General Editors' Preface

A Third Collection was originally published by Paulist Press in 1985, under the capable editorship of Frederick E. Crowe. The Lonergan Research Institute was just getting off the ground when the book appeared. I distinctly recall that it was the first new book that I added to my personal library after we had moved into the original quarters of the Institute. Fred and I were beginning to put together the prospectus of the Collected Works of Bernard Lonergan. Now, as that project is fast approaching completion, a new edition of the work is being made available.

As was the case with volume 13 in the series, *A Second Collection*, the new edition is made possible by the availability of archival materials that were consulted in detail as the book was assembled. Almost every paper in the book was altered to some extent because of these materials, which are now available online at www.bernardlonergan.com. As with *A Second Collection*, we have specified the relevant archival entries, and readers are invited to refer to the original manuscripts. In a couple of instances, and most notably with 'A Post-Hegelian Philosophy of Religion,' some of the changes that were made in reliance on original manuscripts may prove to be important.

While the papers in *A Second Collection* belong to what may be the most creative period in Lonergan's personal history, the entries here are for the most part more meditative, more recollected, and even more agapic. I have heard them compared to Beethoven's Late Quartets (though I can't remember who uttered this profound comparison). The themes of a lifetime are here being played in a new fashion. There is a good deal of repetition in these papers, but for those of us whose lives have been changed by Lonergan's work, they never become tedious. An intellectual history that began with essays on mathematical inference and the syllogism (see

volume 20) ends with repeated meditations on love and the authenticity that it seals. And in the midst of it all, there appears 'Natural Right and Historical Mindedness,' perhaps Lonergan's signature statement on the meaning of almost all of his life's work.

In the spring semester of 2006, I taught my final course at Regis College, University of Toronto, 'Lonergan's Late Writings.' Let me quote, please, the first few paragraphs of my opening lecture.

'In the first chapter of *Theology and the Dialectics of History*, I suggested that the intellectual development of Bernard Lonergan, particularly with respect to his position on the subject, could be traced through four stages. In the first stage, which reaches down through the publication of *Insight* in 1957, the focus is on the position on knowing. In the second stage, feelings, moral self-transcendence, a scale of values, judgments of value, decision, and conversion are given a prominence that in *Insight* they did not enjoy. This stage might conveniently be assumed to extend through the publication in 1972 of *Method in Theology*. A third stage emphasizes the increasing centrality of love ... And finally, there is the stage that I called 'Healing and Creating,' a stage that highlights movements not only from below in human consciousness but also, and more radically, movements from above.

'The outline is sketchy, but it will do. No doubt further distinctions may be added. For example, the first stage, concerned with intellectual operations, might be divided into Scholastic, modern-scientific, and hermeneutical phases. These further distinctions are important in many ways. But it is with what I am here calling the third and fourth stages that we will be primarily concerned in this course: the stage in which love becomes prominent, more prominent even than understanding; and the stage in which love's movement is highlighted as inverse to that which seeks correct understanding.

'None of the subsequent stages represents an about-face, a repudiation of the principal achievements of the earlier phase or phases. Advance, sometimes correction, yes; but not a dialectical reversal of the major affirmations of what preceded. If there is a *Kehre* in Lonergan's intellectual development – and I think there is – it does not entail a repudiation of what went before. It is basically the turning from the way upward to the way downward. It affects everything, but it does not overturn anything achieved in the basic positions of the earlier work. It pushes these basic positions to their radical conclusions, and raises the question of their ultimate conditions of possibility. But it does not go back on them in the least.

'More recently, I have considered the period that we are going to be studying as containing three characteristics. First, Lonergan becomes a more radical thinker. Second, for the first time in his work love takes precedence

over understanding. And third, there is a turning to community as both the context and the fruit of the emergence of the authentic subject.

'Another way of characterizing this period is from a musical analogy. People who are familiar with the work of Beethoven have commented that in his late quartets it all comes together in a new register, with a new sophistication and subtlety and nuance. Well, the same might be said of Lonergan's thought: all of the previous emphases and discoveries now take form in a new register, and with a new sophistication, a new subtlety of rhetorical expression, new nuances glimpsed in diverse papers.'¹

Let me take another opportunity to thank John Dadosky for joining me in editing this volume, as he did with *A Second Collection*. Once again, he did most of the leg work in tracking down sources and so made it possible for us to proceed quite expeditiously in bringing the volume to completion.

Brian Bajzek, currently a doctoral student at Regis College in Toronto, supplied very valuable technical computer assistance in the preparation of this volume.

A number of the entries rely on audio recordings, and this is a good time to thank Greg Lauzon for his painstaking work at restoring hundreds of hours of Lonergan's recorded lectures.

Again I thank Marquette University for its support of the Lonergan Project since 2007. The University is now increasing its support by launching the Lonergan Institute for Method in Theology at Marquette University. Part of my hope in co-founding the Toronto Lonergan Research Institute with Fred Crowe and in moving some of its work to Marquette in 2006 was to continue Bernard Lonergan's own hope for what he called an 'Institute for Method in Theology.' Many of the books that were in his possession at the time of his death have stamped on the first blank page 'Institute for Method in Theology.' These books can be found in the Lonergan Archive in Toronto. Many of the tasks that he envisioned for such an Institute are still pertinent, even if they might be phrased differently today. The following seem to me and to Marquette University to be most urgent:

- sifting through the recent history of philosophy that led first to the development of hermeneutic phenomenology and then to the 'post-modern' concern for alterity, and discerning Lonergan's potential contributions to these developments;

¹ Robert M. Doran, Opening lecture: January–April 2006: Lonergan's Late Writings, <http://www.lonerganresource.com/course.php?4>.

- continuing the work of a contemporary systematic theology that has already begun, in collaboration with Darren Dias, John Dadosky, Neil Ormerod, and others; this work can be done in a relatively complete fashion only by a team working in collaboration, and that collaboration has already begun on an international scale, with contributors from Canada, Australia, and other American universities;
- the development and transposition of Lonergan's contributions to economics, so that they match Pope Francis's call for an alternative to the present models of global capitalism;
- interdisciplinary collaboration among practitioners of the ecological sciences;
- reflection and praxis around issues raised by globalization;
- the elaboration of a heuristic structure for a flexible circle of ranges of schemes of recurrence in higher educational curricula.

If the new Marquette institute, in collaboration with other Lonergan centers, can help to get some of these projects off the ground, we will have a worthy set of tasks to carry us forward after the publication of Lonergan's Collected Works is completed.

Let me end by dedicating this volume to the memory of its first editor, Frederick E. Crowe. Nothing of what has happened at the Lonergan Research Institute in Toronto, at Marquette, or at any other Lonergan center would have been possible had Fred not had the vision very early on to preserve the data and establish the basic institutional framework for seeing this work into the future. I am proud to have had the chance to work with him and learn from him for twenty-five years in Toronto, and I hope he would be happy with the work that John Dadosky and I have tried to do with this volume. The 1985 edition contained only an index of names, but we discovered that subsequent to its publication Fred had prepared a complete index of names and subjects. It is only fitting that his index be the basis of the one that appears in this book.

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