General Editors' Preface

The full history of Lonergan's work in Christology (courses, writings, occasional lectures) will be more appropriately given in the preface to volume 8 of the Collected Works. For this volume 7, it will be enough simply to sketch that history and then focus on the history and content of the volume, and regarding content especially on the two areas he named ontological and psychological.

First, then, the sketch. Lonergan taught courses on Christology at Regis College (then College of Christ the King) in Toronto in the academic years 1948–49 and 1952–53; at the Gregorian University in Rome 1953–54, 1955–56, 1957–58, 1959–60, 1961–62, 1963–64, and 1964–65. When ill health forced his retirement from the Gregorian he did not give up his interest in Christology, but taught a course on this topic the year he was Stillman Professor, Divinity School, Harvard, in 1971–72; back at Regis College in 1972–73 he began a course in Christology but was not able to finish it. There were also several extracurricular articles or lectures.

His Christological writings, published or unpublished, began with notes in Latin for his students: 'De conscientia Christi,' 8 pages at Regis in 1952; 'De ratione convenientiae eiusque radice ...,' twelve legal-size pages at the Gregorian 1953–54; *De constitutione Christi ontologica et psychologica*, also at the Gregorian in 1956, with reprints in 1958, 1961, and 1964; *De Verbo incarnato*, again at the Gregorian in 1960, with new editions in 1961 and 1964. When he left the Gregorian in 1965 he took with him a considerable sheaf of a work that was to have been a supplement to *De Verbo incarnato*; it remains unfinished in the archives. His course at Harvard was tape-recorded, as was the beginning of his course at Regis in 1973; the tapes have not yet been transcribed. The

extracurricular articles or lectures were published in various journals or collective works.

The following comments can be made about the printing history of the volume. In a letter from Rome dated 11 April 1956, Lonergan speaks of having completed the work the previous Monday (9 April); at that time he was hoping to have it ready for his students before examination time, and in a letter of 12 June he states that the book had indeed appeared; this, however, was too late to meet his original purpose, so the book was not included in the material for examinations.

According to the information on the back of the title page of the 1964 so-called 'fourth edition,' the work was first published in 1956, then reprinted by photographic process (*anastatic*) in 1957, 1958, 1961, and 1964. Extant in the archives are copies of all except that of 1957, and they enable us to reconstruct the printing history. As for the 1957 printing, the fact is confirmed by a letter from Rome dated 19 December 1958: 'DCCOP was reproduced photomechanically last year'; but this was not regarded as an 'edition,' since the 1958 printing is called 'second edition.'

The 'fourth' edition (1964) was the first to carry the formal permission of church authorities: 'Imprimi potest,' 16 July 1964, and 'Imprimatur,' 23 July 1964. It is also the first to be copyrighted in Lonergan's name, previous printings having only 'Proprietà letteraria.' Those first three printings were regarded simply as notes for students, and were so identified: 'Ad usum auditorum'; but the fourth was regarded as a published work. The 1964 printing is also the first to carry the note, p. 7, referring the reader to Lonergan's *De Verbo incarnato* 1960, 1961, 1964, and to his article 'Christ as Subject,' 1959 (see below, p. 7).

It is odd that the extant copies have no marginal notes by Lonergan (one copy corrects a typographical error on p. 12, but it had been in the Regis College Library, and the correction is obviously the work of a library reader); odd because he must have had a copy to mark errata. Further, a list of corrigenda was sent him within a year (acknowledged in a letter of 19 March 1958), and though they could not be conveniently entered for the photocopying, Lonergan would hardly have thrown them away. It is possible that those charged with packing his belongings when unexpectedly in 1965 he was unable to return to Rome threw away a dog-eared copy that maybe seemed of little value; but it is more likely that Lonergan himself threw it away when Latin theology grew out of style and there seemed no question of reprinting the book.

Turning now to the content of the present volume, we note that this work is not a Christology or a textbook for his course (in evidence of that, scripture does not enter this supplement, though it occupies a large part of his courses – see the series *De Verbo incarnato*). It is, as the title page states, a 'supplement.'

A supplement to what? A textbook was essential in the schools of the time, and it was Lonergan's practice, when he was not ready to publish his own textbook, to use one that was at hand, and supplement it on selected questions with his own notes. It is clear that from 1953 up to 1959 he used for his Christology a textbook by Charles Boyer, fellow professor at the Gregorian, and the director of Lonergan's doctoral dissertation some years earlier; a letter dated 22 December 1959 says, 'Next term's *De Verbo Inc* is a problem as Boyer's text is out of print and something has to be given to the mob.' (Another letter, 27 December 1955, separating his handling of scripture from that of Boyer, confirms this historical point.) Lonergan solved his problem by producing at last his own textbook, *De Verbo incarnato*, 1960.

Meanwhile, the present volume served to present his ideas on the ontological constitution of Christ (parts 1 to 4) and on the psychological constitution of Christ (parts 5 and 6). The *Prooemium* gives a very useful survey of the sub-questions to be treated: old and new notions of the person (part 1), the metaphysics of the constitution of the person (part 2), the relation of theology as a science to metaphysics as a science (part 3 – ideas on method make their expected appearance here), the application of this to the constitution of Christ (part 4), the view of consciousness as experience of the subject (part 5), and the application of this to Christ (part 6).

The relative importance of the questions treated may be gauged from the fact that the last three of six parts take up two-thirds of the volume. Part 4 is not very different from what Lonergan had taught on the ontological constitution of Christ while he was at Regis in Toronto. Parts 5 and 6, however, break ground that is relatively new in his history, and the question treated there will continue to interest him from now on. Today there is a little flood of books on consciousness; they manage, quite understandably, to ignore Lonergan's Latin volumes on that topic (not so understandably they ignore also his *Insight*); with this translation, one may hope for some modification of that attitude.

Matching Lonergan's new interest, the editors of the Collected Works also embark on a new venture: publication of one of Lonergan's Latin works. This involves a quite different approach, and it was of some importance to choose the right test case; here *De constitutione Christi ontologica et psychologica* was clearly indicated. Besides the intrinsic interest of his views on consciousness, there is the practical appeal that it is a slim volume and for that reason better serves as an experiment than the huge volumes in Latin on the Trinity or Christology.

The Latin text used here is the latest, that of 1964. The changes are very few from the 1956 edition to the fourth printing in 1964. In fact, only one change occurs in the text itself, and it is sufficient to indicate it here. It corresponds to what can be found here in English on p. 197, lines 20–21, and in Latin on p. 196,

lines 14–15. On p. 103, lines 16–18, of the 1956 edition Lonergan wrote, 'tum apud *Theological Studies*, 1946–49, tum in foliis multiplicatis, De processionibus divinis, 1955, omnino . . .,' and that becomes in 1964, 'tum apud *Theological Studies*, 1946–49, tum opere, *De Deo trino, Pars systematica*, 1964, pp. 186 ss., omnino . . .' (The pages 'De processionibus divinis' to which he refers obviously were an earlier version of some material that appears in *De Deo trino*.) Several footnotes in the present text indicate changes in Lonergan's footnotes from 1956 to 1964.

Two points special to this volume should be mentioned here. The Gregorian University text has paragraphs in larger print and other paragraphs in smaller print. That distribution has been maintained here only in the Latin text. There is evidence, though, that it may have been of some importance to Lonergan, and was not simply the result of an editor's decision: in one of Lonergan's own copies of another Latin text, *Divinarum personarum conceptionem analogicam evoluit B. Lonergan*, 2nd ed., 1959, pp. 76–77, there is a marginal note in Lonergan's hand in which he indicates that small print should be used in the next edition; that edition, *De Deo trino: Pars systematica*, 1964, casts precisely that same material into smaller print.

The other point has to do with the question of inclusive language. One new possibility, denied us in publishing his English works, opened up with translation from the Latin: the opportunity to use inclusive language. This was not possible in every use of gender language. For one thing, the scriptural use of 'Son' prevented it quite often. Also, after trying other possibilities we eventually settled on expressions such as 'Christ, God and man,' 'Christ as man,' and 'Christ the man.' And sometimes the structure of English would not admit it (as the translators of the New Revised Standard Version of the Bible, who were sensitive to the issue, also found).

Otherwise our edition follows the now familiar pattern of the Collected Works, taking the *Oxford American Dictionary* and the *Chicago Manual of Style* as our authorities, using DB (DS) in references to Denzinger's *Enchiridion*, and so on. Lonergan's notes (not frequent in this volume) were checked as usual. There are fewer editorial notes, and there is no need for a list of loci in Aquinas, who will of course appear in the index. Marietti numbers were supplied for references to the *Summa contra Gentiles*, replacing numbers that Lonergan had arrived at by simply counting paragraphs.

The editors owe a heavy debt of gratitude to Michael Shields for his painstaking work of translation as well as for his willing acceptance of their modification of his English style; his scholarly background in the classics was a bonus in our task. It is appropriate also to record our thanks to the late John Hochban who, after two retirements, took on a third career in the Lonergan Research Institute. Finally,

Professor Charles C. Hefling of Boston College, who read the manuscript for University of Toronto Press, offered a number of extremely helpful comments and suggestions.

FREDERICK E. CROWE
(for the General Editors)

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