

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.' *Lonergan Workshop* 16 (2000) 49-66.
- Burrell, David. 'Theology and Philosophy.' *Lonergan 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.' *Lonergan 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, Gaspar. 'Algunos elementos del aporte de Bernard Lonergan a la política.' In: *Lo politico 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 Pypers (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.

Theses/Dissertations on Lonergan, 1980-2000:

Boston College	27
St. Michael's, Toronto	22
Gregorian, Rome	22
Fordham, NY	16
Marquette, WI	14
Catholic U., DC	14
Regis, Toronto	13
Gonzaga, WA	10
University of Toronto	9

Abstracts of theses previously listed

Walmsley, Gerard. *The Polymorphism of Consciousness as the Key to Philosophy: Towards a Lonerganian Postmodern Metaphilosophy* (see *LSN* 21:2 [June 2000] 5). *Dissertation Abstracts International* 61:5 (November 2000) 1883-A.

GEMS

Gardner, Howard, "The Philosophy-Science Continuum," *Chronicle of Higher Education*, March 9, 2001 (<http://chronicle.com>)

Gardner reviews *English as Conversations on Mind, Matter, and Mathematics* (Princeton University Press, 1995) and *What Makes Us Think?: A Neuroscientist and a Philosopher Argue about Ethics, Human Nature, and the Brain* (Princeton University Press, 2000). He contrasts the works of the neuroscientist Jean-Pierre Changeux and of the phenomenologist Paul Ricoeur in order to highlight the urgent need for an analysis of consciousness to bridge the gap between the brain and the mind. -- ed.

CONFERENCES & COURSES

The Lonergan Workshop at Boston College recently co-sponsored with the BC Theology Dept. a mini-workshop featuring Michael McCarthy and Joseph Komonchak entitled, "**Authority, Power, and Authenticity: Background Reflections on Church and the University.**"

A seminar on **Lonergan and Formation**, organized by the Catholic University of the Sacred Heart at Piacenza, was very successful. Prof. Lucio Guasti, Director of the Departments of Science of Formation at Brescia and Piacenza, has scheduled another seminar in September 2001 on `Formation

and Values.' A new venture coming to birth in Perugia is the 'Italian Archives for the Works and Study of Bernard Lonergan.'

On January 5th through the 7th a workshop entitled '**Beyond the Established Foundations: On Economic and Ecological Cycles**' was held at the Fordham University Law School. Presentations were given by Bruce Anderson (a critique of Mankew's economics) and Ann Marie Dalton (how emergent probability and 'cosmopolis' relate to Thomas Berry's *The Universe Story*) – both from St. Mary's University. Dick Lambert (from the Eastchester Council of the Arts) conducted an 'earth discovery seminar.' Frank Braio related Lonergan's 'human good' and functional specialties to cosmogenetic issues. The meeting closed with a discussion on 'The Longer Cycles of Cosmos, Community, Discussion and Praxis.'

Eileen de Neeve reports that the 'Thomas More Institute course "**Meeting Bernard Lonergan**" was a good occasion to be in touch with Lonergan scholars in Montreal: Stan Machnik and Roberta, Christine Jamieson, Jim Kanaris ... and Pierre Robert.'

Gerry Whelan, SJ, writes from Nairobi: 'Hekima College, the Jesuit School of Theology, held its first "Theological Week" January 17th to 19th. A variety of theologians from seminaries and universities spoke on topics related to "**The relevance of Theology in Africa today.**" Two of the six lectures featured references to Lonergan. Dr. Jesse Mugambi from the University of Nairobi repeated a call made in his book *From Liberation to Reconstruction* for African theology to be grounded in Lonergan's theological method. Sr. Anne Nasimiyu, Dean of Students in Kenyatta University, Nairobi, criticised the continuing use of normative notions of culture and the classicist theology that results from it. She stressed that Lonergan's definition of theology mediating between a religious tradition and cultural context should be applied to the reality of injustice against women in African societies.'

COMING UP

The **Rome Lonergan Workshop** (May 7-12) carries the title, 'Lonergan and Loyola: "I will prosper you in Rome."' It will be held in honor of Maureen McCarthy, who, with Gene McCarthy, established the Joseph Gregory McCarthy Visiting Lectureships at Boston College and the Gregorian.

The **annual Lonergan Workshop** will still be held in **Boston**, on June 17-22. Its theme will be "Radical Openness: The Relation between Philosophy, Religion, and Theology in Lonergan." For more information on this or the Rome workshop, contact Fred Lawrence at Carney 405, Boston College, Chestnut Hill, MA 02467 or at frederick.lawrence@bc.edu

Matthew Ogilvie writes that the **Australian Catholic University** is seeking a 'Lecturer in Philosophy' for its McAuley campus in Brisbane, beginning in July, 2001. To receive details, telephone (07) 3855 7307 or email a.enders@mcauley.acu.edu.au. For specific enquiries, contact Dr John Ozolins, Head of School, Philosophy, on telephone (03) 9953 3140 or email j.ozolins@patrick.acu.edu.au. The school's general website is at <http://www.acu.edu.au>. Closing date is Friday, 30 March 2001.

PROJECTS

In celebration of its fifth anniversary, the 'Lonergan Website,' edited by Peter Monette, Paul Allen, and Christine Jamieson, has gathered into one downloadable file the bibliographical sections of every issue to date of the *Loneragan Studies Newsletter*. This is a singularly rich and compendious resource to scholars worldwide. The direct URL is http://www.loneragan.on.ca/bib/lsn_bib.htm.

Boston College hosts **three post-doctoral fellows** this year: Fr. George Karuvelil, SJ, from India, Jaoquin Romero Morales, from Mexico, and Bruce Anderson, from Canada, who will be at BC from January to May. The Master's Degree scholars are: Patrick Barry, Dan Paden, Michael Krom, Joe

Smith, John Olihan, and Dominic Longo.

A **new book** by Louis Roy has been announced: *Le sentiment de transcendance, expérience de Dieu?* (Paris: Cerf, 2000.) He also has one on the way (perhaps the same one in translation) with the University of Toronto Press under the title 'Transcendent Experiences'; he is expecting the page proofs any day now.

Progress continues on the **Italian edition of the Collected Works**. Giovanni Sala is preparing a new edition of *Method in Theology*; it should be ready within a year. It will be followed by 'Studi di Economia: Primi Saggi (1942-44).'

Pierrot Lambert is 'writing a short **introduction to Lonergan**' for Guérin publishers, and getting ready for the launching of the French web site.'

Jan Vales, student at the Protestant Theological Faculty of Charles University, Czech Republic, is studying Lonergan's **theological method**, and wonders whether anyone in his country has done work on Lonergan.

With the help of Kyoko Niimi, Eduardo Pérez Valera has been revising the text of a lecture and seminar he gave on Lonergan (applying **method to literary interpretation**); Kyoko had tape-recorded both, and is now at work with Eduardo on transcription of the tape. If they succeed in publishing it, 'it could be a nice introduction, the first ever published in Japan, to Lonergan's thought.'

While studying Chinese in Beijing, Hugh O'Donnell combines his studies with his interest in Lonergan's thought, writing paragraphs on him for language exercises. But he aims more widely, continuing the work he did as a Lonergan Fellow at Boston College on the way people pursue **authenticity in China**; he is convinced 'there is a way for ordinary folks to benefit from Lonergan without having to read their way through everything he has written.'

Since cognitional activity is itself but a part of this universe, so its heading to being is but the particular instance in which universal striving towards being becomes conscious and intelligent and reasonable.

-- *Insight*, 470

Lonergan Archives

Clarisse O'Callaghan has sent the Archives **four letters Lonergan wrote** her late husband, Michael, in 1977, when Michael was in doctoral studies in Germany. They fill in the history of that year with interesting details: a dinner with Eric Kierans that influenced his economics; on an overcommitted year that included preparing addresses to the ACPA and CTSA; on his expected trip to Rome for the meeting of Jesuit philosophers (he never went); and on a light moment at the Notre Dame Colloquium for Vatican III (someone was telling how he had been writing a book on bishops - 'Then a most wonderful thing happened to me. I became a bishop. It changed my whole life').

Recently received from Charles Westwater: some **documentation on the Institute on Method in Theology** at Boston College, June 14-26, 1970. Especially useful for the schedule (hitherto a gap in the Archives) of supplementary lectures at that Institute: by Joseph Flanagan, Thomas Owens, David Rasmussen, and David Tracy.

PEOPLE

Shawn Copeland was invited to write the 'Guest Editorial' in the December 2000 issue of *Theological Studies*. She also contributed an article, 'Tradition and the Traditions of African American Catholicism,' to this special issue in which a team of theologians reflect on racism in the United States.

Mary Ann Glendon has received the Cardinal Wright Award; her acceptance speech is published in *Fellowship of Catholic Scholars Quarterly* 23:4 (December 2000).

Hilary Mooney's research in Freiburg has been centered on historical theology; in addition to ongoing research on Johannes Scotus Eriugina she works as assistant in Patrology and Early Church History at the Freiburg Theology Department. Even though a non-German national, she holds a *Deutsche Forschungs- gemeinschaft* research grant, a sort of seal of approval from the German Academia.

Frank Fletcher combines two important themes in a paper asking 'Is Aboriginal Spirituality Relevant to Christian Mystery?' Delivered first and well received at a theological conference, it has been accepted for publication in *The Australian Catholic Record*, as was his paper of a year ago 'Towards Sharing Sacramental Consciousness.'

Frank Budenholzer, at Fu Jen Catholic University in Taiwan, is giving a reading course in the philosophy department on *Insight* - keeping his teaching hand in despite continuing administrative duties.

Natalino Spaccapelo, finally released from administrative duties in Cagliari and now on sabbatical in Rome, sends a report on events in Italy relevant to our *Newsletter*. He himself has just published (Armando Editore in Rome) a collection of his writings under the title 'Fondamento e Orizzonte: Scritti di Antropologia e Filosofia.' The University of Perugia has again requested a course on Lonergan for the spring semester; he plans to respond with lectures on 'Lonergan and Philosophy.' In November he gave a lecture before the Accademia italo-tedesca di Merano (Bolzano).

On January 26 last **Michael Vertin** gave the 12th Aquinas Lecture at Brock University (St Catharines, Ontario) to The Brock Philosophical Society and Campus Ministries; his topic, 'Complacency and Concern: The Two Modes of Love, According to Thomas Aquinas.' The organizer of the event reports that Michael's presentation was excellent and that it had immediate percussions in a lecture by another professor at Brock U.

Denise Lardner Carmody was recently appointed the new Provost at Santa Clara University.

Bob Croken, Director of the Lonergan Research Institute, Toronto, underwent heart surgery in early January: quadruple bypass! He came through it with remarkable success, and is already working part-time in his office. At present Bob Doran is Acting Interim Director of the LRI.

News from St. Edward's University (Austin TX): **Bill Zanardi** will be 'teaching a seminar this term focusing largely on *Insight*. ... Three of ... the SEU faculty received a Templeton grant' to support a newly created Honors Seminar on *Economic Freedom and Ethical Choices*. Some pages from *Macroeconomic Dynamics: An Essay in Circulation Analysis* will be included in selected readings to be distributed for the course. **Phil McShane** has agreed to be a guest presenter in late February for both seminars.'

Jim Kanaris is teaching an honours colloquium at McGill this term called "Thinking Religion Today". He includes Lonergan's "Cognitional Structure," Chapter 4 of *Method* ("Religion"), and "Philosophy and the Religious Phenomenon". Other thinkers include: Nietzsche, Derrida, Foucault, Said, Levinas, Jean-Luc Marion, and Gianni Vattimo. For a PDF copy of the syllabus, check out <http://reflect.to/jkanaris>

Lacey Thompson finds her regional campus (Ohio University Southern) 'perfect ground for developing and testing' a new approach for teaching writing skills; she applies Lonergan's 'notion of the developing subject--something overlooked by all composition theorists thus far.'

Of interest for Lonergan studies:

- **Joseph Komonchak** reviewed John Allen's book on Cardinal Ratzinger, *Commonweal*, November 31-32.
- **Daniel Helminiak** contributed a letter to the discussion on science and religion in *The Council of Societies for the Study of Religion Bulletin*, 29 (November 2000) 110-11.
- **Cynthia Crysdale** reviewed eight books for *Religious Studies Review* (July 2000) under the title 'Christian Responses to the Human Genome Project.'
- **Robert J. Spitzer**, writing on 'Definitions of Real Time and Ultimate Reality' (*Ultimate Reality and Meaning* 23 [2000] 260-76), found support in *Insight* for his view of definition.
- **Marion Ritchie** has provided photocopies of two very interesting paragraphs she spotted in her reading. In one **C. Douglas Jay** relates a conversation he had about Lonergan with Northrop Frye (*United Church Observer*, January 2001); in the other **John Polkinghorne** compares Lonergan with Wolfhart Pannenberg (in Polkinghorne's book *Faith, Science, and Understanding*, Yale University Press [2000] 172-73).



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Contributions

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

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