

Lonergan Centers Meeting

Boston College

Saturday June 26, 2010, 9:00 a.m. - 12 noon

Location: Boston College, 21 Campanella Way, Room #328

Chair: Ken Melchin, Saint Paul University, Ottawa

kmelchin@ustpaul.ca

Agenda

1. Welcome
2. Joe Flanagan: In Memoriam
3. Organizational Visioning

We are asking you to devote time to preparing your contribution to this Organizational Visioning activity. On behalf of your Lonergan organization, please be prepared to say a few words about the future you would like to see for Lonergan organizations and the role of your organization in this project over the next half-century. As Lonergan organizations, we have begun to discuss ways we might work together. This year, rather than focussing on shorter-term tasks and challenges, we are asking you to give some thought to the longer-term directions for this organizational collaboration.

Please be prepared to speak on behalf of your Lonergan organization for **3-4 minutes** in response to the following 2 questions:

Where would you like Lonergan organizations to be in 50 years?

What you would like to see as your organization's contribution to this future?

4. What has your Lonergan organization been doing this past year?

This year we will devote a very small amount of time to reporting on past and present activities. Once again, our interest is in the activities of your Lonergan organization. Please be prepared to give a **1-2 minute** resumé of what you consider the most interesting activities of your organization this past year.

5. Names of other Lonergan organization representatives to add to the mailing list?
6. Should we do this again next year?

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Draft 3.0

Meeting Notes

Attendance:

Peter Bisson SJ, Jesuits in English Canada
Pat Byrne, Lonergan Institute, Boston College
Kerry Cronin, Lonergan Institute, Boston College
John Dadosky, Visiting Assoc. Prof. University of New Mexico & Regis College, Toronto
Bob Doran, Lonergan Project, Marquette University, Milwaukee
Chae Yong Kim, Asian Lonergan Association
Fred & Sue Lawrence, Lonergan Institute, Boston College
Greg Lauzon, Lonergan on the Edge Alumnus
Dick Liddy, Bernard J. Lonergan Institute, Seton Hall University, South Orange NJ
John Little, Australian Lonergan Workshop Committee
Morag McConville, Lonergan Centre at Saint Paul University, Ottawa
Ken Melchin, Lonergan Centre at Saint Paul University, Ottawa
Gilles Mongeau SJ, Lonergan Studies Program, Regis College, Toronto
Sean O'Brien, Lonergan Institute, Washington DC
Dunstan Robidoux OSB, Lonergan Institute, Washington DC
Gordon Rixon SJ, Lonergan Research Institute, Regis College, Toronto
Michael Vertin, Lonergan Research Institute, Regis College, Toronto
Maury Schepers, Lonergan Research Centre, Nairobi
Gerry Walmsley, St. Augustine College of South Africa, Jobura

Meeting began at: 9:00 a.m. facilitated by Ken Melchin; Morag McAleese took notes.

1. Welcome

Ken welcomed everyone to the second annual Lonergan Centres meeting and thanked Fred, Pat and Kerry for making this meeting possible. Amy Pauley (not in attendance) was thanked for her work on the Wiki site and Morag for taking notes.

Ken noted that the first meeting was the idea of Bob Doran. Fred Lawrence added that the idea was first discussed in 2008 at a meeting in B.C.

Ken outlined the purpose of the meeting, to engage in visioning longer range directions. Given we have no resources we can't do shorter term problem-solving at present. The challenge

and opportunity is for international centres to work together and these long range directions can help guide this effort. This is done in memory of a big thinker, Joseph Flanagan SJ.

Ken reviewed the agenda and allocated time slots for each item with the goal of ending at 12 noon.

2. Joe Flanagan: In Memoriam

Ken: It is extremely difficult to lose a friend. We all know how painful and difficult that is. However, for me, this week has been amazing. It has been a joyous celebration of Joe's life. Fred, Sue, Pat, and Kerry, your leadership at Boston College with this remarkable friend and colleague has been extraordinary for all us these past 40 years. At every step along the way this week, you have brought us all into the orbit of the love and friendship that you shared with this friend, Joe Flanagan.

I remember last year's meeting. Joe was Joe full of energy, vision, and organizational skills. Something often happens within organizations that can make organizing personally difficult or abrasive. But, what you have done here at BC, under the umbrella of Joe, makes the work of organizing a web of love and friendship. You have done that for us and we are deeply thankful for Joe. Fred, Sue, Pat, and Kerry, you have actively brought us into your family of love. In an amazing way, it is a time of mourning, but it is also a time of celebration of the here and now. On behalf of all us here – thank you. On behalf of Joe Flanagan – thank you for who you are.

There was a spontaneous peaceful silence.

3. Organizational Visioning

- a. Where would you like Lonergan organizations to be in 50 years?
- b. What you would like to see as your organization's contribution to this future

4. What has your Lonergan organization been doing this past year?

(Note: Agenda items 3 and 4 were covered by each attendee in one reporting session. Although responses are written in the first person, they have been edited for clarity and repetitive sentences have been omitted.)

Bob Henmen, SGEME, Halifax *Bob was not present but Ken read Bob's email response*

1) Lonergan organizations in 50 years: I would like Lonergan organizations to be collaboratively encouraging and functioning towards a more explanatory response to Lonergan's achievements. This means that present activity needs to shift in its focus from a "closed shop" to one of engaging in and with the scientific communities that presently exist.

2) The main activities of SGEME this past year are: 1) collaborative articles on Lonergan's economics to be published in the Journal, *Divyadaan*. 2) Collaborative preparation of presentations for the 2010 Vancouver Lonergan Conference. 3) A reforming of conference format (begun in Halifax in 2008) from one of "reading papers" at participants, to one of brief presentations on articles submitted prior to the conference offering participants time to read and reflect on these articles. This format allows people leisured time to develop questions out of these

articles and allows more time for discussion around these questions at the conference, providing participants a further component to “reading.”

3) SGEME’s contribution this year will be to continue to encourage a shift in response to Lonergan’s Achievements by developing schemes of collaboration that orient beginners towards a more adequate response to Lonergan’s Achievements.

4) In conjunction with those efforts, to develop in-roads into axial schemes, especially in education and economics.

Gilles Mongeau SJ, Lonergan Studies Program, Regis College, Toronto

In North America and perhaps other parts of the world, we are socially, culturally, and ecclesially increasingly incapable of working together. There is a loss of social and cultural skills. As the effects of this grow in leaps and bounds, the situation requires an urgent response.

In 50 years from now, I see the Lonergan project actively contributing to the human and spiritual formation of people in building a new good of order – one that is not just academic but also involves personal development. An example is the work done by academic institutions in outreach, such as the conflict resolution project. Our model is Aquinas who formed a new social and cultural agent. The Dominicans and others were able to change things at a time of great instability.

I would like to see the diploma programs at Regis do this more – aim at a unity of intellectual, social, and spiritual formation.

Dick Liddy, Bernard J. Lonergan Institute, Seton Hall University, South Orange NJ

In paying tribute to Joe Flanagan, I see the Lonergan project to be a place for forming young people in the corpus that Lonergan bequeath to us all. These young people will be important at Seton Hall where I am.

I see my work as mostly faculty development along the lines of Lonergan’s words that the real riches of a university are the minds of the faculty. I see more centres around the world like BC.

The Lonergan vision has helped to create a new curriculum at Seton Hall, but this is mostly implicit. All these contributions are fragile – we hope for places where people can come and be informed by their thinking, their living, and loving. I want Joe’s vision at BC to blossom more and more so that young people can go out and be themselves in both meaning and value.

Gordon Rixon SJ, Lonergan Research Institute, Regis College, Toronto

I see a broad vision emerging. There are people who are concerned with the big questions – responsible ecology, justice in the world, economic justice and so forth. These are questions that Lonergan was engaged in. In terms of the LRI, I wonder how we might participate in that. We need to recognize the concrete situation of our situation. Our concrete challenge is that the LRI is a secular research institute which is not a part of Regis College proper.

In fifty years, the collected works will be available through other forms of technology. Also, preserving the works of Lonergan will be behind us, but the communication/promotion will always be with us.

There are opportunities offered to us by Canadian society, for example, the Truth and Reconciliation process. This is an opportunity to participate in public policy and a place of

formation for Jesuits and others. We need to continue the integration of intellectual and spiritual formation.

Finally, we need to become a major research institute at the University of Toronto and create a network of inclusion with others that focuses on the big questions of our time.

Pat Byrne, Lonergan Institute, Boston College

I've been involved in a lot of strategic plans and I find they tend to last about a year and a half. Therefore, I cannot think along the lines of fifty years from now. Lonergan believed that things unfold according to emergent probability and we need to keep this in mind. I believe that priority number one is the formation of successive generations of new people that respect how Lonergan thought about things. Lonergan was not a big fan of plans.

Michael Vertin, Lonergan Research Institute, Regis College, Toronto

Institutionally, I see that the focal point is the development of Lonergan studies. The best shot at that is in individual Lonergan organizations and schools. I would hope and encourage that we work towards an ever growing capacity of individual Lonergan organizations. The Lonergan wiki website links different places that respond to local concerns. I would hope that the group of emergent organizations take pains not to duplicate work that is being done in other places. Also that they keep in touch with other Lonergan centres.

There is also a fragility which is dependent upon given persons, departments, and schools. We need a collaborative strategy to address that. We need ways to mentor other people. There are growing numbers of people who are retired and they are alert, eager, and willing to be helpful in many ways. This is especially important for younger scholars who find themselves among colleagues who might not be congenial to what they are doing. We need to discover ways—technological and other—to link resources among Lonergan scholars.

We need to do outreach in places where we can contribute and receive. For example, there is a group of people at the CTSA – the Rahner society. They are a part of a larger group where they contribute to it and get feedback from it. In 20-30 years from now, we might have similar Lonergan groups at the AAR, The American Historical Society, The International Organization of Historians, etc.

John Dadosky, Visiting Assoc. Prof. University of New Mexico & Regis College, Toronto

I draw an analogy between Aquinas and Lonergan. Where are the Aquinas institutes? What bolstered that growth was the Pope getting behind Aquinas. I hope that something similar could happen for Lonergan centres. As post-communist China embraces Christianity, this could present a fertile ground for that. I anticipate that there will be a dialectical unfolding of Lonergan studies – hermeneutic – the emergence of different schools and interpretations of Lonergan. My hope is that we will be surprised. The more urgent need is to get Lonergan to take hold in the mainstream philosophical world.

Kerry Cronin, Lonergan Institute, Boston College

I like the idea of mentoring young people but also I would like to see Lonergan organizations help young professionals find work. There is a need for Jesuit universities and public universities to help young scholars in this process of finding work after they graduate.

One of the last things that my uncle wanted us to work on was to make better use of the internet. He saw how the internet helped us to get resources out there. For example, Pat's online course has generated requests from a group in Oregon for books for their study group. I want to do more videotaping of courses.

Sean O'Brien, Lonergan Institute, Washington DC

In Washington we are at the new leading edge. We accept all students, tuition is free, and we are accessible online. We find people where they are. We need to get resources up online and I can offer my help to Kerry in terms of online resources to promote new forms of accessibility.

Bob Doran, Lonergan Project, Marquette University, Milwaukee

I share the need for online collaboration and Pat's comments concerning long range planning and the focus on forming people. We need to be more oriented towards the human sciences. I would like to see major areas of development and implementation largely in the human sciences in North America.

Educational institutions where Lonergan centres are located are fragile. Marquette is directly dependent upon the Catholic identity of the school. The next 5 years will tell if we save it or not. If we do, we can do something big. There is the possibility of the university advancing funds for one or two Chairs (philosophy and theology).

We need to ask students who gather at "Lonergan at the Edge" what they think in terms of a fifty year vision.

Greg Lauzon, Lonergan on the Edge Alumnus

I'm not a scholar but see myself as sort of the "black sheep." However, being around the Lonergan community has been valuable to my life. How do we reach the "black sheep" such as me? The current state of the church is not good – it has become a dirty word; particularly among young people. People draw on the ideas of Buddhism—not necessarily authentic Buddhism—but it has some appeal. I hope that Lonergan can elevate Christianity in the west so that people don't have an aversion to it, even if they are not necessarily Christian. I hope that his work will reach people in other academic disciplines.

Online resources are important. I've recorded several of Bob's classes and these are available online to download for free. One possible way of broadening Lonergan's appeal is to start a web site called "Lonergan for Beginners." This would reach a population that don't have an academic background. It would give Lonergan a little more "street cred." For example, there is someone who we are in touch with who teaches Lonergan to high school students. We need to find a way of teaching without the jargon.

Maury Schepers, Lonergan Research Centre, Nairobi

We need to be aware that Lonergan was a Roman Catholic. The Catholic identity is something we want to think about. We inherit the vision of John XIII and Lonergan had that very much at heart within the human community.

The formation in the next fifty years of curricula is a way of communicating Lonergan's method and content to young people. That is a priority. Furthermore, the formation and promotion of women in the Lonergan movement is very much a part of John XIII's vision. Also

we need to promote cosmopolis. We need to change away from a world where young people believe that all solutions come from the political sphere.

Gerry Walmsley, St. Augustine College of South Africa, Jobura

I hope that in fifty years we will be sitting around a table in Africa. Hopefully there will be a spark in Africa and we will see four to five centres around Africa. There is a desire to network in Africa and we are looking for the resources to do that.

My hope is that there will be a growth in the Lonergan project to scan other fields and ask, “What are they saying in ...?” In other words, what is the leading edge and what are the influential questions? Research projects should mean collaboration. I always feel that Lonergan people are talented people and can do a lot by themselves but not everything. An example is a new book on the MBA program asking the question, “What does the interdisciplinary thinker need to do to be a top flight executive?” In economics, we are doing a conference on economic thinkers in September 2010. We have the proceedings from Seton and India. We need to do a lot more work on bridging research programs.

My hope is that we get into the mainstream philosophical world and reorient philosophy. Epistemology is locked into the analytical school and is repeating what was done 50 years ago. Analytical philosophy is still dominant in Africa.

Chae Young Kim, Asian Lonergan Association

I believe that Lonergan associations should be developed more officially and form an umbrella; for example, the Academic Association or World Congress of Lonergan studies. It is awkward to get in touch with folks if you do not have a framework. We could divide into committees so that we can understand more in our own groups – looking at different questions or concerns.

My hope is that there would be Lonergan studies in Asia studying interreligious dialogue. I would like to see more engagement between Lonergan people and people from Buddhist and Confucian perspectives.

Also, at I would like to see Lonergan societies at big gatherings such as the AAR and IAHR. In the field of religious studies we have a block in developing meso-religious studies and Lonergan can help.

John Little, Australian Lonergan Workshop Committee

I came to Lonergan twenty years ago, while making a living in consulting and executive education. I believe that dialogue and some form of accompaniment are key ways to deepen one’s knowledge of Lonergan, and in this sense, I have had the privilege of working closely with Tom Daly – the leader of the Australian movement.

We have all kinds of skills around the table, we are loosely connected, and my vision is in using the internet to bring us closer—in fifty years we will have hologramic, virtual online, or visual interactions, using both word and image. But we need to take note of opportunities now. With the ipad and iphone, we could have Applications that can provide good resources for teaching and reflection. Could we put the Collected Works on Apps and use Skype more effectively? Since new technology requires big resources, could we make “strategic alliances” whether with donors, companies or government bodies?

In terms of formation, we need to devise a curriculum for self-appropriation. For example, Tom Daly and I used simple exercises that he had developed for 11 year olds. We used them to help executives think about insight. We need to find a model similar to what Gilles Mongeau had discussed with us during this conference about the formation of confessors that drew on Aquinas' treatment of the virtues.

It is also a question of communications and use of language. For example the Rotman School of Business at the University of Toronto is packaging its whole curriculum around the notion of "integrative thinking." And we have a better product in Lonergan. China is also a ripe market.

Sue Lawrence, Lonergan Institute, Boston College

The Lonergan workshop came from the idea that in every generation there are questions that need answered. This is done amongst a community of friends. In a way the workshop was that way. In Scripture it is said that if you are faithful in the little things, you will be faithful in the big things. I hope that the workshop has tried to be faithful to friends.

Communications is one of hardest of the specialities. Regina nearly died and we didn't know. Does Lonergan give you any self-correcting tool to see what is involved?

Fred Lawrence, Lonergan Institute, Boston College

Pat's and my comments are conditioned by two blows we experienced in the University. A couple of weeks before Joe died we met at St. Mary's and he told me a long account of a sucker-punch he got from the university. He was thinking about how we would continue. No matter what, you did expect him to keep going. When I opened up the email and read Harvey's email of what happened, I felt sucker-punched by reality. It affects one's way of thinking about fifty years.

I do want to mention some thoughts. I love the networking comments but also the fragility. Joe's instructions were in keeping with Jane Jacobs—have a lot of things going and see what emerges. That is in the spirit of what Pat said about planning. Joe had the spirit of encouraging all sorts of things and seeing what emerges. I think that is important for our reflection.

In terms of questions about the church we are witnessing what Bill Murnion talked about on *Fides et Ratio*. It was a completely untrue genealogy of the history of philosophy and theology in the west. I don't think that Bill had everything right but one of the kinds of research projects that Lonergan insisted on was getting the story right. For example the Condemnations of 1277 are viewed differently from how Lonergan folks think. The church did follow an anti-intellectual policy which we are feeling and it comes at a tremendous price. Lonergan felt that tremendously. We need to get to know folks – scholars who have had such an influence on the tradition from Plato onwards in order to get a traditional read on things. Ivo talked about de Smet for example. That is huge thinking and I wish that our group could do this more.

Neil Ormorod is organizing thinking on Lonergan's economics. He is working with Ossington. He communicated with me and sent his report. He said that the reception of Lonergan amongst economists he judges to be zero. The default position is that Lonergan was a bad economist. I'm not worried about that, but you have to have people who are trained in economics. Mentoring of young people and being in touch with them is important.

My feelings about the fifty year project are sober, but hopeful. We could use someone like Gerry Walmsley to do the kind of research concerning the big questions. Hefling described it as doing library crawls. Gerry can do this in bookstores and online and see all the different ways we can be relevant. If we could find money to fund someone like him to do this, it would keep us apprised of all the things that are happening.

Peter Bisson SJ, Jesuits in English Canada

Ad intra, we need a network to give us a stronger sense of the whole Lonergan research network—a communal agent engaged in social and cultural transformation. The primary quality of that network would be to see extended what BC has set up. In other words, an incubation that welcomes and forms people in using Lonergan and sets them out. To learn from what Joe, Fred, Pat, Sue, and Kerry have maintained at BC, and part of that is dialogue – honest, authentic, deep dialogue that forms people. The whole network needs to have that kind of quality.

Ad extra, we need connections with the outside world, we need to see ourselves as a poiesis. Lonergan has something transformative to his method. I see the transformative power of the Spiritual exercises in Lonergan. I would like to see this researched better. We trust this transformative power and that means the network is a transformative power. We need to enter more broadly into other intellectual circles no matter what the discipline, so we can be involved in the big questions. In other words, we need to work on transforming methods in the human and natural sciences.

In terms of fragility, everyone is feeling Joe's passing but there is always hope in fragility. Finally, I would like to see a link with the Society of Jesus maintained.

Dunstan Robidoux OSB, Lonergan Institute, Washington DC

There is fragility in contemporary Catholic schools of theology. In terms of the future of the Lonergan movement, I would hope and pray that the Lonergan centres that are proliferating would become centres of theological activity. I hear of a lack of collaboration in established schools of theology. If there is trouble in the top, younger folks suffer. In the present situation, I can see that theology schools may not continue to function – there needs to be an internal change at the human level to work together.

In our work we need to be encouraging people not only to read Lonergan but to get into reading theology. We can provide a unified alternative approach. Once you have the Lonergan bug it's like malaria you never lose it. Many schools of theology have folded. In Washington forty to fifty schools have closed in the last fifty years. Maybe through our work and formation of Lonergan centres, this could be reversed.

I see a need for a spiritual or a devotional component. Our work tends to be concentrated on teaching and writing. In Washington, we are moving towards creating a spiritual component by meeting for prayer. Lonergan's books (Method and Verbum) are on the Opus Dei's book Index.

There is a possible elitism in our work which is related to intellectual and spiritual pride. We could begin by not mentioning our names when we publish articles on the web.

Ken Melchin, Lonergan Centre at Saint Paul University

When I think about all that needs to be done in the world, fifty years is not very long. I think a focus over the next fifty years would be to see Lonergan's work publically recognized as *knowledge*. This would allow us to find ways to pay senior Lonergan scholars to do full-time research applying Lonergan to big issues. Right now 80% of a Lonergan scholar's time is spent doing various other stuff and only 20% is spent on Lonergan research. Given this, it is extraordinary that we have achieved what we have in the last 40 years. The only way we are going to get money for this research is to get Lonergan's work recognized as *knowledge*. I see that in fifty years, if we are lucky, we will have centres of research that will have this recognition.

At Saint Paul University our teams of collaboration involve, peace and conflict and business applications. We strive to follow the kind of leadership demonstrated by Fred, Sue, Pat, Kerry and Joe – communities of friendship. It is a rich strategy.

Morag McConville, Lonergan Centre at Saint Paul University.

I come from a business background and have pondered how we might raise funds to do the sorts of projects we have been discussing. I believe we need to raise Lonergan's profile in Canada. For example, I had a meeting with Heritage Canada and discussed the possibility of having Lonergan included on Canada's Virtual Museum. Another idea I have is to find funding through the National Film Board of Canada to produce a documentary on Lonergan. Also, I believe that having a Lonergan scholar do the "Massey Lectures" would help raise Lonergan's work. It's about the packaging that John Little spoke about, only finding different mediums that reach a broader public.

I would like to see the Lonergan project do more interdisciplinary work. This is a skill that needs to be learned. One of the projects in aid of this is a glossary of pseudonyms. When doing this work in various fields, we need to be developing a language that is accessible.

Finally, in fifty years I would like to see as many women around this table as there are men. I think we need to discover what the barriers are to women either academically or practically.

We have added a short text (below) which we received following the meeting. Germán and Eduardo were not able to attend the meeting but have added their voices to the conversation.

Germán Neira and Rudolfo Eduardo DeRoux, Grupo Cosmopolis, Bogota

Where would you like Lonergan organizations to be in 50 years? It is very difficult to predict what may happen within 50 years forward, but we can make a prospective. To Lonergan future times as a result of emergent probability when human freedom is present in history, take rather a long time. In the last 60 years when Lonergan proposal has been taking room in the realm of philosophy and theology, we can verify that the Lonergan proposal is already known and appreciated by a number of English-speaking countries, Italian, Spanish, French, Portuguese and German to pass through the various forms of presence. There are already numerous investigation groups and centers that are present in many countries.

In the field of developing a theology that could be at the height of the times, as was the purpose of Lonergan, many valuable special studies have been made: studies of Louis Roy, O.P.

on religious experience; studies on Systematic Theology by Robert Doran, those of Ben Meyer on Scripture Interpretation, those of Charles Hefling on Doctrines. However, in the 50 years ahead it is very important to promote such development of theology by using in a wide and deep form the method proposed by Lonergan in "Method in Theology" and by assuming all its implications. This is a formidable challenge for our theologians in the next 50 years.

However, there is a stage that is still pending and may be developed in the next 50 years: that the Lonergan proposal be developed further in many areas of human good and meaning (culture) and that influences more deeply into the field of economics (such as was one of the core interests of Lonergan), social organization and politics, in a world expected to be more global. On the other hand, another larger development area, which still seems emerging at this time, is a major influence in the area of common sense that is becoming through the media (TV, Internet, etc.) and has acquired an increasingly decisive influence in the formation of values which are also global. This stage is to be influenced by organizations, inspired in the lonerganian proposal, affecting the realm of new common senses that are generated in building societies and cultures.

Our Organization's contribution? One challenge we have in Colombia is how to promote interest and to prepare in Lonergan proposal a new generation of young people who studies social and human sciences with various specialties and locations, which could affect the field of private universities and colleges in the area (secondary education). By now the beginning of this contribution is the formation of a Lonergan Colombian Association to allow the affiliation of groups of young teachers interested in the study and development of the Lonergan proposal.

During last year we had in the "Group Cosmopolis" (Bogotá, Colombia) two achievements, in our view important, in a process of appropriation and dissemination of the Lonergan proposal.

First: We concluded the first stage of an investigation into a major problem in Colombia at this time: violence. Our interest is how the Lonergan proposal can contribute to a deeper analysis and solution of the problem of violence and armed conflict in Colombia: We already published a book with a first result entitled *Colombia: armed conflict and human development* (2008). At this point we begin a new stage of research in which we try to identify more clearly the notions of conflict that are handled in the analysis and try to enlarge them with a notion inspired by the lonerganian proposal. We are interested in how religion and theology can contribute to the orientation and solution of this problem.

Second: We are promoting an organizational initiative that we have been preparing in previous years (2008-2009) and this year we hope to perform: the formation of an association that can gather (in Colombia) some groups outside the Departments of Theology and Philosophy of the Universidad Javeriana. These groups were born from the participation of professors from other universities and high schools who have been interested in the Lonergan proposal from the interest of education. There is a proposed bylaws to promote a legal status that allows a formal affiliation to the Lonergan Colombian Association. This will allow us to create a small network of groups from various academic fields interested in the Lonergan proposal in order to orientate proper solutions for social and educational problems.

At this point, it was decided to change the agenda and ask what people liked about the ideas

that were shared.

- Academy
- Importance of stories such as interviews on UTube. Religious communities are doing it. Example: Lonergan and my life – people respond to stories. It is archival as well as communications.
- A caution or a concern: We need some way of stabilizing, developing communications, and we want to do this as Lonerganians with authentic power and being positional. We need a place to serve as a node more than we need an umbrella. We need a node first – to help us articulate “What is more?”
- Lonergan’s Facebook.
- We are all very busy – we need to make time to be attentive. Networking means to be attentive.
- Themes I’ve heard
 - o The need for something like a network, nexus, node
 - o Transformative power of Lonergan’s work
 - o Church questions and Lonergan’s contribution
 - o Cultural and social questions
 - o Need to enter into broader university and circles
 - o Communications and branding challenge
- The notion of an incubator
 - o Folks who come to Lonergan who are not academics. I’m a little concerned how much the internet can do – good idea but there is a loss of the interpersonal. What is involved of being a real incubator? How best to make the incubator be the Lonergan thing?
 - o We need someone to say, “These are the things that need to get done.” Like Gerry Walmsley to develop a list of the top ten things that need to be researched.
- International node or organization at that level is important
 - o I would like to delegate to fill this out more – to suggest lines of future organization, mission etc.
- Put Lonergan in the title of every article I publish. It is free advertising. I think we already have a network and I’m concerned about who has the time to create an umbrella.
- I think we need something more formal – we have so many centres, institutes – how can we all be connected together? Some are included and others aren’t. How about a nominal umbrella.
- The problem is permission to use names across organizations here in Asia.
 - o In Asia all the centres are independent and we need sort of a nominal umbrella to connect us which gives us permission to use names, etc.
- We could use the model of the SSHRC funded Social Economy Research Hub. It’s an online database that has been collecting research for the past five years. It has 89 universities (Canadian and international) engaged in questions concerning the social economy in Canada. Questions have been delegated to sub-groups for research and it all gets published online. The hub hosts annual conferences, telelearning sessions, student discussion fora etc.

- Perhaps the Wiki site could be extended along these lines. We might next year solicit ideas from others on how we might do small augmentations of the Wiki site to help to solve some of the challenges we have talked about here.
- We have a covenant with one another to improve our communications with one another. It means for me to devote more time that I haven't made. Come back next year and ask how we have done. We promise one another that we will do better to communicate.

5. Names of other Lonergan organization representatives to add to the mailing list?

Not covered in the meeting.

6. Should we do this again next year?

The consensus was to hold another meeting in 2011.

Meeting closed at 12:02

Boston College
Saturday June 26, 2010 9:00 a.m. - 12 noon

Mailing List

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