

The Unashamed Shamefulness of Lonergan Leaders

Despite my clear invitation and challenge to leaders like Doran, Lawrence, and Vertin, and others,¹ there has resulted only silence. The brutally obvious dodging of Lonergan's challenge to leave behind the skimpiness of Aristotle's view of science² and the silliness, in teaching and writing, of modernity's "academic disciplines"³ in favor of his "third way ... difficult and laborious"⁴ continues. In 2016, the usual conference-structures putter on in patterns that stand against "yielding cumulative and progressive results."⁵ The usual dalliance in teaching and thinking with "the monster that has stood forth in our day"⁶ prevails. Should I peruse now, with biting elaborations, the silent negative answers of my colleagues and their students to my challenging question: "Do you view humanity as possible maturing—in some serious way—or just messing along between good and evil, whatever you think they are?"

No: enough has been said for the present.

Might some of these colleagues respond intelligently,⁷ in these next spring months, to my various appeals, thus pointing out the errors of Lonergan's way? If there is no

¹ See *Lonergan Gatherings 4*, "Creeping into Functional Collaboration," particularly note 24.

² *Method in Theology*, 3 & 24.

³ *Ibid.*, 3. As I mentioned in the beginning of the first essay in this series "[Gatherings](#)," *Lonergan Gatherings* does not refer simply to gatherings that are conferences or workshops. Indeed, my first venture to deal with that type of Lonergan gathering will be in *Lonergan Gatherings 16* of June 1st, "(Reviewing)³ "living human bodies linked in charity,"³ in the Context of the 2015 Lonergan Philosophical Society Gathering [October 8-11, ACPA, in Boston]." There I begin a reflection—which I hope will turn communal—on the gap between the culture of academic disciplines and the full effective global science advocated by Lonergan.

⁴ *Ibid.*, 4.

⁵ *Ibid.*, 4, 5.

⁶ *Ibid.*, 40.

⁷ A few responded unintelligently to previous broad appeals by simply expressing discontent at my bluntness. We are now getting way beyond Fred Crowe's conviction of 1964, "is there not need for a measure of bluntness at this stage?" ("The Exigent Mind: Bernard Lonergan's

reaction from Lonergan elders, or indeed juniors, I'll have to tackle this obscenity in some other effectively offensive way. As Canadian Prime Minister Pierre Eliot Trudeau said, in the October Crisis of 1970, "just watch me."

Intellectualism," *Spirit as Inquiry: Studies in Honor of Bernard Lonergan*, New York: Herder and Herder, 1964, 27.)