Translator's Foreword

Work on this translation of *De constitutione Christi ontologica et psychologica* was begun early in 1987 as a collaborative effort on the part of the Reverend John I. Hochban, S.J., and myself. Hochban had for many years taught theology at Regis College and was thus a colleague of Lonergan's for much of that time. He also had an excellent background in classics and was well versed in both classical and medieval Latin.

The original publication runs to 150 pages and falls into two almost equal parts, the ontological and the psychological. We decided, therefore, that Hochban would work on the former part while I would undertake the latter. He had done a preliminary draft of a translation of most of the ontological part when in May 1987 he suffered a fatal heart attack. It fell to me, therefore, to complete the translation and produce it in typescript form in order to make it available to students. In 1990 at Boston College this typescript was attractively re-formatted in a two-column desktop edition.

Nine years later, the editors of the Collected Works of Bernard Lonergan decided that the time had come to publish this work, the projected Volume 7 of the collection. The two editors and I subjected the translation to a careful and thorough revision. Since it was decided to publish the Latin text along with the English translation, this final revision is intended to be a fairly literal translation, so that by comparing the translation with the original, a person with some knowledge of Latin might have access to what Lonergan actually wrote. Similarly, we decided to keep the paragraphing of the original in order to facilitate this comparison.

In the Latin book there are numerous misprints that remained uncorrected through all four editions; I hope we have succeeded in eliminating these from

the Latin text in this book. Also, Lonergan was overly fond of the subjunctive mood, and in a few places where the subjunctives cannot be justified we have changed them to the indicative. We have also taken the liberty of changing words like *eumdem* and *quemdam* to the more correct *eundem* and *quendam*.

Still, Lonergan was an exceptionally fine Latinist, and could write Latin prose in the styles of the best classical authors – see, for example, his book review in the style of Cicero in *Gregorianum* 16 (1935). Fortunately the Latin of this book owes more to Aquinas than to Cicero. It is simple and unadorned, yet not without a certain elegance. At the same time, words like *confrontatio* and *metabolismus* give it a definitely contemporary ring.

Certain recurrent terms presented some difficulty in knowing how best to translate them. Taking our cue from Lonergan himself, we have translated the important phrases 'ex parte obiecti' and 'ex parte subiecti' as 'on the side of the object' and 'on the side of the subject.'¹

The word *ratio* is notoriously difficult to translate, since it can mean so many different things; for 'sub ratione ...' we used 'under the formality of ...'²

On the other hand, after much deliberation we decided to leave *notionalis*, referring to the acts proper to each of the divine persons, as 'notional,' even though that English word normally has a different meaning. *Notionalis* is a technical term in trinitarian theology with a long history going back through Aquinas to Augustine. It refers to the cause of our knowing the distinction of persons within the one God. Contemporary English works on the Trinity continue to use the term 'notional' in this sense.

The crucial distinction between *cognitio* and *notitia* (page 218 in the Latin text) we have rendered as the distinction between knowledge and awareness. 'Knowledge' is an obvious translation of *cognitio*, and for *notitia* we found 'awareness' in several passages referring to consciousness.³

I well remember reading *De constitutione Christi ontologica et psychologica* with keen interest as a theological student in the seminary not long after it was published.

- 1 Bernard Lonergan, *Insight: A Study of Human Understanding* (cwl 3), ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1992) 349.
- 2 See Bernard Lonergan, 'Christ as Subject: A Reply,' in *Collection* (cwl 4), ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1988) 168.
- 3 See Lonergan, *Insight* 344; *Method in Theology* (latest printing, Toronto: University of Toronto Press, 1999) 8–10; *Verbum: Word and Idea in Aquinas* (cwl 2), ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1997) 86, 88, 198 n. 28; *A Third Collection*, ed. Frederick E. Crowe (Mahwah, NJ: Paulist Press, 1985) 55.

It is very gratifying, therefore, to have been engaged in the task of making this valuable treatise available to a wider public.

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