedicated to Lonergan's theory of religion and his contribution to fundamental theology. Chapter nine explores the possibility of integrating intellectual development with religious approaches to life. The final chapter looks at Lonergan's theological achievements.

Renic, Dalibor. "Verbum mentis: Toma Akvinski i Lonergan." In *Aktualnost srednjovjekovne filozofije*, edited by Anto Gavrić i Marina Novina, 185-195. Zagreb: Filozofsko-teološki Institute, 2018. (Title in English: "Verbum Mentis: Aquinas and Lonergan." In *The Relevance of Medieval Philosophy*).

This study presents and interprets Lonergan's analysis and reception of the Aquinas' concept of the internal word. It specifies Lonergan's contribution to the development of the Thomist approach to the issues of fallibilism and reductionism with respect to the functioning of cognition, and the real foundation of the concept of being. The foundation for the corrigibility of knowledge is found in the connection between intellection and reflection, and the reliability of the intellectual desire for knowledge. Elucidation of the psychological features of insight into phantasm as an event and experience protect Thomistic theory of knowledge from a hasty reductionism. This study points out the potential of these theses for a contemporary update of Thomistic theories of knowledge.

Santos, Laís Silveira, Mauricio C. Serafim, and Daniel Moraes Pinheiro. "Bernard Lonergan and Alberto Guerreiro Ramos: Dialogues between the Existential Subject and the Parenthetical Man," *Organizações & Sociedade* 26/88 (2019) 96-113.

[Walker, Timothy](#). "Science and Religion in the Classroom: A Philosophical Approach," *International Studies in Catholic Education* 11/1 (2019) 96-109.

This article contributes to the debate about the nature of a Catholic philosophy of education by exploring the philosophical issues involved in the apparent conflict between scientific and religious knowledge claims. The claim that modern science has rendered religious truth claims unreasonable appears to be influential among students of secondary school age. The suggestion is made here that the thought of Bernard Lonergan can usefully be deployed to help secondary-school students explore the nature of scientific and religious knowledge claims in greater depth. The contribution which Lonergan's philosophy can make to philosophy of education more generally is also indicated. Finally, the advantages of this approach for those involved in Catholic education are discussed.

Shah, Bruno M. "Enfleshing Aesthetics: Theological Anthropology in M. Shawn Copeland's *Enfleshing Freedom* and Mayra Rivera's *Poetics of the Flesh*," *Political Theology* 20/1 (2019) 48-65.

To contend with the racist scaling of bodies seems to tend toward the ontological and metaphysical. Counter-strategies entail engagement with the predominant framework – i.e., with its categories of being and its grounds of analysis – however, much subjected to critique and deconstruction. Both Shawn Copeland and Mayra Rivera identify and accept this "risk" in their theological projects. I argue that, although each does it with differing relative emphases, their political theologies trade upon an alternation between practical and poetical modes of critical reflection – the one is more negative and formal, the other is more positive and material; and this unitary alternation is what staves off failure in ideology and foundationalism. I furthermore suggest that the practical-poetical alternation I describe represents a contemporary politicization of the aesthetic.

Wilkins, Jeremy D. "Lonergan's Isomorphism of Knowing and Being: A Reply to Gaven Kerr," *International Philosophical Quarterly* 59/1 (2019) 77-91.

Gaven Kerr argues that Lonergan is a metaphysical realist but follows an inherently idealist method. Furthermore, Kerr claims, Lonergan's isomorphism of cognitional and ontological elements does not hold, because ontological act is not parallel to cognitional judgment. In so arguing, however, Kerr conflates ontological act with efficient causality, misunderstands the nature of the parallel asserted by Lonergan's isomorphism, and involves himself in a priori

speculation about the implications of Lonergan's method. An efficient cause is an extrinsic principle, whereas "act" names an intrinsic constituent of contingent being. The parallel between ontological and cognitional composition, moreover, and the isomorphism of ontological and cognitional elements, are subtler than Kerr appreciates. The suspicion, finally, that Lonergan's method is somehow inherently idealist is idle and not borne out by the facts.

Dissertations & Theses

Kujan, Michael. "Participation in the Triune God: Engaging Karl Rahner's Trinitarian Theology with Bernard Lonergan's Four-Point Hypothesis, as Developed by Robert Doran." PhD dissertation, directed by John P. Galvin. The Catholic University of America, Washington D.C., 2018.

Reviews

Byrne, Patrick H. *The Ethics of Discernment: Lonergan's Foundations for Ethics*. Toronto: University of Toronto Press, 2016.

Melchin, Kenneth R. Toronto: *University of Toronto Quarterly* 87/3 (2018) 456-457.

Crysdale, Cynthia and Neil Ormerod. *Creator God, Evolving World*. Minneapolis: Fortress Press, 2013.

Friel, Christopher. *The Heythrop Journal* 60/1 (2019) 136-37.

Haight, John F. *Resting on the Future: Catholic Theology for an Unfinished Universe*. London: Bloomsbury, 2015.

Martos, Joseph. *The Heythrop Journal* 60/1 (2019) 140-41.

Lawrence, Frederick G. *The Fragility of Consciousness: Faith, Reason, and the Human Good*. Edited by Randall S. Rosenberg and Kevin M. Vander Schel. University of Toronto Press, 2017.

Rosemann, Philipp W. *Irish Theological Quarterly* 84/1 (2019) 106-106.

Merlo, Paolo. *Fondamenti e temi di bioetica*, 2nd ed (Rome: LAS, 2011).

[Annotated bibliographic entry in this issue of the *Lonergan Studies Newslette*, above]

Danna, Valter. "Il problema epistemologico del rapporto tra scienza e fede nel caso dill bioetica," in *Universo, Vita, Coscienza: Introduzione alla filosofia della scienza e della natura* (Effatà Editrice, 2015) 297-305.

Roy, Louis. *Engaging the Thought of Bernard Lonergan*. Quebec: McGill-Queen's University Press, 2106.

Shute, Michael. *University of Toronto Quarterly* 87/3 (2018) 300-301.

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

Publications

Boley, Frederick D. "Towards a Rigorous Basis for a Natural Law Theory of Integration." *Catholic Social Science Review* 24 (2019) 131-147.

Fr. Bernard Lonergan (1904-1984) proposed that human desire can prove the existence of God. The structure of human thought implies a Final Answer to the set of all questions, which can only be what everyone calls "God"—but what implications does this fact have for human happiness, and for counseling? This paper argues that counseling must have, as its ultimate aim, helping people to know Goodness, Beauty, and Truth, which is God. The fact that we can observe the facts about human cognition means that Catholic Christian counselors can ethically and effectively work with people from any faith tradition.

Brown, Patrick. "Starting Economics Again." *Journal of Macrodynamical Analysis* 10. <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>,

Brown, Patrick. "Keeping Promises." *Journal of Macrodynamical Analysis* 11. <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/134>

Byrne, Patrick H. "Empathy, Insight and Objectivity: Edith Stein & Bernard Lonergan." *Journal of the British Society for Phenomenology* (2019) DOI: 10.1080/00071773.2019.1630906.

Edith Stein's study of empathy has much to offer to the current growth of research into empathy. This article first summarizes her phenomenological account of the complex layers involved in empathy. It then identifies certain gaps in her analyses, and proposes that what Bernard Lonergan called "insight" fills the missing gaps. Conversely, it argues that Lonergan's account of human subjectivity would be enriched by Stein's insights about empathy. It concludes by explaining how supplementing Stein's account with analyses of insights provides an answer to the question of how empathy can be objective knowledge.

Clark, Patrick M. "The Particularity of Sanctity: Why Paradigms of Exemplarity Matter for Christian Virtue Ethics." *Journal of the Society of Christian Ethics* 39/1 (2019) 111-127.

This paper draws upon the meta-ethical insights of Bernard Lonergan and Raimond Gaita to bolster the foundational claims of Linda Zagzebski's exemplarist moral theory. It aims to refine Zagzebski's approach by pointing out how a community's inevitable prioritization of a given paradigm of moral exemplarity plays a decisive role in the trajectory of its ethical reasoning. It concludes by arguing that within the Christian community, encounters with sanctity should determine the identification of virtues rather than vice versa.

Crysdale, Cynthia S.W. "Making Sense of Atonement: What Kind of Sense?" *Anglican Theological Review* 101/3 (2019) 467-481.

Scholars in recent decades have attempted to rethink a theology of the atonement in light of feminist and pacifist critiques. This article addresses, not the substance of atonement, but the question of whether and how the work of Christ does or does not make sense. The author takes the position that it does make sense as long as we qualify what kind of "sense" we are talking about. By developing a section of Bernard Lonergan's 1958 address entitled "The Redemption," this paper examines different aspects of the intelligibility that we can ascribe to a robust theology of atonement. In this way we can avoid some of the graver misunderstandings and pastoral misuses of the gospel message of redemption.

Daly, Patrick. "Grounding Medical Ethics in Philosophy of Medicine: Problematic and Potential." *Theoretical Medicine and Bioethics* 40/3 (2019) 169–182.

After considering two of Pellegrino's papers that address the relation between philosophy of medicine and medical ethics, this paper addresses the issues from the critical realist position of Bernard Lonergan, who grounds both metaphysics and ethics on the normative structure of human inquiry and seeks to understand historical development, such as we are witnessing in health science and health care, in terms of the dynamic structure of the human good. This paper concludes that Lonergan's generalized empirical method and hierarchical account of world order provide a potentially dynamic framework on which to build a more comprehensive philosophy of medicine than one whose foundations rest primarily on a phenomenology of the clinical encounter and the telos of medicine.

Doran, [Robert M.](#) *The Trinity in History: A Theology of the Divine Missions: Volume Two: Missions, Relations, and Persons*. Toronto: University of Toronto Press, 2019.

The second volume of Robert M. Doran's magisterial *The Trinity in History* continues his exploration of the Trinitarian theology of Bernard Lonergan, focusing on the notions of relations and persons and connecting the systematic proposals with the so-called "Third Quest for the Historical Jesus." Doran not only interprets Lonergan's major work in Trinitarian theology and Christology but also suggests at least a twofold advance: a new version of the psychological analogy for understanding Trinitarian doctrine and a new starting point for the whole of systematic theology. He links these theological concerns with René Girard's mimetic theory, proposes a theory of history based in Lonergan's scale of values, and creates a link between exegetical and historical scholarship and systematic theology.

Eades, [Michael.](#) *And in Our Hearts Take Up Thy Rest: The Trinitarian Pneumatology of Frederick Crowe, SJ*. Toronto: University of Toronto Press, 2019.

In his seminary classes and his writings, Frederick Crowe, SJ (1915–2012) sought to understand anew the eternal identity of the Holy Spirit and the Spirit's role in the Church's life. Despite Crowe's fame as a professor of Trinitarian theology and his groundbreaking work on Thomas Aquinas' doctrine of complacent love as an analogy for the Holy Spirit's eternal procession, no book has ever been published on this influential Canadian Jesuit, who set up centres around the world for the study of the thought of Bernard Lonergan, SJ (1904–84). Drawing on Crowe's published works and archival material, Eades emphasizes how Crowe's Trinitarian pneumatology modestly and creatively extended Lonergan's theology of the Holy Spirit. Making use of Crowe's own historical methodology, Eades looks for the emergence of new and significant questions about the Holy Spirit in Crowe's works.

George, [William P.](#) *Mining Morality: Prospecting for Ethics in a Wounded World*. Fortress Academic, 2019.

Employing "self-sharpening tools" found in the work of theologian and philosopher Bernard Lonergan, Pope Francis' encyclical *Laudato si'*, and international law, William P. George brings mining to personal and collective moral awareness by "prospecting for ethics" at selected sites: (1) Butte, Montana, "the Richest Hill on Earth," once bound to Chuquicamata, Chile, by a company that spanned two continents and nearly owned a state; (2) the tiny island nation of Nauru, called Pleasant Island until it was devastated by phosphate mining and the breaking of a sacred trust by foreign powers; (3) the deep seabed, governed by the United Nations Law of the Sea, a "constitution for the oceans" that regards much of the resource-rich seabed as humankind's "common heritage"; (4) Africa, with its uranium mines but also its conflicts over what "being nuclear" means in the wake of colonialism, apartheid, and Hiroshima; and (5) mineral-rich asteroids speeding through space where mining rights are contested, even as space entrepreneurs

look to become the world's first trillionaires. George introduces readers to remarkable moral miners—the women of Butte and Chuquicamata, a World Court judge from Sri Lanka, and the Rocket Boys of Coalwood, West Virginia, to name a few—and leads them to consider not only the morality of mining—what's good and not so good about resource extraction—but also the mining of morality, a venture that Socrates called “the examined life.”

Gordon, Joseph K. *Divine Scripture in Human Understanding: A Systematic Theology of the Christian Bible*. Notre Dame, IN: University of Notre Dame Press, 2019.

Divine Scripture in Human Understanding addresses the confusing plurality of contemporary approaches to Christian Scripture—both within and outside the academy—by articulating a traditionally grounded, constructive systematic theology of Christian Scripture. Utilizing primarily the methodological resources of Bernard Lonergan and traditional Christian doctrines of Scripture recovered by Henri de Lubac, it draws upon achievements in historical critical study of Scripture, studies of the material history of Christian Scripture, reflection on philosophical hermeneutics and philosophical and theological anthropology, and other resources to articulate a unified but open horizon for understanding Christian Scripture today.

Helminiak, Daniel A. “Material and Spiritual Poverty: A Postmodern Psychological Perspective on a Perennial Problem.” *Journal of Religion and Health* (2019) 1-23. DOI: 10.1007/s10943-019-00873-z.

From a social-scientific perspective, this paper addresses an overlooked dimension of material poverty, namely spiritual poverty or the lack of spiritual sensitivity, and calls it a psychological disorder. Religions link deep spirituality with a kind of “poverty,” namely simplicity of lifestyle and generosity toward the needy; but none advocates the poverty of outright destitution. A fully psychological “spirituality”—built on Bernard Lonergan’s analysis of human consciousness or spirit and consonant with the humanistic psychology of Carl Rogers and Abraham Maslow and current psychotherapeutic understanding—explains the link between spirituality and poverty as a matter of personal integration and suggests interventions to address the corrosive epidemic soul sickness of the postmodern world, so different from traditional societies in which religion and culture intertwined and functioned effectively.

Henman, Robert and Michael Shute. "An Apparent Anomaly In Lonergan Scholarship." *Journal of Macrodynamical Analysis* 10. <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>

In his different works, Lonergan's use of the term *implement* (and its derivatives) raises the question whether the term has different meanings, particularly in his metaphysics and his account of functional specialties. A comprehensive list of citations is included.

Horan, Daniel. “What’s the Path to True Dialogue about Gender in the Church?” *National Catholic Reporter* 55/21 (2019).

The recent document on “gender theory” issued by the Congregation for Catholic Education bears an encouraging subtitle that calls for “dialogue.”... True dialogue, therefore, presupposes genuine conversation partners, who stand on equal footing and reserve the right to revise one’s perspective, to clarify points and, most importantly, learn from the other. Citing his early theological mentor, Jesuit theologian Fr. Bernard Lonergan, Tracy summarizes the factors that go into being good dialogue partners: “Be attentive, be intelligent, be reasonable, be responsible, be loving, and, if necessary, change.”

Journal of Macrodynamical Analysis, vol.10.

This issue, edited by Michael Shute, follows up on puzzling features of Lonergan's written works, both published and unpublished. In this issue of *Lonergan Studies Newsletter*, see listings under Henman, McShane, Shute, and Zarnardi. For online access, go to <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>

Journal of Macrodynamic Analysis, vol.11.

This issue, edited by Philip McShane, is a reissue of “Do You Want a Sane Economy?” from *Divyadaan* 21/2 (2010). [The editor JMA anticipates republishing online other articles related to functional specialization from the *Divyadaan* archives.] It moves forward the discussion of Lonergan's economics. In this issue of *Lonergan Studies Newsletter*, see listings under Brown, McShane, O'Leary, Shute, and Zarnardi. For online access, go to <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/134>

Laracy, Joseph R., Thomas Marlowe, Edgar Valdez, and Richard Liddy. “Was Bernard Lonergan a Second Order Cyberneticist?” *Proceedings of the World Multi-Conference on Systemics, Cybernetics, and Informatics* (2019) 71-75.

In reading the early 20th century works that defined second-order cybernetics together with the works of their contemporary, the philosopher and theologian Bernard Lonergan, SJ, one is struck by the resonances and interplay between the two perspectives, especially in terms of the scientist/observer interacting with and reflecting upon the subject, as well as the differences and contrasts between the two views. In this short overview, we present the case that Lonergan can be understood in part as an early and illuminating figure for understanding and reflecting upon second-order cybernetics itself.

McShane, Philip. "Method in Theology: From $[1 + 1/n]^{nx}$ to $\{M (W3)^{\theta\Phi T}\}^4$." *Journal of Macrodynamic Analysis* 10 (2018).
<https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>

McShane, Philip. "Edging Towards a Later Global Stage." *Journal of Macrodynamic Analysis* 11 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/134>

McShane, Philip. "The Meaning of Credit." *Journal of Macrodynamic Analysis* 11 (2018).
<https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/134>

McShane, Philip. "The Global Economy and My Little Corner." *Journal of Macrodynamic Analysis*, 10 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>

O'Leary, Darlene. "Sane Economic Theory and the Failure of Religion." *Journal of Macrodynamic Analysis* 11 (2018).
<https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/134>

Olkovich, Nicholas. “Dimensions of Freedom: Human and Christian.” *Touchstone* 37/1 (2019) 31-41.

Although individuals from very different cultural, political and religious backgrounds are passionate about “freedom,” the concept itself remains highly contested in today’s increasingly polarized political climate. In his landmark work *The Sources of Christian Ethics*, Catholic moral theologian Servais Pinckaers distinguishes between two paradigmatic stances in this debate: “freedom for excellence” and “freedom of indifference.” The tension between the agent’s natural orientation to self-transcendence, and those various forms of bias or sin that distort or suppress the former, finds unique resolution in the life, death and resurrection of Jesus Christ. Christ redeems—fulfills and perfects—human freedom in and through what Canadian Jesuit philosopher and theologian Bernard Lonergan describes as “the mysterious Law of the Cross.” Christian freedom is the fruit of human participation in the paschal mystery, a participation mediated through the celebration of the sacraments, especially baptism and Eucharist. This union with Christ is made possible by the gift of the Holy Spirit, the gift of God’s love that heals and elevates the baptized believer’s desire for self-transcendence. Post-conciliar Catholic theology stresses the universality of this gift and the possibility that non-Christians may be united to Christ and the Church in less than explicit ways.

Ormerod, Neil. "Grace, Nature, and the Theorem of the Supernatural: A Trinitarian Perspective." *Louvain Studies* 42/1 (2019) 26-42.

The issue of grace-nature is foundational to theology. Problems concerning the distinction came to a head in the work of Henri de Lubac. Yet de Lubac began his investigation by eschewing a theological approach to the issue. Rahner argues that only a Trinitarian God can be a self-communicating God. From this perspective then the solution to the problem of divine self-communication (grace) resides in a properly Trinitarian context. This paper will argue that a more substantial response to the issue of grace-nature can be found through the work of Lonergan on the Trinity, particular in his "four-point hypothesis" regarding the Trinity.

Schlesinger, Eugene R. "Eucharistic Sacrifice as Anti-Violent Pedagogy." *Theological Studies* 80/3 (2019) 653-672.

The Council of Trent teaches that the sacrifice of the Mass is identical to the sacrifice of Calvary, but with the crucial difference that the Mass is unbloody (nonviolent). By considering the Last Supper traditions and the theologies of Augustine, Thomas Aquinas, and Bernard Lonergan, this article constructs an understanding of sacrifice as a transformative pedagogy. The sacrifice of the Mass allows us to reconfigure even terrible acts of violence within a nonviolent framework without denying their reality. This provides a crucial theological resource for responding to the scandal of clergy abuse.

Shute, Michael, "Editor's Introduction." *Journal of Macrodynamical Analysis* 10 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>.

Shute Michael, "Preparing to Read Economic History Functionally." *Journal of Macrodynamical Analysis* 10 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>.

Shute, Michael. "Real Economic Variables." *Journal of Macrodynamical Analysis* 11 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/134>

Walczak, Monika. "Two Notions of Belief: Bernard Lonergan and Analytical Epistemology." *Proceedings of the XXIII World Congress of Philosophy: Theories of Knowledge and Epistemology* 75 (2018) 243-247. DOI: 10.5840/wcp232018751764.

This paper is a contribution to the comparison of – on the one hand – the understanding of knowledge and belief by Bernard Lonergan, whose philosophy is a version of transcendental philosophy (interpreted as a form of transcendental Thomism, intentionality analysis, or phenomenology), with – on the other hand – notions of knowledge and belief held by contemporary analytical philosophers (such as P. K. Moser, W. P. Alston, K. Lehrer, A. Plantinga). A crucial epistemological question is, What is knowledge? Although we find different conceptions of knowledge, the basic conception to which many discussions appeal is the classical conception of knowledge, namely propositional knowledge, which is defined as justified true belief. The task of the paper is (1) to reconstruct Lonergan's notion of belief, (2) to show how Lonergan's notion differs from that of analytical philosophers; (3) to show that Lonergan's account of belief does not rely on categories involved in understanding propositional knowledge as it is understood by analytical philosophers.

Whelan, Gerard. *A Discerning Church: Pope Francis, Lonergan, and a Theological Method for the Future*. Paulist Press, 2019.

A Discerning Church presents a theological model for these changing times. It examines the thought of Bernard Lonergan, and offers an assessment of the significance of Pope Francis and the church since the Second Vatican Council. It then explores major insights and issues, such as ecclesial reform, globalization, and sexuality, that will impact the future of the church.

Zanardi, William, "Lonergan's Puzzling Comment about the *Vis Cogitativa*." *Journal of Macrodynamical Analysis* 10 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>

Zanardi, William. "Early Forms of Apprehension and Moral Evaluation." *Journal of Macrodynamical Analysis* 10 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/133>

Zanardi, William "Raising Expectations: Making Sense, Not Money." *Journal of Macrodynamical Analysis* 11 (2018). <https://journals.library.mun.ca/ojs/index.php/jmda/issue/view/134>

Dissertations & Theses

Francisco-Tan, Cecilia. "The Implications of Authentic Authority for Contemporary Pastoral Leadership: An Application of Bernard Lonergan's Dialectic of Authority." PhD dissertation, directed by Dr. Kathleen Williams, RSM. University of Divinity, Australia, 2019.

Reviews

Byrne, Patrick H. *The Ethics of Discernment: Lonergan's Foundations for Ethics*. Toronto: University of Toronto Press, 2016.

Friel, Christopher. *The Heythrop Journal* 60/4 (2019) 662-664.

Gorman, Michael. *Aquinas on the Metaphysics of the Hypostatic Union*. Cambridge: Cambridge University Press, 2017.

Dolezal, [James E.](#) *International Journal of Systematic Theology* 21/3 (2019) 349-352.

Michael Gorman undertakes to fill a lacuna in Aquinas studies by providing a focused examination of the Angelic Doctor's metaphysics of the hypostatic union... Some important thinkers on these topics are left unmentioned, notably, Bernard Lonergan.

[Roy, Louis.](#) *Coherent Christianity: Toward an Articulate Faith*. Eugene, OR: Cascade, 2018.

Manning, [Patrick R.](#) *Theological Studies* 80/2 (2019) 489-490.

This volume is a timely effort to articulate a vision of Christianity that is both faithful to the tradition and gives coherence to the experience of modern people. The book's point of departure is Roy's diagnosis that the emergence of new sensibilities and mentalities in contemporary culture has disoriented people, many of whom have reacted by embracing either dogmatism or relativism... A linchpin of the book is R.'s Lonerganian analysis of human intentionality in chapter 3, which serves as an attractive illustration of how the act of faith, far from negating the human search for meaning, incorporates this seeking even as it transcends it... In part 4, R. applies his criteria for authenticity and truth through dialogue with and evaluation of three thinkers—J. L. Hétu, K. G. Dürckheim, and B. Lonergan.

Ryan, Jordan J. *The Role of the Synagogue in the Aims of Jesus*. Minneapolis: Fortress, 2017.

Jensen, Morten Hørning. *Journal of the Evangelical Theological Society* 62/1 (2019) 170-172.

Ryan has attached two lengthy appendixes outlining his approach to doing historical research, which includes an introduction to Collingwood's idealist approach to historical data (as opposed to historical criticism and its criteria-based "Scissors-and-Paste" approach) and an introduction to Lonergan's critical realism as a robust way of handling sources by asking the right questions in the right order.

Schlesinger, Eugene R. *Missa Est! A Missional, Liturgical Ecclesiology*. Minneapolis: Fortress Press, 2017.

[Yocum, John.](#) *International Journal of Systematic Theology* 21/1 (2019), 100-103.

In his *Missa Est*, based on his doctoral dissertation at Marquette University, Eugene R. Schlesinger confronts two 'problematic tendencies in contemporary ecclesiology,' the first conceives the church apart from its mission; the second emphasizes the church's mission 'to the detriment of its visible, institutional, sacramental reality.' Following Hans Urs von Balthasar,

Schlesinger interprets the paschal mystery itself as a trinitarian event that reveals the inner life of God, and brings humanity to share in the mission of Christ from the Father.... In order to clarify ambiguities in Balthasar's theology that might lend themselves to seeing God as constituted somehow by the missions, Schlesinger calls upon Bernard Lonergan's lectures on the Trinity from 1947-8, which in Thomistic fashion characterize the divine missions as 'contingent predications' of the Trinity; that is, as the eternal processions with a contingent, created term.

Wealth, Health, and Hope in African Christian Religion: The Search for Abundant Life. Edited by Stan Chu Ilo. Lanham, MD: Lexington Books, 2018.

Orji, Cyril. *International Bulletin of Mission Research* 43/3 (2019) 297-298.

Wealth, Health, and Hope in African Christian Religion (hereafter referred to as *The Search for Abundant Life*) is not strictly a theology book, but rather religious studies. *The Search for Abundant Life* is a collection of essays by practitioners of Christian religion who fittingly reflect on their readings of Christianity's confrontation with African cultures and religions from their own diverse background. Although none of the authors in this collection invoked the name of Bernard Lonergan, one can see what they are doing with this project through the lens of Lonergan's functional specialties.