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## SITUATING INSIGHT

*Patrick H. Byrne*

### ABSTRACT

In the opening lines of *Insight*, Bernard Lonergan remarked that the act of insight “is so simple and obvious that it seems to merit the little attention that commonly it receives.” Yet he devoted his book to showing just how monumental are the implications of really paying attention to insights. This article explores those implications by showing how insights are situated within an ever-expanding series of spheres, all the way to the totality of human history, the natural universe, and the divine being. The article also shows how situating insights in this fashion addresses certain problems that have arisen in the recent scholarly movement known as “contextual theology.”

**THE NON-VIOLENCE OF INSIGHT**  
**Postmodern Musings on the *Sastipurti* of a Great Book**

*Ivo Coelho*

ABSTRACT

Heidegger's work has spawned two types of followers: those who, like Derrida, regard understanding and interpretation as violent, and others like Gadamer who regard insight as something that *happens*. On this point Lonergan's thought runs with that of Gadamer, and, interestingly, both of them appeal, quite independently, to the ancient Thomist doctrine of *patis*, the idea that insight is a passion rather than an action. Given human fallenness, the violence of insight cannot be excluded; but in itself insight is non-violent. Heidegger's failure or unwillingness to distinguish finitude and fallenness might be at the root of the ambiguity of his thought.

**GENERALIZED ISOMORPHISM**  
**The Key to Transposition**

*Robert M. Doran*

ABSTRACT

The transpositions from medieval theory to contemporary interiority and its real correlatives constitute an extraordinarily complicated methodological problem that has occasioned disputes among Lonergan scholars. The present article proposes a generalized isomorphism as the key to a solution. It begins from the isomorphism of cognitional process and metaphysical elements affirmed in chapters 14 and 15 of *Insight*, but moves first to an isomorphism between the unfolding of the notion of value and the objective scale of values, then to an isomorphism between the Trinitarian structure of grace and the triune God revealed and participated in due to the missions, and an isomorphism between more rudimentary states and elemental meanings.

**CONTEMPORARY ECONOMIC AND POLITICAL  
DISORDERS AND BERNARD LONERGAN'S  
MACROECONOMIC DYNAMICS**

*Fred Lawrence*

**ABSTRACT**

Today's global economic disorder subordinates politics to itself to increase income inequality, encourage public and private indebtedness, and cease offering credit for production of goods and services that raise community living standards. General bias feeds the ideology of betting-and-hedging techniques for commodifying and accumulating money to avoid the risks of the productive process by abandoning redistribution of credit. Bernard Lonergan's explanatory theory of macroeconomic dynamisms is indispensable to the economic good of order for the sake of recovering money's true function and enabling people to make more responsible economic decisions, and to prevent disappearance of democracy.

## ***INSIGHT AND THE TRIVIALIZATION OF HISTORY***

*Philip McShane*

### **ABSTRACT**

The title of the article is nicely ambiguous in that it points to McShane's dealing with two aspects of *Insight*: the drive that leans us towards a full theology of the Trinity; the danger that is present of the book's towering stand being shrunken. The two aspects are developed in 21 points. The points are not forward-moving but rather indications of approaches towards developing the fuller theology and pointers to strategies of avoiding a trivialization of the meaning of this central achievement of Lonergan. The two aspects merge in an answer to Lonergan's puzzle (*Insight* 763) regarding the mystical body.

**A THREE-STAGE CONVERSION IN KIERKEGAARD'S  
*FEAR AND TREMBLING***

*Mark Miller*

ABSTRACT

Kierkegaard contributes in *Fear and Trembling* a specification of Lonergan's claim that religious conversion is to unrestricted love. It emphasizes that we should love both the eternal and temporal, and we should believe that God will give us both. It shows us the way to religious conversion as a dialectical movement from one extreme to another, from two competitive views to one that includes both fully, rather than each in a diminished way. It reminds us that this process can cause pain and anxiety because it can contradict reason, at least, our current understanding and judgment of what is rational.