BERNARD LONERGAN AND NEW TESTAMENT INTERPRETATION

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ABSTRACT

Recent explorations in New Testament hermeneutics registers the need for a more wholistic approach to the text that also takes into consideration the role of the interpreter.

This thesis investigates the potential of the theological method of jesuit theologian Bernard Lonergan (d.1984) in the task of interpretation. His methodology is promising as a hermeneutical tool as his theological framework takes into consideration both theological operations and the theologian as subject. While this study finds that there are distinct advantages in his approach, it also finds that there is need for development in the affective realm.

In this regard, the work of Robert Doran is drawn on as a complement to Lonergan's methodology. Doran's contribution is significant, yet it is also restrictive. To broaden the perspective, the thesis, draws on Jungian psychological material and it is suggested that both Lonergan's and Doran's findings can be more fully exploited as a hermeneutical tool, if the understanding of the role and function of the symbol is expanded.

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CHAPTER 1

INTRODUCTION

Emerging trends in biblical studies

It is beyond the scope of this thesis to offer an exhaustive description or diagnosis of the current state of New Testament scholarship, but it is safe to say that a number of trends indicate an interest in the interpreter as subject directly involved in the exegetical process. Furthermore, a desire is frequently expressed for a more wholistic and integrated approach to biblical interpretation. This is evidenced in the personal, faith or community approaches that are part of contemporary studies. In the following pages I consider a number of recent contributions to biblical hermeneutics in order to give some indication of these directions in present day research. These miscellaneous "case studies" do not constitute a comprehensive survey of the literature but simply serve to identify certain areas of concern and the perceived need for a comprehensive methodology.

A series of "case" studies"

Loveday Alexander's recent article[1] *God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today*, laments a certain alienation

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1. · Loveday Alexander, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," *The Expository Times* 117, no. 6 (March 2006): 237–42.

that seems to exist between biblical language and present reality. She complains: "we have lost the once universal cultural skill of inhabiting a canonical text in a way that is liberating and creative while at the same time maintaining continuity with the tradition".[2] She points out that there is a "dramatic and disastrous loss of confidence (and loss of competence) in the exegetical modes of discourse taken for granted by our forebears", which means that "even religious people now find it hard to use the Bible as a framework for creative religious or ethical thinking in a way that was taken for granted".[3] Alexander identifies a second difficulty in hermeneutics in terms of the apparent polarisation that is occurring between a literal more fundamentalist approach and a seemingly "liberal hermeneutics which seeks to adapt and accommodate Scripture to the changing fashions of a godless society".[4] Ultimately, she poses the following question:"How can we un-freeze the Word without losing its nutritional value"?[5] Unable to offer an easy solution, she suggests that what is needed is "a set of hermeneutical principles which allows us to discern precisely the universal principles in a culturally-conditioned text originating (like all texts) in a particular social context", and adds that "we must also take seriously our own embeddedness in the social and cultural

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2. Loveday Alexander, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," *The Expository Times* 117, no. 6 (March 2006): 238.

3. Alexander, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," 238.

4. Alexander, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," 238.

5. Alexander, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," 238.

contexts in which we live and in whose languages we have to communicate God's Word".[6] Alexander recognises that such "embeddedness" implies an "embodiedness" and suggests that an "incarnational theology or sacramental theology of the eternal Word as necessarily spoken in the language and concepts of a particular place and time" is needed.[7]

Francis Young similarly acknowledges the problem of a certain alienation between biblical language and present culture. She suggests that a means of overcoming the distance between the two is to focus on images and figures of speech. Young admits that the rich biblical images also require translation from one geographical or cultural setting to another, and suggests that the distance "is to some extent because of our modern, comfortable lives". She too proposes that it is something to do with being a "creature in the created order" and that we have "lost touch with the realities of our place in the ecology of creation".[8] There is an appeal to become conscious, not only of the historical nature of the human person but also the symbolic nature of the person that enables biblical insights to be brought into perspective.

Von Franz, a Jungian psychologist, also emphasises the symbolic and the role it plays in the interpretation of Scripture. She has observed that until the end of the eighteenth century, the Catholic Church had "the

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6. Alexander, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," 241.

7. Alexander, "God's Frozen Word: Canonicity and the Dilemmas of Biblical Studies Today," 241.

8. Frances Young, "Beyond Story: Letting the Bible Speak," *Contact: The Bible as Pastor* 150 (2006): 36.

tendency either to read Holy Scripture with rigid dogmatism or to judge it rationalistically". Gradually, the Church accepted literary and historical criticism and "today," she notes that "exegetes are trying to arrive at the meaning of Scripture form every direction". Though there is "the occasional insistence that symbolic language be used for interpretation", in general "it is the linguistic and (anti-psychological) structuralist systems" that perdure.[9] She makes an interesting remark: "the prevalent tendency seems to be to allow different methods simultaneously, in order to arrive at the meaning of Scripture and to unite researchers into a kind of ecclesia of research, and thus overcome "the alienation of modern man from Biblical language". She continues: "This position is untenable" and the "instinctive or emotional understanding born of faith" is losing its ability to hold together the "generally rationalistic chaos of various methods within the Catholic world".[10] Von Franz's observation recognises that biblical literature is characterised by the use of image and symbolism and is therefore polyvalent in meaning. To come to an understanding of the sacred text inevitably requires some engagement with the psyche and requires more than religious sentiment to reveal its significance.

William Countryman, a New Testament scholar, acknowledges the profusion of approaches and the difficulties this poses. In his assessment of the problem, he states that it is not so much the "potential confusion of the postmodern era" but rather "a fragmenting of the field into distinct and narrowly defined 'methodologies' each pursued in increasing isolation

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9. Maria von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul* (La Salle & London: Open Court Publishing Company, 1993), 51.

10. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 50/1.

from the others".[11] Countryman's own approach is to try and "recover a more unified field of discourse".[12] He notes that this fragmentation not only affects the discipline of hermeneutics but strikes at the core of the self:

> The fragmentation of methodologies tends to produce a fragmentation of the text, a fragmentation of scholarly discourse, a disconnect between academics and non-academic concern for Scripture, and an internal division within the interpreter's self, resulting in a mind that does not confer with the rest of the human being.[13]

He advocates an interdisciplinary approach that respects the text as "a human artefact with dimensions that are literary, social, cultural, historical, personal, theological, spiritual and more". In addition, he recognises the social role of interpreters and the responsibility they have in mediating the meaning of an encounter with God. He draws attention to the fact that "Christians need Scripture... for the ways in which it allows new discovery within the context of our faith" for "conversion, renewal of mind, repentence".[14]

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11. William L. Countryman, *Interpreting the Truth: Changing the Paradigm of Biblical Studies* (New York: Trinity Press International A Continuum Imprint, 2003), 1.

12. An illustration of this specialisation is the rich contribution that the social sciences have made to biblical studies. So for instance, in relation to the Hebrew Scriptures where the aim has been to "explore the potentialities and implications of sociological method for the understanding of biblical Israel" Stephen L. and Simkins Cook, Ronald A., "Introduction: Case Studies from the Second Wave of Research in the Social World of the Hebrew Bible," *Semeia* 87, no. 2 (1999): 1. The gains have been to "fill out" the data achieved by the more traditional historical-critical and literary-critical methods, but the difficulty is that it is one more analysis from a particular point of view. In fact the interpretation has yet to be done. Cook recognises the different approaches can "interact in mutuality, illuminating and correcting each other" Cook, op. cit., 5, but it is difficult for any one hermeneut to put this into practice without the complication of different social theories producing different interpretations of the same biblical passage.

13. Countryman, *Interpreting the Truth: Changing the Paradigm of Biblical Studies*, 1.

14. Countryman, *Interpreting the Truth: Changing the Paradigm of Biblical Studies*, 2.

Countryman's focus on "disconnectedness" results in a call for "new practice" rather than a new theoretical model. He perceives the needed integration as taking place within the interpreter him/herself. This significant insight goes some way in respecting both the "social and spiritual realities" while acknowledging a "constructive" role of the interpreter in creating the meaning of a text. Overall his approach is one that seeks to embrace the text, the interpreter and the community.

The community dimension is seen in yet other interpretive procedures, for example, those of McClymond and Harkins. McClymond believes that the reader looks for "a biblical text that is clear, self-consistent, morally instructive, spiritually motivational and supportive of contemporary Christian beliefs and practices".[15] He considers that the annotations of biblical texts are the codes that establish the link between the sacred text and the reader. Though I recognise the value of the community dimension and the useful purpose that explanatory annotations serve, I find that McClymond's proposal actually distances the interpreter from the text. By way of contrast Angela Harkins sees the community as engaging with the text. Her expertise in the Qumran and Syriac exegetical traditions enables her to illustrate how "interpretive communities of faith can read the Scriptures in a way that is both attentive to their literary form and richly theological".[16] Harkins draws attention to the fact that premodern interpreters recognised the power of sacred

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15. Michael J. McClymond, "Through a Gloss Darkly: Biblical Annotations and Theological Interpretation in Modern Catholic and Protestant English-Language Bibles," *Theological Studies* 67, no. 3 (September 2006): 496.

16. Angela Kim Harkins, "Theological Attitudes Toward the Scriptural Text: Lessons from the Qumran and Syriac Exegetical Traditions," *Theological Studies* 67, no. 3 (September 2006): 498.

writing to mediate the divine and that the process of interpretation was "an inspired activity, richly theological and imaginitive". She notes that:

> [t]he ceremonial and ritualized reading and reinterpretation of scriptural texts within communal contexts were activities that allowed for this textual pluriformity and perhaps even demanded it.[17]

This leads Harkins to question whether the search for one meaning is valid. In this she resonates with von Franz and her query of the Catholic position which tends towards this ideal. Harkins finds further support in the work of Ayres and Fowl who challenge the positive valuation of the historical-critical method and its indispensibility: "

> They reject the document's equating a text's divine meaning with the intended meaning of the human author and also cite the failure of historical-critical readings to build up the community and foster contemplation of God, which are better cultivated by interpretive strategies that allow a plurality of readings.[18]

She too speaks of a vibrancy and embodiedness and demonstrates this with reference to a study of Michael McCarthy who emphasises a "public, oral and auditory encounter", her conclusion is, that premodern interpreters were able to honour the power of transcendent meaning in sacred writings while paying careful attention to the actual text. She believes that the performative and dynamic aspects of interpretation allow for and even demand a textual pluriformity and that the ancient and premodern communities of faith presumed textual polyvalency and "an awareness of the Scriptures' peculiar efficacy".[19] This expressiveness

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17. Harkins, "Theological Attitudes Toward the Scriptural Text: Lessons from the Qumran and Syriac Exegetical Traditions," 500.

18. Harkins, "Theological Attitudes Toward the Scriptural Text: Lessons from the Qumran and Syriac Exegetical Traditions," 504.

19. Harkins, "Theological Attitudes Toward the Scriptural Text: Lessons from the Qumran and Syriac Exegetical Traditions," 505.

gives the task of interpretation a three dimensional aspect that invites the interpreter and community to be transformed.

A "plurality of readings" and the sense of "encounter" is also found in a collection of "postcolonial" essays entitled *The Personal Voice in Biblical Interpretation* edited by Ingrid Rosa Kitzberger. These essays purport to take "seriously into account" and make explicit "the role of the interpreter's personal voice within the process of deciding on the meaning of the text" and to make "evident the multiplicity and legitimacy of different interpretations". [20] It is debatable whether the role of the interpreter's voice is made "explicit" in these essays as they are mainly exploratory, but it is fair to say that there is a desire to examine intelligently, the interaction between text and interpreter and to acknowledge that interpretations are mediated by the interpreter who according to Moloney "inscribes" something of him/herself in an interpretation of a text.[21] In general, in the process of taking the personal or autocritical stance, the different authors well versed in current hermeneutical praxis, seem to be seeking something "more". A cursory glance at some of the essays is sufficient to indicate this need emerging among biblical scholars.

Maria Gemma Victorino, in her article, "Mark's Open Ending and Following Jesus on the Way",[22] considers personal criticism as a self-

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Lessons from the Qumran and Syriac Exegetical Traditions." *Theological Studies* 67, no. 3 (September 2006): 505.

20. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation.* London and New York: Routledge, 1999. Abstract.

21. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 107. London and New York: Routledge, 1999.

disclosure which is understood as a "performance" within the act of criticism. She asks the question as to whether the biblical interpreter can make the text more meaningful and closer to personal and contemporary lives. She believes that personal criticism might well facilitate this need for relevancy and meaningfulness as it invites a new relationship between reader and text. It dares to say that "there is interdependence between the text read and the person doing the reading" and that a dialogue ensues "between written texts and the reader as text".[23] By the "reader as text" she means the life-experience of the reader. Victorino supports an "intergetical" approach suggesting that:

> Meaning does not lie 'inside' texts but rather in the space 'between' texts, arising from subjective, or ideological, juxtaposition of text with text *on behalf of* specific readers in specific historical/material situations in order to produce new constellations of texts/readers/readings.[24]

Her own attempt at this form of interpretation takes place within the context of prayer. As questions emerge, she reflects on these and considers them in relation to her own life context and experience. She then asserts that this "contemporary" reflection forms the framework for interpretation. However, in my opinion the inverse also occurs. Reading the text provokes questions that provide the possibility of viewing one's reality from a different standpoint. It is thus difficult to see whether it is the

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22. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 53–63. London and New York: Routledge, 1999.

23. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 53. London and New York: Routledge, 1999.

24. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 54. London and New York: Routledge, 1999.

text that challenges the interpreter or the contemporary interpreter whose life experience provides a framework for interpreting the text.

In "Reading and Sense-Experiencing the Gospel of John", Maria Anicia Co, suggests that "allowing personal voices to be heard in an academic context is a breakthrough in contemporary scholarship".[25] There are several features of her personal approach that are interesting. She recognises that "a real reader is several readers at the same time", this reader is a thinking, feeling and believing one. Although she recognises multi-levelled readings of the text, I think it is more accurate to speak of one reader and different "levels of consciousness", that is, a reader who is conscious of different modes of operation, thinking, feeling and believing. Again, she begins her personal voice reflections in the context of contemplative prayer. Using Ignatian imaginative contemplation as her starting point, she utilises the words, images and "senses" that are evoked in prayer as a framework for application to everyday life and interpretation. Co chooses to communicate her reflections in "journal" form which seems to facilitate the communication of attentive reading, reflection and questioning, however, she remains on the level of description rather than explanation and this tends to result in knowledge of herself rather than a fuller comprehension of the text. The advantage of Co's approach is that she acknowledges the power of images and feelings in coming to a new or deeper meaning that brings about personal change. Having "engaged" with the text, there is the desire to "go back to the text to relish and savour

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25. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 86. London and New York: Routledge, 1999.

its meaning more deeply".[26] Though an acceptable "method of prayer" or reflection, it tends to reveal more about the scholar than the text.

In the introduction to *The Personal Voice in Biblical Interpretation*, Ingrid Rosa Kitzberger notes that "[p]ersonal voice criticism implies an *intertextual reading or interpretation*",[27] that is, there is an encounter between the written text and the interpreter as text. This results in the emergence of meaning as the two "influence, inform, and transform one another in dynamic fashion".[28] She identifies a two-way reading process: "*reading a text* in terms of our experience and *reading* our *experience* in terms of the text",[29] and suggests that biblical studies needs to include "the assessment of *both* the way in which we interpret the text from the perspective of specific contexts *and* the way in which the text interprets our contexts". [30] This would seem to be the stance that Kitzberger herself takes in her contribution "Border Crossing and Meeting Jesus at the Well: An autobiographical re-reading of the Samaritan woman's story in John 4:1-44". Here, memories, events, images, symbol and metaphor are interwoven to form an almost poetic synthesis of life experience and the

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26. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 95. London and New York: Routledge, 1999.

27. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 5. London and New York: Routledge, 1999.

28. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 5. London and New York: Routledge, 1999.

29. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 5. London and New York: Routledge, 1999.

30. · Kitzberger here is citing Daniel Patte "When Ethical Questions Transform Critical Biblical Studies", in Fewell and Phillips (eds) *Ethics, Bible, Reading as If.* 1998

gospel text, resulting in a deeper resonance between text and interpreter that gives depth of meaning to both text and interpreter.

Francis Moloney's "An Adventure with Nicodemus" is an account of the experience of the text as challenging. Disturbing questions arise for Moloney ,as he contemplates the narrative of Nicodemus (John 3:1-15), that challenge his personal authenticity. His identification with Nicodemus calls into question what he is living, namely, his beliefs, his meaning in life. The questioning leads to change, and one could even say "conversion". Moloney has "mixed feelings" about the exercise, he recognises the vulnerability of those who author the "personal voice" but notes that his real concern is:

> that the establishment of autobiographical criticism might lead to a critical interaction between scholars that does not attack *what they said*, on the basis of certain scholarly(?) criteria, but *who they are,* on the basis of who-knows-what criteria.[31]

Moloney includes the response of one of his doctoral students to an early draft of his essay. The student finds it disconcerting to read such a personal approach as a scholarly critique. "There seems to be a clash of genres which leaves the reader dissatisfied".[32] Moloney finds this comment insightful, leading him to question what is really under scrutiny in autobiographical criticism: "a text or the critic's life experience"?[33] He suggests that:

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31. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 106. London and New York: Routledge, 1999.

32. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 107. London and New York: Routledge, 1999.

33. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 107. London and New York: Routledge, 1999.

> there must be a multiplicity of possible readings of the biblical text and a multipliciy of interpretations which result from such readings. But there should always be a place for the traditional attempts to produce scholarly work which does its best to do the impossible: create a horizon between the worlds behind the text, in the text, and in front of the text in an interpretation which respects all three, as well as telling something of the story—however well hidden— of the interpreter.[34]

Moloney's conclusion however, indicates the dis-ease of a scholarly intellectual approach with a more subjective one. Two other contributors are worth mentioning, Bernard C. Lategan and his "Reading the Letter to the Galatians from an Apartheid and a Post-Apartheid Perspective" and James W. Voelz and his "A Self-Conscious Reader-Response Interpretation of Romans 13:1-7". The interesting element in Lategan's essay is the realisation that his cultural context significantly influenced his interpretation of the text. As South African society moved from a regime of apartheid to a post-apartheid perspective, a series of different questions arose for Lategan that needed answering in relation to the text. In seeking the answers to such questions Lategan finds that the "re-construction of the act of reading requires at the same time a re-construction of the self".[35] He asks: "What was the dominant influence in the process, the experience of a new situation that contradicted my preconceived ideas, or the alternatives that I discovered in the text?" His own understanding is that "the latter was triggered by the former". However, "at the same time, without the discovery of the alternatives in the text, it would probably not have been possible to make the shift in a context where the text still exercises persuasive power". Lategan here,

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34. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 108. London and New York: Routledge, 1999.

35. Kitzberger, Ingrid Rosa. *The Personal Voice in Biblical Interpretation*, 139. London and New York: Routledge, 1999.

puts his finger on the polyvalency of meaning in a text and the importance of the historicity of the interpreter, and indeed the text, that evokes questions appropriate to the culture of the time.

Voelz's scholarly background is historico-critical and literary. His approach is a cross between what is sometimes called a "professional" mode of interpretation and the "personal" voice. As the title to his article suggests, his account is a highly self-conscious analysis of what he is doing in the act of interpretation. He holds to the author's "intended" sense of the text and his scholarly training leads him to identify three levels in the text that require interpretation: the levels of sense, significance, and implication. He considers that these levels are present "in shorthand", as the author does not and cannot say everything. Thus there are gaps or spaces to be filled, and the role and function of the interpreter is to fill out these spaces which exist on all three levels. This notion of "space" is suggestive, it is perhaps the place where the interpreter becomes "inscribed " in the text as Moloney would hold, or the place of "play" that Gadamer speaks of in an engagement with the text, or in a faith context, that space where the Spirit speaks in the human heart.

The above studies identify a number of areas of "dis-ease" in the hermeneutical endeavour. There is recognition of an alienation, a disconnectedness between the text, interpreter and the community that arises out of historical consciousness. This can also express itself in a polarisation between a fundamental and liberal interpretation of the scriptures. Associated with the historical problem is the difficulty experienced in understanding archaic symbolic language and finding the means of "unlocking" the text so that it speaks to the contemporary

community. The profusion of approaches to the biblical text can lead to fragmentation of text, interpreter and community. In addition, such pluriformity renders the task of a single interpretation as well nigh impossible, if at all desirable. The inclusion of the "personal voice" of the interpreter in exegesis lends itself to a spiritual understanding of the text and fosters a deeper and more relevant meaning, however there is a lack of clarity as to how this "voice" may be included in the scholarly process, resulting in an ambiguity as to whether one is dealing with the text or the person.

There is no easy solution to these hermeneutical difficulties but each scholar points to what, in the perspective of this thesis, will turn out to be significant or necessary elements. Alexander calls for an "incarnate theology of the Word". Young insists on the need to find our true "ecological" place and considers an understanding of the symbolic a means of bridging the cultural and historical gap. Von Franz affirms the significance of the symbolic and emphasises the need to address psychic activity in the human person. Countryman's insight that the integration of pluriform methods of interpretation occurs in the interpreter and the studies exploring the personal voice suggest the need for a that a methodology that takes seriously the interpreter as subject while maintaining an intellectual rigour in terms of objectivity. In addition, due to the sacred nature of the biblical text such a method needs to account for religious (in this case Christian) experience, and be sufficiently open to an understanding of the working of the Spirit in the human person.

A way forward using Bernard Lonergan's methodology

Given these various hermeneutical exigencies one would hesitate to suggest any method, but Ben Meyer, a New Testament scholar, finds some hope in Bernard Lonergan's critical realism. He regards it as promising in its "appeal to a comprehensive or universal viewpoint" which anticipates:

> a precise identification of every kind/area of thematic meaning occupied by New Testament literature. (No other technique presents itself as an alternative route to the accomplishment of this task.) This in turn provides heuristic guidelines to grasping the intended sense of the texts.[36]

Meyer considers that through the application of dialectic, "critical realism can contribute to discernment among competing and contradictory lines of recent and current scholarship". In addition he finds that the method permits the consideration of competing views of the kerygma and the problem that arises for a theist, namely, the problem of evil.[37]

I agree with Meyer that Lonergan's theological process holds some promise in the exegetical task. Lonergan has developed a theological method that includes an anthropology so that the subject is automatically taken into consideration in theological reflection. In this way his method would seem to go some way in providing a means of accommodating data both within and outside of "scientific" parameters such as that of the "personal voice". However, there is an irony in Lonergan in that though he facilitates the inclusion of a certain "subjectivity" in his framework he is

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36. Meyer, Ben F. *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 157. Collegeville, Minnesota: Michael Glazier Liturgical Press, 1994.

37. Meyer, Ben F. *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 157/8. Collegeville, Minnesota: Michael Glazier Liturgical Press, 1994.

also prone to being overly intellectual, a criticism that is often levied against him.

In this thesis I attempt to articulate a hermeneutics that includes the whole person. I recognise that there is no such thing as a "disembodied" theology but that theologians (qua interpreters) have bodies, minds and hearts and use them. I use Lonergan's "transcendental method" as the anthropological basis of theological process and his functional specialty "interpretation" to provide the framework for exegetical tasks essential to the hermeneutical process. I examine Lonergan's claims for his transcendental method and find that its stress on cognitional operations obscures aspects of psychic consciousness which is part of human consciousness. It is therefore necessary to complement Lonergan's transcendental method with a more developed account of psychic activity. In this regard I draw on the contribution made by Robert Doran.

In an analysis of Doran's work I expand his appreciation of the role and function of the symbol beyond the dream process. I suggest that symbolic activity has both an "internal" and "external" aspect that facilitates personal growth and enables the integration of the "effects" of the text on the reader.

In the case of Lonergan's functional specialty "interpretation" the three basic exegetical tasks, understanding a text, judging one's understanding of a text and stating one's understanding of a text not only require scholarly background and hermeneutical skills but also an appropriation of self-consciousness that includes an awareness of symbolic activity and how it operates within the human person. To avoid the danger of relativism Lonergan recognised the need for some control

over human meaning. To meet this requirement, he formed the concept of the universal viewpoint. Theoretically, he envisaged that it is possible to give a "one to one" account of expression and meaning along a cultural and historical continuum and so relating meaning to meaning. This facilitates a more objective judgment of the meaning of an expression.[38] However due to limitations in his transcendental method in terms of psychic and appreciative knowing it is my view that his theological process (in this case the functional specialty interpretation) must be adjusted and in turn the notion of the universal viewpoint needs to be expanded to include the psychological and the mystical so that a more complete range of human meaning and significance is accounted for and the understanding of inspired and sacred works that use the symbol can be understood more effectively.

In Chapter 2, I consider Lonergan's theological framework. I outline his transcendental method in some detail noting the general move from faculty psychology to a more existential position. I highlight certain features of his methodology, that I consider to be relevant to contemporary hermeneutics, such as, the generation of a common horizon, the articulation of a method independent of specific content, the relationship between the objective and the subjective in the cognitive process, the awareness of historical consciousness, and the potential for personal "transformation" in an encounter with the text. Though I find his

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38. St Paul's letter to the Philippians is an excellent case in point. It does not fit into any particular category of letters of C1st but can be identified as a more personal letter of friendship. See William G. Doty *Letters in Primitive Christianity*. Philadelphia: Fortress Press 1973.

method promising I also indicate areas of deficiency especially in relation to psychic conversion.

Chapter 3 makes explicit how Lonergan's theological method evolves from his transcendental method. The cognitive operations that form the anthropological base in transcendental method are at the root of eight specific tasks regarded as pertinent to theology. I outline these "functional specialties" that form a continuum that progresses from data to results in his theological process. I examine Lonergan's functional specialty interpretation in detail, observing that the lacunae found in transcendental method in terms of the "affective" and "appreciative knowing" persist into his theological method including the task of interpretation.

In Chapter 4, I examine two of four complaints against Lonergan's methodology. The most significant criticism in terms of this thesis is that his method is overly intellectual. Chapter 5 considers two contradictory criticisms in relation to the religious aspect of Lonergan's methodology and in the process makes more explicit Lonergan's existential position. Chapter 6 acknowledges that Lonergan's method though limited in terms of the "affective" is not devoid of it. I attempt to outline his view of the "appreciative", drawing on his two major works *Insight* and *Method in Theology* with some reference to his writings in the interim period of these publications, notably *Phenomenology and Logic, Understanding and Being,* and *Topics in Education.* This serves to contextualise Doran's complement to Lonergan's transcendental method which is the subject of Chapter 7. Here I examine Doran's contribution and discover that though his position is an advance on Lonergan's it also has its limitations.

In Chapter 8 I attempt to broaden Doran's psychic complement by examining the inner symbolic psychic process from a Jungian perspective and find that it offers a fuller means of self-appropriation that in turn has its effect not only on the self-consciousness of the interpreter as subject (and therefore his/her integrity and authenticity), but also (in a faith context), enables a more spiritual understanding of the biblical text. In effect, there is scope for the activity of the Spirit working within the human heart which can inform or contribute to the interpretive process.

In conclusion (Chapter 9), I find that Lonergan's theological method with the necessary affective and psychic "complements" provides a means of appreciating the biblical text both "objectively" and "subjectively". It can account for both "scientific" data and the data that falls outside of scientific parameters. It accounts for the spiritual contribution to theological process, and recognises that this is achieved in the person of the interpreter, who has a capacity for religious experience as well as scholarship

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CHAPTER 2

LONERGAN'S TRANSCENDENTAL METHOD

From the introduction it will be seen that the contemporary hermeneutical situation is complex and if a particular method is to be regarded as relevent to New Testament exegesis it will have to meet certain exigencies. As previously stated this thesis seeks to investigate the possibilities of Lonergan's method for hermeneutics, however two caveats must be noted from the outset: firstly, though I argue that certain aspects of his method are underdeveloped and I borrow material from a number of sources to extend and complement his thought, the element of critique and modification is an internal one. When I suggest that Lonergan's methodology needs modification or extension, this is on the basis of principles already acknowledged within his writings. It is beyond the scope of this thesis to defend him from all possible forms of external critique, nevertheless, I believe it is possible, by synthesizing and developing the implicit and explicit hermeneutics in Lonergan's theological method, to show that he can offer something which meets much of what is needed in the contemporary situation.

Secondly, Bernard Lonergan (d.1984) is clearly a "modern" rather than a "postmodern" theologian. He does not address many concerns that are part of the postmodern, postcolonial, posthuman questioning of the

present theological scene. Though others have found the potential within Lonergan's methodology to address certain issues prevalent in postmodernism[1] this is not the focus of this thesis. Rather, advantage is taken of Lonergan's "relentless struggle to bring new ideas into relation with the old"[2] and his attempt to develop principles of operation in a changed and changing world.[3] It is these principles of operation that are seen as meeting some of the exigencies of present hermeneutical practice. With these cautions in mind, I consider Lonergan's transcendental method below.

A new cultural context

Lonergan recognised that the cultural upheaval of "modern times"[4]

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1. Lonergan is essentially a "modern" but his method has resources for tackling postmodern difficulties. For a comprehensive understanding of how Lonergan's transcendental method meets some of the significant challenges of postmodernism see Frederick Lawrence, "The Fragility of Consciousness: Lonergan and the Post Modern Concern for the Other," *Theological Studies* 54 (1993): 55–94 See also Stanley Stowers, "Friends and Enemies in the Politics of Heaven," in *Pauline Theology Volume 1 Thessalonians, Philippians, Galatians, Philemon*, ed. Jouette M. Bassler (Minneapolis: Fortress Press, 1991), 147, 150.

2. Bernard Lonergan, *Collection:Papers by Bernard Lonergan s.J.*, collected papers of _Bernard Lonergan, F. E. Crowe s.j. (London: Darton, Longman and Todd, 1967), xi.

3. This is essentially Lonergan's agenda, in answer to a question on the importance of method Lonergan replied: "Because I taught theology for twenty-five years under circumstances that I considered absurd. And the reason why they were absurd was for lack of a method, or because of the survival of a method that should have been buried two hundred years ago". Eric R. O'Connor, *Curiosity at the Center of One's Life: Statements and Questions of Eric R. O'Connor*, paper presented at _Thomas More Institute (Quebec Montreal Canada: Perry Printing Ltd, 1984), 408.

4. Lonergan follows Herbert Butterfield in dating this from 1680 and indicates the force of this movement by noting Butterfield's judgment that "it outshines everthing since the rise of Christianity and reduces the Renaissance and the Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom" Bernard Lonergan, *A Second Collection:Papers by Bernard Lonergan s.J.*, collected papers of _Bernard Lonergan, F.R. Williams sj and Bernard J. Tyrrell (London: Darton, Longman and Todd, 1974), 56.

was the transition from a "classical" culture perceived as normative, universal and permanent, to a more modern culture, characterised by probability, development and particularity.[5] It was this shift that formed the backdrop to the development of Lonergan's theological reflection. In effect, his transcendental method was a response to the dichotomy he experienced, between the reality of modern culture, and the demands of Catholic theological reflection which until relatively recently, was essentially medieval in form. He states that: "A contemporary theology has to move in the context of a contemporary philosophy, contemporary scholarship and contemporary science".[6] Since theology "mediates between a cultural matrix and the significance and role of a religion in that matrix"[7] a severe tension if not rupture, is inevitable if cultural reality and theological reflection are not viewed in tandem. To ignore the changed cultural context is to render theological reflection irrelevant since theology is not only a product of religion but also of "cultural ideals and norms that set its problems and direct its solutions".[8] Thus many of the issues that Lonergan raises are not to do with a "new revelation or a new faith" but "a new cultural context".

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5. Lonergan considers such cultural changes in a series of articles, notably, "Dimensions of Meaning" in , Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 252–67and "The Transition from a Classicist World-View to Historical Mindedness", 1-9; "Theology in its New Context", 55-67; "Revolution in Catholic Theology", 231-238 in Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*.

6. O'Connor, *Curiosity at the Center of One's Life: Statements and Questions of Eric R. O'Connor*, 408.

7. Bernard J.F. Lonergan, *Method in Theology* (Great Britain: Darton Longman and Todd, 1972), xi.

8. "Theology in its New Context," Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 58.

Lonergan's reflection on the cultural situation, described in the broad terms above, led him to identify modern empirical science as the major element ultimately responsible for the radical differences between the "two cultures" (i.e., classical and modern scientific).[9] According to Lonergan, modern science had changed classical culture in three main ways: "a reinterpretation of man and his world, a transformation of the ordering of society and the control over nature, and a new sense of power and responsibility".[10] These changes have far reaching implications in terms of modern culture itself, the human sciences and individual personal living. In terms of hermeneutics, this cultural change resulted in currents that directly and indirectly affected biblical interpretation, such as, a new historical consciousness, a philosophical focus on the 'subject', a plethora of studies in the human sciences, changes in meaning, challenges to authority, tradition, religion and faith, and a burgeoning of different 'voices' that seek to interpret the gospel texts. Emeritus Professor A. C. Thiselton summarises somewhat succinctly, the present hermeneutical predicament that this process has given rise to, when he states that the art of a "hermeneutics of promise" is "to steer between the Scylla of Cartesianism and the Charybdis of radical postmodern polyvalency".[11]

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9. Aristotelian science, on which Classical culture was based, is characterised by necessity, causality, universality, abstraction and certitude. In contrast, modern science is interested in verifiable possibility, correlation, concrete process, probability, controls and results. "The Absence of God in Modern Culture," Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 104.

10. "The Absence of God in Modern Culture," Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 111.

11. R Lundin, C Walhout, and A. Thiselton, *The Promise of Hermeneutics* (Grand Rapids Michigan: Wm B. Eerdmans Publishing Company, 1999), 156.

The methodology of modern science

Lonergan found that the success of modern science lay in its effective applicability, its openness to new data (which gives rise to development, new specialisms, concepts and terminology), and its so called "objectivity". This more experiential approach affected theology by supplanting the deductive mode of proceeding in traditional theology with a more empirical one. It entailed a shift from what was deduced as true, from premises supplied by Scripture and Tradition, to what was more or less probable, based on the evidence of the present moment. Lonergan suggests that this emphasis on the empirical led to the tendency to replace theology with religious studies, "which treat of man in his supposed dealings with God or gods or goddesses".[12] The application of scientific methods and procedures in the sphere of religion tends towards a reductive exploration of the human since the only data considered is that subject to observation, analysis, experimentation and verification. The divine is not subject to such methods and procedures, and according to Lonergan, by limiting the exploration to the human, religion is emptied of all serious content. One cannot make scientific statements about God.[13]

However, Lonergan recognised that the more one moved away from modern science, the more one was subject to the influence of the prevailing fashion or philosophy. The thrust of modern science therefore was not entirely destructive. Modern philosophical reflection on concrete

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12. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 107.

13. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 107.

human experience has also provided theology with penetrating insights into human nature so that Lonergan's quest was not so much to seek a "new" way but rather to find a "middle" way.

> But what will count is a perhaps not too numerous center, big enough to be at home in both the old and the new, painstaking enough to work out one by one the transitions to be made, Strong enough to refuse half measures and insist on complete solutions even though it has to wait.[14]

The essential problem was to find a way to deal with both the exigencies of modern science and the data that falls outside of scientific parameters.[15] Lonergan recognised that the data of the natural sciences was "given", and science settled any questions by means of observation and experiment; however, the data of the human sciences entailed a "common sense meaning" which required different methods and techniques best served by phenomenological, hermeneutical, and historical approaches. Lonergan noticed that when the focus is on observable, measurable data or objects, the divide between science and the humanities is most obvious, but when a scientist speaks of science in itself, then s/he is referring to cognitional activity and this brings science into the realm of philosophy in terms of cognitional theory, epistemology and metaphysics.[16]

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14. "Dimensions of Meaning" in Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 264.

15. It is not only dogmas that are at stake, for it is not only dogmas that lie outside the range of modern science. Not only every statement about God but also every statement about scientific method, about hermeneutics, about historiography, supposes a reflective procedure quite distinct from the direct procedures sanctioned by the success of modern science". "The Absence of God in Modern Culture" in Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 111.

16. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 106.

Such realisations enabled Lonergan to draw on contemporary sciences in his search to develop a relevant methodology. From these sciences he was able "to form a preliminary notion of method" and these "procedures of the natural sciences" led him to "procedures of the human mind" which then enabled him to "discern a transcendental method" that provided the basis for a "formulation of other, more special methods appropriate to particular fields"[17] including theology. He described "method" in terms of a "framework for collaborative creativity"[18] that enabled theological reflection in a changed and changing world.

Transcendental method

Lonergan's reflections on the natural sciences led him to define "method" as a "normative pattern of recurrent and related operations yielding cumulative and progressive results".[19] In effect, he went "behind" the data and identified a series of cognitive functions that the human person uses in response to any given information confronting him/her. Consequently, he claimed to have established a "basic pattern of operations employed in every cognitional enterprise".[20] These operations, rooted in human consciousness itself, emerged in "meeting the exigencies and exploiting the opportunities presented by the human mind itself"[21] and not those of any particular field or subject, and as such could be

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17. Lonergan, Bernard J.F., *Method in Theology*, 4.

18. Lonergan, Bernard J.F., *Method in Theology*, xi.

19. Lonergan, Bernard J.F., *Method in Theology*, 14.

20. Lonergan, Bernard J.F., *Method in Theology*, 4.

21. Lonergan, Bernard J.F., *Method in Theology*, 4.

considered normative and universal. It is this perspective that gives Lonergan's methodology its "transcendental" nature.

Lonergan lists these normative operations as: "seeing, hearing, touching, smelling, tasting, inquiring, imagining, understanding, conceiving, formulating, reflecting, marshalling and weighing the evidence, judging, deliberating, evaluating, deciding, speaking, writing".[22] He noticed that the operations fell into a pattern of qualitatively differentiated levels of consciousness, namely, experience, understanding, judgment and decision. Though distinct, these operations are understood as related and successive, forming a "unity of consciousness" from experience (data of sense), through the various functions of understanding and judgment to decision (results). Lonergan regarded this sequential pattern as "given" and dynamic.[23] Thus "the rock" on which he establishes his transcendental method is "the subject in his conscious, unobjectified attentiveness, intelligence, reasonableness, responsibility".[24]

Intentionality

The cognitive operations listed above, feature both grammatical and psychological properties. Grammatically, the operations are transitive, that is, they take an object and are performed by a subject.

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22. Lonergan, Bernard J.F., *Method in Theology*, 6. Lonergan notes that to deny that these operations occur is to suggest that one is "a non-responsible, non-reasonable, non-intelligent somnabulist" Lonergan, Bernard J.F., *Method in Theology*, 17.

23. "It is dynamic materially inasmuch as it is a pattern of operations, just as a dance is a pattern of bodily movements, or a melody is a pattern of sounds. But it also is dynamic formally, inasmuch as it calls forth and assembles the appropriate operations at each stage of the process, just as a growing organism puts forth its own organs and lives by their functioning" Lonergan, Bernard J.F., *Method in Theology*, 13.

24. Lonergan, Bernard J.F., *Method in Theology*, 20.

Psychologically, in the performance of the operation, the person becomes aware of the object, and it is this awareness that Lonergan terms "intending". Practically speaking, it means that a psychological event arises in the mind so that by "seeing there becomes present what is seen", by hearing there becomes present what is heard, and so on for each function. However, this is not the only awareness that occurs when a person operates consciously, there is also the experience of consciousness that the subject has of him/herself while operating.

> The operations then not only intend objects. There is to them a further psychological dimension. They occur consciously and by them the operating subject is conscious. Just as operations by their intentionality make objects present to the subject, so also by consciousness they make the operating subject present to himself. [25]

Empirical experience then, is both intrinsically conscious and intrinsically intentional, Lonergan distinguishes between the sense of presence of the object and the sense of presence of the subject. He states that:

> ... the presence of the object is quite different from the presence of the subject. The object is present as what is gazed upon, attended to, intended. But the presence of the subject resides in the gazing, the attending, the intending. For this reason the subject can be conscious, as attending, and yet give his whole attention to the object as attended to.[26]

This distinction between the "presence" of both object and subject suggests that it is possible to distinguish between what is known and how it is known. The operations, both intentional and conscious, follow the dynamic pattern already outlined, thus there is a movement from

> ... the data of sense though inquiry, insight, reflection, judgment, to statements about sensible things", and from the "data of consciousness through inquiry,

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25. Lonergan, Bernard J.F., *Method in Theology*, 8.

26. Lonergan, Bernard J.F., *Method in Theology*, 8.

understanding, reflection, judgment, to statements about conscious subjects and their operations.[27]

In effect he identifies different levels of consciousness and intentionality and labels them as the empirical level, the intellectual level, the rational level, and the responsible level. As the conscious subject moves from level to level there is an expansion of consciousness: "it is a fuller self of which we are aware and the awareness itself is different".[28] In the same way, the different operations yield qualitatively different modes of intending, so that the object becomes present to the subject by the operation in a qualitatively different way. Thus the person's quality of presence and awareness of reality corresponds to the level of operation undertaken. This is a key element in Lonergan's thought. There is a recognition of an organic relationship between the person, the reality of the object to be described and analysed, and the functions by which the process of coming to know is undertaken. It is this threefold relationship which permits Lonergan to explore the notion of objectivity as the fruit of authentic subjectivity and is significant in finding a methodology that will address the issues outlined in the introduction in relation to a more integrated and wholistic approach in interpretation.

Categorial and transcendental intending

Lonergan's cognitional analysis yields a further distinction in relation to intentionality that is crucial for the effectiveness of his method, namely the identification of two modes of intentionality, that is, a categorial

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27. Lonergan, Bernard J.F., *Method in Theology*, 8.

28. Lonergan, Bernard J.F., *Method in Theology*, 9.

intending and a transcendental intending. In categorial intending, the subject asks specific questions where the categories are limited in scope and culturally conditioned. The intending will therefore correspond to the limitations of the categories applied and the object will be present to the person by means of whatever activity is in operation, in a limited, restricted and culturally conditioned way. It is these limited determinations that are subject to change and development.

In contrast, transcendental intending according to Lonergan is the radical intending of being attentive, being intelligent, being reasonable, and responsible. The transcendental precepts: be attentive, be intelligent, be reasonable, be responsible form a dynamism, 'drive', or principle of operation that enables a person to move from ignorance to knowledge. This movement is propelled by the 'dynamic of the question',[29] which promotes the person from level to level so that the subject moves "from mere experiencing to understanding, from mere understanding to truth and reality, from factual knowledge to responsible action", in fact to a way of "being".[30] By means of the above series of distinctions, Lonergan

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29. Lonergan describes the immanent principle of questioning operative in the knowing subject as a dynamic of movement and rest'. As long as inquiry takes place there is movement, when a satisfactory answer has been acquired there is rest. He distinguishes three types of question: questions for *intelligence* asking what, why, how, what for; questions for *reflection* asking whether the answers to the previous type of question are true, false or only probable, and finally questions for *deliberation*. These are of two kinds: egotistical, which ask what is in this for me, and moral, which ask whether a proposed end is of value, truly good and worthwhile Bernard Lonergan, "Reality, Myth, Symbol," in *Myth, Symbol and Reality: Boston University Studies in Philosophy and Religion Vol. 1*, paper presented at _The Boston University Symposiom Marcfh 28th 1978, Alan M> Olson (Notre Dame and London: University of Notre Dame Press, 1980), 32. Thus by questioning, the person opens the door to a way of "being in the world" which depending on the answer and subsequent action will lead to either authenticity or inauthenticity.

30. Lonergan, Bernard J.F., *Method in Theology*, 12 "The notion of being first appears in questioning. Being is the unknown that questioning intends to know, that

outlines what it means to be an incarnate subject in the world and indicates the significance of the quality of "being" by means of intentionality and consciousness. The person who is able to objectify the contents of consciousness is able to speak of him/herself as a conscious being operating consciously, exercising attentiveness, inquiry, understanding, reflection and judgment and this level of awareness facilitates the ability to know what one is doing when one is knowing, why doing that is knowing and what is known when one does it. This is Lonergan's profound authentic subjectivity that is objectivity. It is achieved by "applying the operations as intentional to the operations as conscious"[31] that is: experiencing one's experiencing, understanding, judging, deciding; understanding the unity and relations of one's experienced experiencing, understanding, judging, deciding; affirming the reality of one's experienced and understood experiencing, understanding, judging and deciding; deciding to operate in accord with the norms immanent in the spontaneous relatedness of one's experienced, understood, affirmed experiencing, understanding, judging, deciding. As can be appreciated this is a finely tuned self-consciousness that culminates in the integrity and authenticity of the subject so that ideally the person ultimately increases in wisdom, knowledge and personal stature at the same time.

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answers partially reveal, that further questioning presses on to know ever more fully. The notion of being, then, is essentially dynamic, proleptic, an anticipation of the entirety, the concreteness, the totality, that we ever intend and since our knowledge is finite never reach" *The Subject* Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 35.

31. Lonergan, Bernard J.F., *Method in Theology*, 14.

Authenticity

Lonergan recognises that human authenticity is not achieved in a systematic, chronological and uninterrupted manner. Human beings are inattentive, unintelligent, unreasonable and irresponsible in their actions and this leads to unauthenticity. Personal authenticity is only retrieved by a "conversion" process which entails a change of direction on the intellectual, moral and religious levels, and leads to an "interiority" which is self-transcendent and self-appropriating. In other words the person is able to move beyond "a calculus of the pains and pleasures" [32] involved in a decision and is motivated and governed by values. It is this genuine attention, intelligence, reasonableness and responsibility that leads to objectivity. This implies that Lonergan's method then is not so much something learned by rote, as something acquired by the appropriation of one's own conscious and intentional operations. The human person then, is more or less open and responsive to the dynamic within and more or less capable of raising relevant questions on the four different levels of consciousness in accordance with his/her "basic" and "relative" horizons, that is, in relation to personal conversion (basic) and psychological, sociological and cultural development (relative), respectively.[33] The more the person acts with authenticity, the more likely, s/he is to come to the truth of what is real.

This normative pattern of dynamic intentional and conscious operations constitutes Lonergan's transcendental method. As it is based

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32. Lonergan, Bernard J.F., *Method in Theology*, 50.

33. David Tracy, *The Achievement of Bernard Lonergan* (New York: Herder and Herder, 1970), 19.

on a unified and interrelated view of human consciousness it reflects a more existential position than the compartmentalised faculty psychology of Thomistic theology and marks Lonergan's development of ideas in response to the cultural changes he observed taking place in modern society. Transcendental method constitutes the "anthropological component" of theological method which in addition to the anthropological element requires the "content" of religion.[34] According to Frederick Crowe, a Lonergan scholar, it is religion that "forms the pivot between transcendental and properly theological method".[35] This will be examined in Chapter 3 when considering Lonergan's theological method and more specifically within this process of theological reflection, his functional specialty interpretation.

Before noting the features of Lonergan's transcendental method that hold promise for the hermeneutic process it necessary to make some reference to the latter part of his definition of "method" as the yielding of "cumulative and progressive results".[36] Lonergan reminds his readers from the outset in *Method and Theology* that the normative pattern of operations is not to be adhered to slavishly and unintelligently, as it "is not a set of rules to be followed meticulously by a dolt. It is a framework for collaborative creativity".[37] The purpose of the various clusters of

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34. Lonergan notes that before one can speak of religion it is necessary to consider human good, and human meaning Lonergan, Bernard J.F., *Method in Theology*, 25.

35. Frederick E. Crowe, "Early Jottings on Bernard Lonergan's Method in Theology," *Science et Esprit* 25 (1973): 121.

36. Lonergan, Bernard J.F., *Method in Theology*, 14.

37. Lonergan, Bernard J.F., *Method in Theology*, xi.

operations is to enhance the possibility of discovery,[38] and to synthesise and integrate valid insights so that the process of learning is progressive and cumulative. Lonergan observes that within the pattern of dynamic operations there are both logical and non-logical operations, both of which are necessary to keep the process open and ongoing. Logical operations are used to describe, formulate hypotheses, make deductions and consolidate insights, while the non-logical operations keep the process open by inquiry, observation, discovery, experimentation, synthesis and verification.[39] Lonergan's transcendental method then, is not one that has to do with specific content[40] but is rather a dynamic process that recognises the organic relationship between the subject, the different functions, and the eventual outcomes.

Transcendental method and hermeneutics

Lonergan's transcendental method, characterised as it is by an intentionality that enables the subject to be aware of both him/herself and of the object under scrutiny, facilitates what is known and how it is known.

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38. Lonergan notes that discoveries are not achieved by prescription but follow the laws of probability. This is one of the key characteristics of Lonergan's modern "scientific method". "Results are progressive only if there is a sustained succession of discoveries; they are cumulative only if there is effected a synthesis of each new insight with all previous, valid insights. But neither discovery nor synthesis is at the beck and call of any set of rules. Their occurrence follows statistical laws; they can be made more probable; they cannot be assured by a set of prescriptions" Lonergan, Bernard J.F., *Method in Theology*, 6.

39. Lonergan, Bernard J.F., *Method in Theology*, 6.

40. As a result, Lonergan believes he has achieved a method that is indifferent to "the temporal dialectic", that is, it operates in respect of its own intrinsic dynamic beyond the exigencies of culture and historicality, "for the human mind is always the human mind" Frederick E. Crowe, "The Lonergan Enterprise" (U. S. A.: Cowley Publications, 1980), 17 (Crowe here is quoting Lonergan, *Gratia Operans* p.10) with "certain inherent and invariant structures, norms and procedures" Tracy, *The Achievement of Bernard Lonergan*, 42

The organic relationship between the person as subject, the actual object and the dynamic process of modes of consciousness permits one to speak of the text (object), the interpreter (subject), and the interpretive process (dynamic of modes of consciousness), within the same horizon. This is essential as one of the difficulties in hermeneutics is the "crossing of horizons" in terms of time, space, culture etc. The difficulty is outlined by Robert Scholes:

> Reading is possible only to the extent that the actual reader shares a semantic and syntactic field with the writer. A "field" in this sense is a set of codes and paradigms that enable and constrain meaning. The further estranged the reader is from the writer (by time, space, language or temperament) the more interpretation must be called upon to provide a conscious construction of unavailable or faded codes and paradigms. [41]

Lonergan's transcendental method provides the exegete with the "common language" of levels of consciousness and intentionality that can be applied to the text, the interpreter, the process and indeed even the author.

Secondly, because Lonergan makes a distinction between categorial and transcendent intending and situates his methodology in the context of modern scholarship, the interpreter can consider the results of modern research and how these might impinge on the understanding of a text without necessarily capitulating to such analyses,[42] while at the same

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41. Stowers cites R. Scholes, *Textual Power* (New Haven:Yale University Press, 1985) 48

42. The different analyses of the human sciences can yield many insights, however the issue in interpretation is which insights best fit the text. Analysis can be mistaken for interpretation when it has yet to be done. "The scholarly community while fully open to literary, historical, social scientific, and other modes of analysis should not be taken in by the proposal that such analyses *replace* interpretation, that they may be accepted as functional surrogates of interpretation; or that ideological analyses (Marxist, Freudian, Nietschean, etc.) be accorded dogmatic status that ideologues regularly claim for them". Ben F. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics* (Collegeville, Minnesota: Michael Glazier Liturgical Press, 1994), 148.

time fostering relevancy and the possibility of development and revision.[43]

Thirdly, Lonergan's transcendental method is one that purports to be without "content". It is conceived as a method that is primarily concerned with clarity and precision in relation to the actions of the theologian.[44] Indeed Lonergan categorically states in his introduction to *Method in Theology* that: "I am writing not theology but method in theology. I am concerned not with the objects that theologians expound but with the operations that theologians perform".[45] This method, without content, is an advantage in seeking the "intended meaning"[46] of the text. The task of the interpreter is to know what s/he is doing, why s/he is doing that and what is known at the end of such operations. This critical realism facilitates the articulation of the intended meaning in the text as any statement of meaning by the interpreter must be explained.

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43. Lonergan regards theology as mediating "between a cultural matrix and the significance and role of religion in that matrix" Lonergan, Bernard J.F., *Method in Theology*, xi. As the culture raises new questions and makes new discoveries these must be addressed by theology if it is to mediate effectively between the culture and religion. In this way religion maintains some relevancy. However, Lonergan reminds the reader that "*aggiornamento* is not some simple minded rejection of all that is old and some breezy acceptance of everything new. Rather it is a disengagement from a culture that no longer exists and an involvement in a distinct culture that has replaced it" Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 113.

44. "[T]o assign to transcendental method a role in theology adds no new resource to theology but simply draws attention to a resource that has always been used. For transcendental method is the concrete and dynamic unfolding of human attentiveness, intelligence, reasonableness, and responsibility.... Hence, to introduce transcendental method introduces no new resource into theology, for theologians always have had minds and always have used them. However, while transcendental method will introduce no new resource, it does add considerable light and precision to the performance of theological tasks.... " Lonergan, Bernard J.F., *Method in Theology*, 24.

45. Lonergan, Bernard J.F., *Method in Theology*, xii.

46. "[T]exts have a *prima facie* claim on the reader, namely, to be interpreted in accord with their intended sense. This is not an exclusivist claim, but it is a claim to priority". Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 149.

Fourthly, Lonergan's trancendental method meets what might be called the challenge of subjectivity by explicitly recognising the subject (theologian), as part of the theological process. Lonergan notes that, "theologies are produced by theologians, that theologians have minds and use them, that there doing so should not be ignored or passed over but explicitly acknowledged in itself and in its implications".[47] The advantage of a method that incorporates human subjectivity and claims that objectivity is authentic subjectivity is that it provides a means of situating and critiquing relatively recent explorations in biblical hermeneutics that include a subjective element, such as, "the personal voice" ethical interpretation, and 'faith' interpretation, that might otherwise simply be dismissed on the grounds of being merely subjective. This issue of subjectivity is somewhat sharpened in the context of interpreting sacred texts when Ben Meyer, a New Testament scholar, poses the question: "What on the part of the interpreter's subjectivity is requisite to move toward an objective hold on the text as word of God"?[48] Lonergan's method that has human subjectivity as an intrinsic element at least provides a structure for tackling such a question.

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47. Lonergan, Bernard J.F., *Method in Theology*, 25. Lonergan eschews what he calls the "*Principle of the Empty Head*" and concurs with Rudolph Bultmann in his assertion that: "Nothing is sillier than the requirement that an interpreter must silence his subjectivity, extinguish his individuality, is he is to attain objective knowledge...." On the contrary, the more knowledge a person possesses, "the greater the likelihood that one will be guided by the signs themselves and not by personal preferences and guess work". See Lonergan, Bernard J.F., *Method in Theology*, 158 and footnote. Lonergan returns to this "principle" in the context of the historian. Lonergan, Bernard J.F., *Method in Theology*, 203–05.

48. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 175.

Fifthly, Lonergan's method with its stress on intentionality and consciousness as "being" recognises the need for conversion at the different levels of consciousness, namely, intellectual, moral and religious. This ongoing process of self-transcendence is effected by the person operating attentively, intelligently, reasonably and responsibly. In this process of growth and learning, classical texts[49] can be significant, and even be transformative, as with the Christian scriptures. Thus inherent in the method is the means of examining the dynamic interaction between text and reader.

Finally, as religion "forms the pivot between transcendental and properly theological method", and the theological enterprise is understood as mediating "between a cultural matrix and the significance and role of a religion in that matrix",[50] there is then, a means of investigating the significance of a gospel text as a historical document written by faith and for faith, and to grasp the kinds of questions that the New Testament seeks to answer, such as the problem of evil identified by Ben Meyer.[51] Furthemore, the possibility of bringing religious thinking into dialogue with the cultural context means that the exegete can get beyond the limits

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49. "The major texts, the classics, in religion, letters, philosophy, theology, not only are beyond the initial horizon of their interpreters but also may demand an intellectual, moral, religious conversion of the interpreter over and above the broadening of his horizon..... Moreover, in so far as conversion is only the basic step, in so far as there remains the labor of thinking out everything from the new and profounder viewpoint, there results the characteristic of the classic set forth by Friedrich Schlegel: "A classic is a writing that is never fully understood. But those that are educated and educate themselves must always want to learn more from it" Lonergan, Bernard J.F., *Method in Theology*, 161. Lonergan takes this quote of Schlegel's from H.G.Gadamer, *Wahrheit und Methode*, Tubingen: Mohr, 1960, p.274, n.2.

50. Lonergan, Bernard J.F., *Method in Theology*, xi.

51. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 174.

imposed by maintaining the secular as the ultimate horizon and therefore find the means of integrating the data that falls outside of the normal "scientific" parameters. For these reasons, it would seem that Lonergan's transcendental method is particularly apposite to the interpretation of the Christian scriptures that are intrinsic to Christian religious cult and praxis.

A significant limitation in transcendental method

Though Lonergan's methodology is promising in terms of interpretation it does however have a definite lack. The "rock" on which Lonergan builds his transcendental method only accounts for the conscious life of the subject. It fails to take into consideration the unconscious life of the person and the activity of the human psyche. This not only has consequences for transcendental method itself but also has far reaching implications for the interpretive process that seeks to unlock the meaning of intuitions, feelings, images, metaphors, memories and imagination. Lonergan scholar, Robert Doran, identified this affective deficiency and suggested that Lonergan's intellectual, moral and religious conversions needed to be complemented by affective or psychic conversion. The contribution that Doran's affective conversion makes to a hermeneutical process is not so much in the technical exercise of exegesis but is "implicit " in that it involves the transformation and healing of distorted perceptions and images of the interpreter. It is an ongoing responsibility in which the subject undertakes the healthy integration of repressed negative emotions and the enhancement of the positive emotions which operate on both the conscious and

unconscious levels of the person. This in turn clarifies the perspective brought to the text for interpretation. Ongoing affective conversion results in an increasing ability to deal realistically with one's world and this realism is at the service of understanding a text. Lack of affective conversion would tend to result in a subjective eisogesis of unresolved interior conflicts being imposed on the text. An examination of Doran's contribution and the implications for hermeneutics is the subject of Chapter 7. More immediately, it is necessary to consider Lonergan's theological process, and in particular the functional specialty interpretation, in order to appreciate how lacunae in transcendental method persist into theological method. This is the task of Chapter 3.

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CHAPTER 3

LONERGAN'S THEOLOGICAL METHOD

Functional specialties

In the previous chapter Lonergan's transcendental method was found to be based on conscious and intentional operations that occur on four distinct levels. In the normal course of events the human person operates somewhat spontaneously on all four levels, however, each level has "it's own proper achievement and end", and this goal can be "objectified".[1] When the achievements and ends of the different levels of experience are objectified then they can be understood in terms of apprehending data (experience), understanding the data perceived (intelligence), judging the truth of the perceived and understood data using reason (judgment), and finally choosing and acting responsibly in relation to the perceived, understood and reasonably affirmed data. Each of these goals can be regarded as a "stage" in transcendental method and can become a "functional specialty" in itself, that is, one particular level can become the focus of conscious attention and all efforts on the three other levels of consciousness are directed towards this end. So for example, in the case of "experience" and its goal of apprehending data, the person

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1. Lonergan, Bernard J.F., *Method in Theology*, 133. Thus the proper end of experiencing is the apprehension of data", the end of understanding is "insight into the apprehended data" the achievement of judgment is to put forward a reasoned account of the data and finally the proper end of the fourth level, the level of decision, is to acknowledge the "values and the selection of methods or other means that lead to their realisation".

would consciously direct his/her understanding, judgment and decisiveness towards this end. Generally speaking, such directed conscious activity goes beyond the ordinary "common sense" needs of the person. It is a more differentiated process that is more the work of the scholar or expert and leads to an expertise or specialism. Lonergan considers that such "objectification" of transcendental method can be applied efficaciously to most, if not all, investigations in the human sciences. In the case of theology, Lonergan applies this "objectification" to two basic phases in theological process, that is, a "listening", and a "witnessing" to the tradition. This gives rise to eight functional specialties which form distinct and separate stages in a theological process that moves from data to results.[2] These eight specialties are specified as follows: research, interpretation, history, dialectic, foundations, doctrines, systematics and communications.[3] Research, interpretation, history and dialectic relate to the first phase in theological method which Lonergan identifies as a "mediating" theology.[4] The second phase, involves bearing witness to the message, adapting and communicating it and is regarded as a

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2. Bernard J.F. Lonergan, *Method in Theology* (Great Britain: Darton Longman and Todd, 1972), 126.

3. Lonergan, Bernard J.F., *Method in Theology*, 127. This distinction is meant to highlight the fact that there are different tasks to be performed and to prevent confusion in theological process. Lonergan notes that: "Different ends are pursued by employing different means, different means are used in different manners, different manners are ruled by different methodical precepts" Lonergan, Bernard J.F., *Method in Theology*, 136/7.

4. Research assembles and makes religious data available. Interpretation understands the meaning of such religious data. History recognises that religious meanings are subject to time, place and that myriad vicissitudes might affect their veracity and as a result, it seeks to judge and narrate what occurred and what was going forward. Finally, dialectic acknowledges that the meanings are subject to history and seeks to "unravel the conflict concerning values, facts, meanings and experiences" Lonergan, Bernard J.F., *Method in Theology*, 134, in persons bearing witness by their decisions and actions that ultimately result in the disclosure of the present religious situation. Lonergan, Bernard J.F., *Method in Theology*, 135.

"mediated" theology.[5] It embraces the functional specialties: foundations, doctrines, systematics, and communications.

Each different specialty coincides with an objectified goal on each level of consciousness, therefore, research, interpretation, history and dialectic correspond to the levels of experience, understanding, judgment and decision respectively. The specialties of the second phase relate to the levels in reverse order so that foundations, doctrines, systematics and communications are linked to the levels of decision, judgment, understanding and experience. Lonergan explains this reversal as follows:

> In the first phase one begins from the data and moves through meanings and facts towards personal encounter. In the second phase one begins from reflection on authentic conversion, employs it as the horizon within which doctrines are to be apprehended and an understanding of their content sought, and finally moves to a creative exploration of communications differentiated according to media, according to classes of men, and according to common cultural interests.[6]

Lonergan's theological method then is a single dynamic process from data to results that is differentiated into "distinct and separable stages" known as functional specialties that enable the theologian to move from the received tradition to a contemporary witness to the tradition. This "framework for creativity"[7] is extremely comprehensive and at the same time offers a clear differentiation between theological tasks. It is the second functional specialty "interpretation", in the "mediating" phase of theology that comes under scrutiny as a promising methodology for New Testament exegesis in the following section.

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5. God is known mediately, in the case of Christianity, "through the whole Christ, Head and members". Lonergan, Bernard J.F., *Method in Theology*, 135.

6. Lonergan, Bernard J.F., *Method in Theology*, 135/6.

7. Lonergan, Bernard J.F., *Method in Theology*, xii.

Lonergan's functional specialty "interpretation"

The "promise" of Lonergan's interpretive process stems from the seminal ideas present in his major work *Insight*, particularly in his chapter on "Metaphysics as Dialectic". Here, several concepts are significant in the hermeneutical endeavour: firstly, the suggestion that there is an isomorphic relationship between the structure of cognitional activity and the structure of proportionate being;[8] secondly, that there is an isomorphism between expression and knowledge; thirdly, that human consciousness is polymorphic; and fourthly the notion of the universal viewpoint. Together these form the backdrop to Lonergan's later, and more refined functional specialty "interpretation" articultated in *Method in Theology*. In *Method*, Lonergan proposes a methodology that clearly integrates the subjectivity of the interpreter with the praxis of hermeneutic principles in three basic exegetical tasks: understanding the text, judging the understanding of the text and communicating the reasoned understanding of the text to a specific audience. Below, I consider the key concepts referred to in *Insight* and the exegetical tasks outlined in *Method in Theology*. In addition I review the characteristics of the written text in order to situate the text as a "product" of the different modes of consciousness to illustrate that the interpreter "enters" into the text by the same operations. An application of Lonergan's critical realist approach is found in scripture scholar Ben Meyer's work which indicates both the promise of Lonergan's method and some of its shortcomings.

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8. Bernard F. Lonergan, "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran" (Toronto Buffalo London: University of Toronto Press, 1992), 553.

Isomorphism between cognitional activity and proportionate being

It will be recalled that the structure of cognitional activity is the "invariant pattern of operations" of transcendental method whereby both conscious and intentional operations occur on the empirical, intellectual, rational and responsible levels of consciousness. [9] As the person seeks what is true, real and good, in an insightful, reflective and critical manner, s/he becomes increasingly aware of being an attentive, intelligent, reasonable and responsible subject, that is, a person of increasing integrity and authenticity.[10] In genuine inquiry, the person (intentionally and consciously), seeks answers to questions that arise from the intrinsic "drive to know" on the qualitatively different levels of experience, understanding, judgment and decision, with the result that s/he increases in both knowledge and personal "stature", and the world of "being" expands proportionately.[11]

This isomorphism of "an invariant pattern of operations" provides a framework for considering the text, the interpreter as subject and the process of interpretation within a common horizon. This is a distinct advantage, as will be seen later, when seeking the interpretation of a text distant in time and space, as it offers some success in bringing

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9. Lonergan, Bernard J.F., *Method in Theology*, 9.

10. "On all four levels, we are aware of ourselves but, as we mount from level to level, it is a fuller self of which we are aware and the awareness itself is different" (Lonergan 1972:9) and just "as different operations yield qualitatively different modes of being conscious subjects, so too they yield qualitatively different modes of intending" (Lonergan 1972:10).

11. "Being" is what is known by "correct understanding" and "by the totality of true judgments" in the execution of intentional and conscious operations. Bernard Lonergan, *Collected Works of Bernard Lonergan Understanding and Being* (Toronto: University of Toronto Press, 1990), 345.

together the "intended" meaning of the author, and the "interpretive" meaning that constitutes "successful reading".[12]

The text, as the fruit of cognitional operations that intend meaning, forms the data to be considered by the interpreter. The interpreter, whose own "being" is the result of the same operations on the different levels of consciousness, engages with the text by means of structurally similar cognitional and intentional operations that produced the text in the first place. In this way text, interpreter and interpretive process are operative within the same cognitional horizon. In addition, such isomorphism means that there is potentially an encounter of the "being" of the author with the "being" of the interpreter and it is this dynamic that enables one to speak of the "transformative" power of the text.

Lonergan's own early hermeneutic study *Verbum* appeals to the fundamental unchanging processes of the human mind. Though he does not speak of a "common horizon" in the same way, it is clear that he considers understanding another with different experiences, intellectual development, values and interests, as a feasible proposition.

> In this first part the principal aim has been to build a bridge from the mind of the twentieth-century reader to the mind of the thirteenth-century writer. Both possess psychological experience; in both that experience is essentially the same; both can by introspection observe and analyse such experience.[13]

Isomorphism between expression and knowledge

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12. Ben F. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics* (Collegeville, Minnesota: Michael Glazier Liturgical Press, 1994), 3.

13. Bernard Lonergan, *Verbum: Word and Idea in Aquinas* (London: Darton, Longman and Todd, 1968), 94.

The isomorphism that is postulated between "proportionate being" and "cognitional activity" implies an isomorphism between knowledge and expression. Knowledge and expression are the concrete objectifications of cognitional activity and proportionate being, and can be regarded as externalisations of meaning. Such externalisations can be "embodied or carried in intersubjectivity, in art, in symbols, in language, and in the lives and deeds of persons".[14]

As linguistic, the meaning or expression of an incarnate being (the person), is the most flexible[15] and liberated form of meaning. It "contains distinctions between what we feel, what we desire, what we fear, what we think, what we know, what we wish, what we command, what we intend",[16] and these thoughts, feelings and attitudes, are frequently enshrined in symbol, metaphor, and simile. The images therefore express an objectification of human experience. However, where symbols, metaphors and similes are used, meaning is not fixed or static but fluid.[17] Nevertheless, linguistic meaning opens a person to the rich adult world of mediated meaning without the necessity of repeating the original experience. In the case of the written text as a "structured" view of the author, the "outer words" that are read, reflect the "inner word" or meaning and knowledge of the author on the different levels of consciousness. The formulated expressions reflect

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14. Lonergan, Bernard J.F., *Method in Theology*, 57.

15. Linguistic meaning has the capacity to embody the other forms of meaning listed by Lonergan. For example art as defined by Lonergan is "the objectification of a purely experiential pattern" Lonergan, Bernard J.F., *Method in Theology*, 61. Linguistically this is achieved in narrative (see Robert Alter, *The Art of Biblical Narrative* [New York: Basic Books, Inc., Publishers, 1981], 63–113 *Between Narration and Dialogue* and *The Techniques of Repetition* Chapters 4 and 5, respectively), and literary criticism brings into relief the artistry of the author.

16. Lonergan, Bernard J.F., *Method in Theology*, 60.

17. Lonergan, Bernard J.F., *Method in Theology*, 60.

his/her desire for truth, value, and authenticity,[18] and find utterance in different language forms such as ordinary, technical and literary language.[19] The correspondence between language and knowledge facilitates the sharing of "knowledge" and "being" with another at every level of consciousness. This correspondence between expression and knowledge is, according to Lonergan, an isomorphism in structure[20] whereby both knowledge and language can be said to "interpenetrate".[21] This interpenetration has implications for the process of learning itself, for as knowledge is gained, the "discovery" is articulated and the resultant objectified expression becomes a departure point for further inquiry, so that language can be said to mould developing consciousness and to structure the world around the

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18. These formulations "express the subject's cognitive, existential, and religious relation to the objectives of the pure desire. As outer words they mean immediately inner words emergent from insight and grasp of the unconditioned, whether in the cognitive, evaluative, or religious domain; and the inner word means some instance of the objective of the pure desire - some instance of what might be or of what is, of what might be good or is good, of what can be discerned as attracting us to itself beyond the realities found to be and to be good in this world" Robert Doran, *Theology and the Dialectic of History* (Toronto Buffalo London: University of Toronto Press, 1990), 564/5.

19. The different genres of language open the door to different realms of meaning: ordinary language is the language of common sense, technical language is the language of theory, while literary language expresses an interiority that is not only logical but also expresses feelings and values. Literary language according to Lonergan hovers between logic, and image and effect, and in this poetry has primacy, it can reach beyond interiority to transcendence.

20. "As knowledge rises on the three levels of experience and imagination, understanding and conception, reflection and judgment, so in expression there may be distinguished three components. For as affirmative or negative utterance, the expression corresponds to reflection and judgment. As significant combination of words, the expression corresponds to insight and conception. As instrumental multiplicity, the expression corresponds to the material multiplicity of experience and imagination" Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 576.

21. This understanding of knowledge and language as "interpenetrating" is not the experience/language relationship that is debated by scholars. Knowledge for Lonergan is more than experience, it is the result of cognitional operations on the different levels of consciousness and intentionality.

subject.[22]

Though knowledge and expression are isomorphic in structure, they are not necessarily identical,[23] discrepancies can occur. For example, it is one thing to know or experience something, it is another to be able to express oneself appropriately, adequately and truthfully. This variance calls into question the relationship between truth and expression.[24] Lonergan attributes the disparity between truth and expression to "other" desires at work in the human person that conflict with the "pure desire" to know and which consequently "interfere with the orientation of authentic consciousness".[25] The result is a distortion that occurs in the different patterns of experience bringing about a "bias" in cognitive operations. In reality, consciousness is "a more or less aberrant collection of incongruous cognitive representations and conative states",[26] which render the person a more or less authentic incarnation of the "pure desire" to know. This "state" of the person affects linguistic expression so that ultimately the written word will reflect both the achievements and the failures of the person in terms of

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22. "Expression enters into the very process of learning, and the attainment of knowledge tends to coincide with the attainment of the ability to express it" Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 577. This raises the problem of critiquing the tradition that has actually formed one's thought processes and according to Donald Gelpi requires a development of Lonergan's moral conversion, namely, socio-political conversion.

23. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 576.

24. Lonergan considers the notion of truth in *Insight* (Lonergan 1992:572–587). Here Lonergan details the role of judgment in the pursuit of truth. One of the implications is the need to take seriously one's personal growth. The ongoing development of the person is a means of facilitating the "control" of meaning in an implicit but positive way.

25. Doran, *Theology and the Dialectic of History*, 564.

26. Doran, *Theology and the Dialectic of History*, 564.

the desire for truth, value and authenticity.[27] Lonergan suggests that linguistic meaning is either moving in the direction of "myth" (obfuscation) or "mystery" (clarity)[28] and as such, expression provides a means of registering the direction the person is oriented to in terms of the truth. He observes that the direction that prevails will depend largely on what is going on in both the subject and the cultural context. What comes into play is not simply a dynamic towards myth or mystery but the complexity of human polymorphic consciousness.

Polymorphic consciousness

Polymorphic human consciousness emerges from the different levels of consciousness and the differentiation of consciousness achieved on each level, the uniqueness of the individual human mind and the influence of external historical process. These all affect the "being" and consequently the knowledge and expression of a person. In *Insight* Lonergan notes that: "the only reasonable affirmation is the true affirmation; and so being is what is known truly. Inversely, then, knowing is true by its relations to being, and truth is a relation to being".[29] Lonergan believes that it is possible to come to the truth of

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27. Doran, *Theology and the Dialectic of History*, 565.

28. The human person is oriented to mystery by "the detached and disinterested desire to know", this is unrestricted in that it is always possible to ask further questions even though our knowledge may be limited or restricted in some way (Lonergan 1992:569). "Because human understanding and judgment, decision and belief, are the higher integration of sensitive contents and activities, the origin, the expression, and the application of intelligent and rational contents and directives lie in the sensitive field. Because the integrating activities of the intellectual level and the integrated activities of the sensitive level form a dialectical unity in tension, it follows (1) that the intellectual activities are either the proper unfolding of the distinterested desire to know or else a distorted unfolding due to the interference of other desire, and (2) that the sensitive activities from which intellectual contents emerge, and in which they are represented, expressed, and applied, either are involved in the mysteries of the proper unfolding or distort these into myths" (Lonergan 1992:571).

differing views and opposed positions, as all stem from a single base of cognitional operations "either as correctly conceived or as distorted by oversights and mistaken orientations".[31] This positioning is rooted in the "detached and disinterested desire to know" which is unrestricted,[32] so that either one is opening out to "mystery" or being deflected in "myth".[33]

Lonergan finds the origin of this dynamic in the lower levels of "sense", in the organic neural and sense materials. These become integrated into psychic activity and the resulting symbolic presentations or "imaginative representations" lead to the emergence of feelings, emotions and sentiments, that find expression in "exclamations and bodily movements in rites and ceremonies, in song and speech", and eventually "become integrated into the flow of psychic events".[34] Effectively, a succession of higher levels of integration is brought about by a principle of correspondence that integrates the lower levels of "sense" with the higher systematising forms. In this way the orientation towards mystery works through every level of consciousness.

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29. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 575.

30. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 575.

31. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 553.

32. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 569 It is always possible to ask further questions opening up to the "known unknown" and ultimately to mystery.

33. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 569.

34. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 556.

The key to this dynamic lies in psychic activity. Lonergan suggests that psychic material inhabits two "spheres", the familiar and the unfamiliar. As the person grows in knowledge through intelligent grasp and reasonable affirmation, familiar domesticated content expands and becomes part of the reality of the person. When the person is confronted by the unfamilar and the strange, the person comes in contact with the dynamic structure of his/her being, that is, the drive towards the transcendent or the "known unknown". Here the person seeks to come to "know" and it is in this sphere that the "primary field of mystery and myth is operative".[35] In this sphere, "affect laden images and names" seek to articulate the unfamiliar and strange. Lonergan distinguishes between "image as image, the image as symbol, and the image as sign". The image as image belongs to the sensible level, it is "image" inasmuch as it functions within the pyschic flow of "associations, affects, exclamations, and articulated speech and actions".[36] The image as symbol is image that corresponds to some activity on the intellectual level and becomes integrated with the paradoxical notion of the "known unknown". The image as sign is more "domesticated" in that it is linked on the intellectual level with some interpretation that allocates some meaning and significance to the image. This relationship between the sensible and intellectual levels is according to Lonergan both "general and permanent" so that the flow

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35. Lonergan suggests that intense experiences in this sphere (the unfamiliar and the strange), are called forth by "the outer accident of circumstance and the inner accident of temperamental disposition" Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 556. The two spheres of the familiar and unfamiliar, may interpenetrate, and when they do ordinary, domesticated content takes on a different quality and is acknowledged or seen as extraordinary.

36. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 565/6.

of experience and inquiry, sensitivity and response, symbol and sign are a constant feature of human living. As a result of the "polymorphism" of human consciousness there emerges a whole range of interpretations of the "known unknown" that range from religious, non-religious to anti-religious.[37] As the self emerges and develops, there is an increasing differentiation of consciousness so that eventually the person is able to move from level to level of consciousness and intentionality and from realm to realm of meaning.[38] From the above, it can be seen that the directional flow is articulated in images, symbols and signs and deciphering them means that the psychic materials can be integrated and self-appropriated.

Myth and mystery

Lonergan considers that the basic orientation of the person is always towards mystery but that this is frequently deflected or distorted by different forms of bias and the person is held in a "mythic consciousness". This is a consciousness that "experiences and imagines, understands and judges, but it does not distinguish between these activities".[39] As there is no differentiation, there can be no critical cognitional process. There is an inability or a refusal to move from the descriptive flow of "sensitive representations, feelings, words and actions"[40] to a more critical stance that seeks explanation with effective

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37. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 557.

38. The realms of meaning are: common sense, theory, interiority and transcendence.

39. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 561.

criteria for judgment and decision.

Lonergan regards "explanation", that is, accounting for reality in relation to other "things" rather than in relation to the human subject as more "scientific". Such explication requires a differentiation of consciousness and enables distinctions to be made between positions and counterpositions. It is this, that leads one out of "mythical thinking". If explanation is offered in relation to the undifferentiated consciousness of the human person then explanatory power is bestowed on the personal concrete reality or "state" of the subject which makes it highly subjective (in a negative sense). This is more disturbing when it is linked to feelings and emotions that form anthropomorphic projections. Subjective projection is more subtle and occurs when: "we interpret the words and deeds of other men by reconstructing in ourselves their experience and uncritically adding our intellectual viewpoints which they do not share".[41] This linking of explanatory power with personal feeling is at the root of relativism where each account is described from a personal viewpoint (often biased), and not as the events relate to each other. "Mythical thinking," though it seeks to explain reality, is limited and according to Lonergan only achieves an allegorical significance. In addition, as undifferentiated consciousness, it also implies a lack of self-knowledge.

In the orientation towards mystery, there is operative, "an unrestricted openness of our intelligence and reasonableness" that asks further questions and seeks the known unknowns. Lonergan

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40. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 561.

41. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 563.

notes that explanation begins with description but the subject also engages in critical cognitional process that distinguishes experience, understanding, judgment and decision. Explanation in itself is lifeless, and if it is to make a difference to concrete living then there has to be a means of "moving back" to the concrete descriptive world otherwise one is danger of living in the realm of theory. Interestingly, Lonergan perceives this as occurring *via* the symbol, whereby "the dynamism of decisions" are "embodied in images that release feeling and emotion and flow spontaneously into deeds no less than words".[42] This is regarded as possible because of the relationship between the "sensible" and the "intellectual". This two way movement is "the unrestricted openness of our intelligence and reasonableness" as the "concrete operator of our intellectual development" and "a corresponding operator that deeply and powerfully holds our sensitive integrations open to transforming change.[43] This means that though the human person requires dynamic images, symbols, and signs, s/he is not neccesarily restricted to mythic thinking since the image is grounded in "the structure of man's being, in which intellectual activity is a higher integration of the sensitive flow and the sensitive flow is a higher integration of organic performance".[44] In other words, the operations are conducted from the "totality" of the human person, in this case, both the cognitive and affective dimensions.

Lonergan suggests that a dialectical relationship exists "between the integrating activities of the intellectual level and the

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42. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 570.

43. Ibid., 570

44. Ibid., 571

integrating activities of the sensitive level" and that this relationship is one of a "unity of opposites in tension", that is, either the person is growing in "the detached and disinterested desire to know" or this unfolding is being distorted by other desires which in turn means that at the sensitive level the content is either oriented to mystery or to a distortion of this in myth.[45] As a person increases in self-knowledge, the more awareness s/he has of the dynamic images that govern the self. As a result it is possible to take personal responsibility for the direction one is moving in, towards truth or untruth.

Taken together, isomorphism, polymorphic consciousness and the orientation towards myth or mystery, provide the means of articulating and addressing some of the difficulties in a hermeneutic process. The focus of these concepts, however, is mainly on the interior dynamic of the subject as interpreter seeking objectivity. An associated concept to the notions above is that of the universal viewpoint which considers and classifies human concrete expressions. It recognises that external expression is rooted in interior being but the concept of a totality of viewpoints enables one to categorise, theoretically, any human expression. The idea, is that the interpreter will be able to "locate" a text under scrutiny in relation to the list of genetically and dialectically ordered viewpoints.[46]

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45. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 571.

46. Genetically ordered viewpoints are "a list" of discoveries through which the human race has advanced to present knowledge, while dialectically ordered viewpoints are a listing of the many different formulations due to the polymorphism of the human mind and the questions of positions and counter positions.

The universal viewpoint

The notion of the universal viewpoint is based on Lonergan's assumption that a complete interpretation of texts is possible and this assumption in turn is rooted in transcendental method "for if human meaning is a product of human consciousness, then grasp of that consciousness is a key to the universe of human meaning and the totality of viewpoints".[47] This then requires an understanding of one's own mind and heart,[48] that is, a self-appropriation of cognitional (including psychic), moral and religious consciousness and intentionality. It is an understanding that involves the recognition of the differentiations of consciousness and the subsequent differentiated expressions that result from such an awareness.[49] In this way the actual meaning of the materials for interpretation (human expressions) lies in the experience of the interpreter, in his/her capacity for insights, critical reflection and grasp of the virtually unconditioned. In a sense the interpreter needs to be able to "reproduce" human experience, however, interpretation is not a recreation of the past or a reconstruction, it is more of an increase in self-awareness and self-appropriation.

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47. Ivo Coelho, *Hermeneutics and Method: The 'Universal Viewpoint' in Bernard Lonergan* (Toronto Buffalo London: University of Toronto Press, 2001), 4 The universal viewpoint "is a heuristic structure that contains virtually the various ranges of possible alternatives of interpretations" (Doran, 1990:716 note 6). "It's concern is the insights and judgments of others, but it reaches these by attending first to the same acts of meaning in oneself" (Doran, 1990:570). Thus interpretation is retrieving "the subjectivity that comes to expression in the text" (Doran, 1990:563).

48. Ivo Coelho, "Lonergan on Interpretation: An Outline," *Divyadaan* 6, no. 1 (1995): 11.

49. "Statements, then, express some more or less authentic differentiation of the pure desire - of the notion of being, the notion of value, the notion of transcendent mystery, where again, the word notion means, not idea or concept, but conscious anticipation and intending on the part of a potentially intelligent, reasonable, responsible, and loving human person" Doran, *Theology and the Dialectic of History*, 565.

> There is no verifiable cinema of the past nor any verifiable soundtrack of its speech. The available evidence lies in spatially ordered marks in documents and on monuments, and the interpreter's business is not to create non existent evidence but to understand the evidence that exists. Finally, if his understanding is correct, it will provide a differentiation of the protean notion of being and it will provide no more.[50]

Interpretation then, takes place within the "protean notion of being" that is, by means of the "common" transcendental functions operative in the human person, and it is this "transcendental" element that enables the relativity of time, place and audience to be eliminated. Furthermore, distinctions can be made between opposed interpretations that await appeal to new data which will eventually dissolve oppositions.

From the above account of Lonergan's key concepts in *Insight* it will be seen that Lonergan's hermeneutics holds promise in offsetting two problems that beset interpretation, namely "the need to avoid projecting one's own viewpoint onto the text", and "the need to communicate successfully to a variety of audiences".[51] The first is a relativism that stems from the bias of the interpreter, while the second is a relativity that arises from the need to communicate appropriately to different audiences. Both forms are catered for in Lonergan's hermeneutic process that operates analogously to the scissor like "scientific" method that brings theory (upper blade), and data (lower blade), together. These two, theory and data come together in the person of the interpreter who applies theory (upper blade) attentively, intelligently, reasonably and responsibly to the data of the text (lower blade). The result is an understanding of the text that is "scientific", that

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50. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 604.

51. Coelho, "Lonergan on Interpretation: An Outline," 3.

is, an explanatory analysis of the text is given that acknowledges a "relativity" of viewpoints, yet avoids the relativism that is usually associated with the subject. In effect, the subjectivity of the interpreter is at the heart of the hermeneutical process. This is more obvious in Lonergan's functional specialty interpretation as described in *Method in Theology* in terms of three basic exegetical exercises: understanding the text, judging one's understanding of the text and stating one's understanding of the text. All other cognitive operations, experiencing, judging, and decision are directed to this end. This in effect mirrors his transcendental method and is essentially a "retrieving the subjectivity that comes to expression in the text, and of doing so in a manner that is not romantic or psychologistic".[52]

The interpreter as subject

In the interpretation of a text, Lonergan notes that anything "over and above a re-issue of the same signs in the same order will be mediated by the experience, intelligence and judgment of the interpreter...."[53] The text is perceived as an expression of the self-conscious and self-appropriated author and forms written data for the interpreter to consider attentively, intelligently, reasonably and responsibly. The more "authentic" the interpreter is as a self-conscious and self-appropriated subject, the more objective his/her interpretation of the text will be.[54] The more differentiated the interpreter's

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52. Doran, *Theology and the Dialectic of History*, 563.

53. Lonergan, Bernard J.F., *Method in Theology*, 157.

54. "In fully human knowing, it turns out, we arrive at objectivity not by quelling subjectivity (with variations among empiricists, positivists, and behaviourists), but through intense exercises in subjectivity made authentic by its accord with the human drive to reality. This drive ("the intention of being") is the key to normative

consciousness and intentionality, the more s/he will be able to identify the differentiated elements in the author's work. However, the mode of understanding in the interpretation of texts is generally a "common sense" one, and this mode is not highly differentiated. This means that there is a certain plasticity and openess in meaning, which the scholarship of the interpreter helps to clarify.[55] The greater the habitual knowledge of the exegete, the greater the probability s/he will hit upon what the author actually means.[56] This correspondence is due to the nature of interpretation itself, which is "a matter of proceeding from habitual, potential, universal knowledge, to a second act that regards the concrete and the particular: what was meant by the author in this text".[57] Contrary to the "principle of the empty head" which is sometimes put forward as a solution to the problem of eisogesis, Lonergan asserts that it is the exegete's resources that enable him/her to assign a correct interpretation to the text.[58] He suggests that "the essential observance is advertence to what I do not understand and

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human functioning" (Meyer 1994:viii). And again: "*objectivity is not achieved by the flight from subjectivity nor by any and every cultivation of subjectivity, but by an intense and persevering effort to exercise subjectivity attentively, intelligently, reasonably and responsibly*" (Meyer 1994:4).

55. "The scholarly differentiation of consciousness is that of the linguist, the man of letters, the exegete, the historian. It combines the brand of common sense of its own place and time with a commonsense style of understanding that grasps the meanings and intentions in the words and deeds that proceeded from the common sense of another people, another place, another time". Lonergan, Bernard J.F., *Method in Theology*, 274. This "common sense "awareness of another is the "understanding of what he would say and what he would do in any of the situations that in his place and time commonly arose" (p. 6 Lonergan's notes on hermeneutics).

56. Bernard Lonergan, Lecture Notes, 244 in Lonergan Centre, Milltown, Dublin (Regis College, Toronto, Canada, 1962), 6

57. Bernard Lonergan, Lecture Notes, 244 in Lonergan Centre, Milltown, Dublin (Regis College, Toronto, Canada, 1962), 3.

58. Lonergan, Bernard, Hermeneutics, 6.

the sustained re-reading, search, inventiveness that eliminates my lack of understanding".The need for scholarship is taken for granted by Lonergan in the hermeneutic endeavour as is the need to develop an understanding of oneself in terms of self-consciousness and self-appropriation.

Understanding the text

The first exegetical task operates on the level of experience, that is, simply reading the text. This in itself requires a series of skills and is a basic appreciation of what the author is talking about using the author's actual words. Such "reading" of the document is the first level of exegesis and is the requisite start to understanding the written word. It requires a knowledge of objects and the language that names them but it is not necessarily understanding what the author actually meant. This requires a "general" knowledge or "common sense" understanding of the author's time and place if any interpretation is to take place. As the exegete reads the text his/her general common sense knowledge or experience becomes more particular in relation to it and the interpreter eventually begins to understand things in the same way as the author.[59] It follows that the greater the scholarship of the exegete, the broader the common sense understanding of the author's time, place, cast of mind and culture, the greater the probability of understanding the author and his/her intended meaning in the text.[60]

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59. See also Lonergan, Bernard J.F., *Method in Theology*, 160, "When the meaning of the text is plain, then with the *author* by his *words* we understand the object to which his words refer".

60. Significantly, Lonergan makes the point that it is not only objects in the visible universe that need to be understood but also things that pertain to the world of theory, the world of interiority and the world of the sacred and religion and indeed "whether real or imaginary" Lonergan, Bernard J.F., *Method in Theology*, 156.

When the meaning of the text is not understood, components appear strange and unfamiliar and the interpreter begins to engage in the learning process that broadens and deepens the habitual core insights. The understanding sought is not mere empathy where the interpreter "feels" his/her way into another's common sense, such feeling is an aid to the intersubjective, symbolic, aesthetic meaning of an author but it has to be more than this if one is going to be able to translate the meaning from one context to another. In a more "scientific" interpretation, the exegete follows certain hermeneutical rules. S/he is interested in the following: an analysis of the composition of the text, the nature of the linguistic form, the grammatical style, the author's purpose, discovery of the nature of the audience for whom the author wrote, and the occasion of the text. These "rules" are aids to understanding but even if "obeyed" the exegete may yet fail to "catch on".

Lonergan notes that it is necessary to note one's every failure to understand and to sustain one's re-reading until "inventiveness and good luck" have eliminated the failure to understand.[61] Lonergan's "scientific method" is a rigorous application of hermeneutical principles according to the cognitional operations of transcendental method, yet here he is also aware of the serendipitious element in the process, that is, "good luck", "inventiveness", and simply happening to come across a helpful book or idea at the right time. This is interesting as it also acknowledges an openess in the process, a space for something to happen that is not, nor cannot, be proscribed. In a faith context such "openess" allows for the possibility of the "inspiration of the Spirit".

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61. Lonergan, Bernard J.F., *Method in Theology*, 160.

Judging the correctness of one's interpretation.

The second exegetical task takes place on the level of judgment and deals with the following issues: context, the hermeneutic circle, relativity of all available relevant data, relevance of more remote enquiries, and the limitations to be placed on one's interpretation. Judgment here is essentially concerned with the criterion of "invulnerability", that is, the question of whether the insights of the interpreter are watertight and whether they actually "hit the mark", interpret the text and most crucially whether there are any further relevant questions to ask.

The interpreter can only begin from his/her own questions and context. Gradually the exegesis will advance to an awareness of the author's context and issues and this "outward movement" to the questions and answers that concern the author will define the context.[62] It is within this context that the exegete can formulate relevant questions to be answered and s/he proceeds by making a series of limited and restrictive judgments as s/he goes along in the self-correcting process of learning.

In effect, context is the interweaving of questions and answers until the point is reached where no further relevant questions arise concerning a particular topic and at this point the possibility of judgment becomes possible, when there are no relevant questions there are no further insights. A point is reached where the interpreter has gained an overall view and the components fit together in an

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62. The notion of context is important. Firstly it indicates where one might begin looking, and gradually translates into acquired meaning "as one moves out from one's initial horizon and moves to a fuller horizon that includes a significant part of the author's" Lonergan, Bernard J.F., *Method in Theology*, 163. Heuristically Lonergan moves from the context of the word which is the sentence, the paragraph, chapter, book, the author's works, life, times, prospective readers, the questions of his/her day, and his/her aim and scope Lonergan, Bernard J.F., *Method in Theology*, 163.

interlocking manner which forms "the eventual enclosure of the interrelated multiplicity within a higher unity". From this perspective the exegete recognises the task as complete given the available data and can pronounce that the interpretation is "probable, highly probable, in some respects certain".[63] Ultimately "judgment rests on the absence of further *relevant* questions".[64] Subjecting one's work to the questioning of others is a means of affirming whether one has indeed reached a probable interpretation, and this is why the statement of meaning is important.

Stating the meaning of the text

Stating the meaning of the text occurs on the fourth level of consciousness, the level of responsibility, for it is here that the interpreter has to decide what s/he will present as the meaning of a text to a specified public. It is the summation of all that has previously taken place in the hermeneutical endeavour. There is a need to decide what categories are to be used, and to make a judgment on the language that best communicates the understanding that has been reached in relation to the audience that is being addressed. In

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63. Lonergan, Bernard J.F., *Method in Theology*, 165.

64. Lonergan, Bernard J.F., *Method in Theology*, 166 In the criterion of further relevant questions, it has to be ascertained what a relevant question is. A relevant question will depend on which domain the text falls in, namely, the mode of common sense or theory. In common sense mode questions that relate to a descriptive approach are relevant. Here, the preoccupation is with how things relate to the subject. In theoretical or explanatory mode, relevant questions will focus on how the things relate to one another. Difficulty arises in the interpretation of texts that have been written in the common sense mode and yet need to be treated "scientifically". What is called for is "interiority" which is a recognition of the validity of the two domains of common sense and theory, an acceptance of their complementary character and an ability to operate appropriately and easily in both. The person who is capable of interiority can engage in a reflective understanding in different domains and pass easily from one to another recognising what constitutes a relevant question in each domain by distinguishing between the descriptive and explanatory modes, their terms and relations.

Lonergan's early notes on hermeneutics he details two different forms of communication used by the exegete, the "commonsense communication of a commonsense understanding of the text" and a "scientific communication of a commonsense understanding of the text". In *Method in Theology* Lonergan identifies three distinct audiences to whom the interpreter might address him/herself, that is, students, colleagues and the theological community. For each category, a different exigence is required both in terms of "scientific" interpretation and expression, and this results in a relativity that has to be accounted for by explanation.

In the case of communicating with students, Lonergan assumes that the exegete has worked from his/her own contemporary common sense view to develop a common sense of another time and place and s/he leads the students to do the same ,so that in time they too will be able to present a "common sense communication of a common sense understanding of the text".[65]

Communicating with colleagues requires greater precision. The interpreter uses "notes, articles, monographs, commentaries" in his/her communication and will use the available research of others in "grammars, lexicons, comparative linguistics, maps, chronologies, handbooks, bibliographies, encyclopaedias, etc."[66] At this level the interpreter relates his/her work to that already achieved in the field, summarises consensual opinion and raises new questions. This results in an integrated process which notes the "basic recurrent categories,

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65. Bernard Lonergan, Lecture Notes, 244 in Lonergan Centre, Milltown, Dublin (Regis College, Toronto, Canada, 1962), 11.

66. Lonergan, Bernard J.F., *Method in Theology*, 170.

their differentiations and their frequencies".[67] Such data ultimately leads to "genetic processes" and the exegete is able to recognise the cause, the form or the end of the genesis of a text.[68]

Communication with the theological community is a more public affair and subjects the interpreter's work to rigorous and expert scrutiny. Here Lonergan advocates two approaches, a basic procedure and a supplementary one. The basic procedure that he outlines in *Method in Theology* is derived from the work of Albert Deschamps.[69] This process is one that moves from familar common sense understanding to a systematised[70] and eventually comparative approach as the data by many scholars is gradually amassed and classified. Thus in the interpreter's statement of the meaning of the text there will be flexibility and appropriateness of expression, with a different level of explanation given in relation to each audience.

> The ability to present different levels of explanation and expression stems from the ability to recognise the different elements of meaning in one's own experience, and an awareness of how these elements can be assembled. The backdrop to such a reflective view is formed by the universal viewpoint, stages in meaning and the development of expression. This permits a very precise attempt at explanation, that is, the meaning presented is related to other

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67. Bernard Lonergan, Lecture Notes, 244 in Lonergan Centre, Milltown, Dublin (Regis College, Toronto, Canada, 1962), 11.

68. Bernard Lonergan, Lecture Notes, 244 in Lonergan Centre, Milltown, Dublin (Regis College, Toronto, Canada, 1962), 11.

69. Lonergan, Bernard J.F., *Method in Theology*, 171–2.

70. For example the move from familiar understanding of groups of texts to the composition of grammars and lexicons and eventually to comparative grammars and language study and likewise a collection of dates leads to chronologies. Bernard Lonergan, Lecture Notes, 244 in Lonergan Centre, Milltown, Dublin (Regis College, Toronto, Canada, 1962), 11.

meanings and not to personal subjectivity. Ben Meyer, a New Testament scholar and advocate of Lonergan's "critical realism" has tested Lonergan's methodology with reference to Christian religious texts such as the gospels. His approach is significant not just in terms of the application of Lonergan's method but also because he addresses the question of interpreting religious texts in a faith context. In the following I consider Meyer's approach and hope that it will also provide an insight into the promise of Lonergan's method in relation to the writings of the New Testament.

The text

Meyer, summarises the basic hermeneutical problem in the following question: "Do texts mediate meaning to us or do we lend meaning to texts?"[71] When viewed as something "out there", the text is "simply a series of signs"[72] that form a composite of words, style, images, grammar and linguistics. These "marks" are the concrete, objectified, linguistic expression of the author that embodies something of his/her basic cognitional operations, that is, his/her experience, understanding, values, judgments, responsibilities and decisions. Thus, the text as the result of the universal pattern of operations will have an "intended sense".

Meyer notes that "the signs or words of this expression are in a particular sequence which cannot be altered".[73] They indicate the

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71. Ben F. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics* (Collegeville, Minnesota: Michael Glazier Liturgical Press, 1994), 2.

72. Lonergan, Bernard J.F., *Method in Theology*, 157.

73. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 4.

"hermeneutic formal context" of the author, that is, "the dynamic mental and psychic background from which the author spoke or wrote", and "the set of habits of sensibility and skill, of intellect and will, that come to second act in the text", which reveal the author's historicity.[74] The interpreter, following the signs in sequence, seeks to "arrive at the intended sense of the text and to articulate it well. To do this is to attain the truth of interpretation".[75]

A text, derived from the "common sense" background of the author, may also embody alien symbols, images and artistic components that are beyond the horizon of the exegete and therefore need deciphering. The exegete may have to engage in the task of the self-correcting process of learning and if the text is a "classic" text,[76] for example, the biblical text, it may even demand a psychic, intellectual, moral and religious conversion in order to understand it.

The "classic" text also forms part of the tradition and as such it creates the cultural milieu in which it is studied and interpreted.

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74. Bernard Lonergan, Lecture Notes, 244 in Lonergan Centre, Milltown, Dublin (Regis College, Toronto, Canada, 1962), 14

75. The intentional meaning of the text does not permit the interpreter to interpret the text in an arbitary way, his/her exegesis must "follow" the mediated meaning encapsulated in the linguistic expression of the author, and the exegete must "grasp" the intended meaning of the writer if the interpretation is to be "successful". Over time, there have been a range of different insights into the meaning of texts, notably linguistic, literary, historical, feminist, sociological, political, archaeological and those that stem from different theologies, through these various studies, investigations or the emergence of different questions applied to the text, insights are gained however insight is only a stage on the way to understanding meaning, the key question is: What insights follow the signs in the text?

76. A classic text is "a writing that is never fully understood. But those who are educated and educate themselves must always want to learn more from it." Lonergan, Bernard J.F., *Method in Theology*, 161 Lonergan cites Gadamer's reference to Friedrich Schlegel in both *Method in Theology* and his Notes on Hermeneutics: "Eine klassische Schrift muss nie ganz verstanden werden koennen. Aber die welche gebildet sind und sich bilden, muessen immermehr draus lernen wollen" (H. G. Gadamer WM274 note 2 cited by Lonergan p.7 Notes on Hermeneutics 1962).

Lonergan notes that the tradition may or may not be authentic. As a result, the search for the truth not only demands a critical stance towards the text but also towards the tradition of which it is a part. In this thesis, the "classic" texts that are envisaged are the Christian Scriptures. These texts bring their own challenges to the task of interpretation, since they are not only regarded as a product of the human mind, but are also appreciated as stemming from the prior initiative of God who "has poured love into our hearts." This means therefore, that the interpreter has to keep in view a religious dimension.

The religious text

The religious component of a text originates in the experience of the person and is regarded by Lonergan as an encounter of the "inner word". This inner religious experience is eventually expressed in the outer word of a religious text or inspired writings (and art). Such religious literature calls for an interpretation that is alert to religious symbols, meanings and values. As Meyer notes: "The issue is basically one of catching on or not". This is not automatic and unless the exegete is sensitive to religious meanings and values s/he won't "catch on" to the basic understanding of a religious text. Meyer's approach to the text is as the "word of God" and "in the spirit of faith".[77] He seeks to interpret the New Testament texts on their own terms by "finding an entrée to the horizons of New Testament literature".[78] Essentially, he is looking for a common ground for a common understanding of the New

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77. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 146.

78. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 149.

Testament.[79]

Three aspects of Lonergan's critical realism that help the exegete "lock onto" the New Testament wavelength, are: the universal viewpoint, dialectic and the identification and appropriation of New Testament horizons. The notion of the universal viewpoint makes conceivable "a precise identification of every kind/area of thematic meaning occupied by New Testament literature.... This in turn provides heuristic guidelines to grasping the intended sense of the texts" and leads to a more accurate understanding of the kerygma.[80] Dialectic, aids judgment between competing and contradictory lines of current scholarship.[82] Identification and appropriation of New Testament horizons is perceived by Meyer as accessible in two ways: firstly, by applying dialectic to competing views of the kerygma and secondly, by identifying the question or the problem that the New Testament purports to answer. Meyer identifies this as the problem of evil. "What has God done and what is God doing about human evil"?[83] It is the gospel solution, intelligently grasped and reasonably affirmed that

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79. Meyer regards Lonergan's method as seemingly having no"antecedent need of methodically confessional hermeneutics" (Meyer, 1994:147). This is due to the fact that Lonergan's methodological process is one that moves from data to results, it is not derived from a "field" or "confessional" division of the material and as a result it creates the possibility of a truly ecumenical approach to the task of interpretation.

80. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 157.

81. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 157.

82. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 157.

83. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 159.

Meyer believes gives access to the horizons of earliest Christianity. He recognises that his approach has its limitations describing it as "an orientation" to the text, and observes that it does not settle any exegetical or historical problems in advance.[84]

While appreciating the value of his orientation to the text in terms of "the problem of evil," Meyer's position not only does not settle any exegetical problems but can even obscure meaning as the perspective of "the problem of evil" acts as an *a priori* that is in danger of skewing an interpretation. I find that the appreciation of the "common horizon" in terms of the invariant pattern of operations more helpful. In this case an entrée into the text is achieved by the process itself and what unfolds is a series of questions from a nest of contexts that are answered through the self-correcting process of learning in the realm of scholarship that include the different levels of consciousness and ultimately the religious dimension on the fourth level. Such a process is less prone to eisogesis.

However, the advantage of Meyer's approach is that he does recognise that the text as the "word of God" demands more of the interpreter, and that more he articulates as "faith", understood in New Testament terms as being "energized by love".[85] This aspect is properly viewed within an examination of the subject as interpreter,[86] however it also has its place in a consideration of the text, in that the text in Lonergan's view is the expression of the "inner word" spoken in

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84. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 169.

85. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 175.

86. See also Chapter 8 Subjectivity Correlative to the Word of God Meyer, op. cit., 174–96.

the human heart disclosing, in the case of the gospel texts, some religious experience and appreciated as such within the Christian and canonical context.

Lonergan defines "the word" as "any expression of religious meaning or of religious value".[87] This religious meaning or value is "carried" by the human carriers of meaning in terms of intersubjectivity, art, symbol, language and the lives, deeds, and achievements of people[88] but among these language has pride of place as it gives the clearest articulation of religion in its development. Through the word, religion "enters the world mediated by meaning and regulated by value" and since it pertains to a "higher" level of consciousness (the fourth level), it "endows that world with its deepest meaning and highest value". It brings religious meaning into the human context and within that context and among other meanings it articulates the human/divine relationship and the consequences that flow from that relationship.

Lonergan insists that prior to its entry into the world mediated by meaning, the religious word is a word of immediacy spoken by God in the human heart. It is the Pauline understanding that "God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Roms.5:5). This is "an unmediated experience of the mystery of love and awe".[90] It is God's working in the human heart, the direct dealing that God has with his creatures.[91] This is the unobjectified

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87. Lonergan, Bernard J.F., *Method in Theology*, 112.

88. Lonergan, Bernard J.F., *Method in Theology*, 112.

89. Lonergan, Bernard J.F., *Method in Theology*, 112.

90. Lonergan, Bernard J.F., *Method in Theology*, 112.

91. See *The Spiritual Exercises of St. Ignatius* annotation no.15. Essentially the religious word is personal, it is love speaking to love or heart speaking to heart,

word, beyond language and symbol, as it were, the experiential core that is rooted in the realm of the transcendent, in contrast to the outward religious word that is objectified and as such is historically conditioned and therefore its meaning is dependent on its context. This outer religious word however is not something "incidental". It is a religious wisdom that enables the person to understand what is going on within him/herself, and to identify and relate to the community s/he shares meaning with.

> The role of the religious leader, the prophet, the Christ, the apostle, the priest, the preacher announces in signs and symbols what is congruent with the gift of love that God works within us. The word, too, is social: it brings into a single fold the scattered sheep that belong together because at the depth of their hearts they respond to the same mystery of love and awe. The word, finally is historical. It is meaning outwardly expressed. It has to find its place in the context of other, non-religious meanings. It has to borrow and adapt a language that more easily speaks of this world than of transcendence. But such languages and contexts vary with time and place to give words changing meanings and statements changing implications.[92]

As with Lonergan's understanding of meaning, so too, religious meaning will have identifiable stages that address the different realms of common sense, theory, interiority and transcendence.[93] Religious expression that emerges from the experience of mystery and awe has its foundations, basic terms and relations and method in the realm of interiority where the person is able to make a judgment about what s/he thinks is so. The realm of theory is where the "technical unfolding" of the word takes place, while preaching and teaching the word are in the realm of common sense. These differentiations between realms and stages of meaning yield the possibility of coming to understand

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Cor ad cor loquitur. Louis J. Puhl, *The Spiritual Exercises of St. Ignatius, Based on Studies in the Language of the Autograph* (Chicago: Loyola University Press, 1951).

92. Lonergan, Bernard J.F., *Method in Theology*, 113/4.

93. See Lonergan, Bernard J.F., *Method in Theology*, 85–99.

different religious expressions over both time and culture. The exegete, in Lonergan's words, has to:

> construct the common basis of theory and of common sense that is to be found in interiority and it has to use that basis to link the experience of the transcendent with the world mediated by meaning.[94]

The documentation of a differentiation of consciousness in the realm of the transcendent, is perhaps best articulated in the experience and writings of the Mystics. For example, Theresa of Avila,[95] John of the Cross [96] and Ignatius of Loyola [97]. These provide the means of differentiating, understanding and judging the experience of the religious word of love within. While concurring with Meyer that "faith qualifies the text" it is my contention that it is love that understands it "at the proper level," [98] and that there is a contribution to be made by "spirituality" to the process of interpretation. In terms of the "control" of "religious meaning", Heiler's identification of the characteristics of the human response to the divine acts as criteria by which one can gauge the direction one is going in, either towards "mystery" or "myth". The writings of the mystics provide a means of appraising the interior spiritual journey. Teresa's different images of the divine human relationship, in terms of water, garden, mansions,

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94. Lonergan, Bernard J.F., *Method in Theology*, 114 "For only through the realm of interiority can differentiated consciousness understand itself and so explain the nature and the complementary purposes of different patterns of cognitional activity" Lonergan, Bernard J.F., *Method in Theology*, 115.

95. Teresa of Avila, *The Collected Works of Teresa of Avila Volume Two*, Otilio Rodriguez and Kieran Kavanaugh (Washingtom, DC: ICS Publications, 1980).

96. John of the Cross, *The Collected Works of John of the Cross*, Otilio Rodriguez and Kieran Kavanaugh (Washington, DC: ICS Publications, 1979).

97. Louis J. Puhl, *The Spiritual Exercises of St. Ignatius, Based on Studies in the Language of the Autograph* (Chicago: Loyola University Press, 1951).

98. Meyer, *Reality and Illusion in New Testament Scholarship: A Primer in Critical Realist Hermeneutics*, 167.

enable one to locate one's own spiritual experience in prayer. When these are "lined up" against the gospel of Jesus Christ, one has both interior and exterior reference points for the Christian. This is essential in a hermeneutics that is not only concerned with the concrete expression of a religious text but also with the subjectivity of the interpreter that stems from proportionate "being". Furthermore, with his insistence on objectivity as authentic subjectivity, Lonergan moves into the realm of "interiority." [99] This advance is achieved by the self-transcending authentic knowing and loving subject. The person therefore operates from the "totality" of the self as both conscious and intending. This ultimately leads to a new control of meaning, or, Robert Doran states, "a new epoch in the history of the differentiations of consciousness".[100] It is this that perhaps has the most far reaching implications for hermeneutics.

The preceeding material from Lonergan's *Insight*, *Method in Theology* and Ben Meyer would seem to indicate that Lonergan's functional specialty holds some promise in addressing a number of difficulties in present day hermeneutics, especially those problems that relate to the subjectivity of the interpreter, the truth of expressions and the dimension of faith. However, there are also certain lacunae in

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99. See Lonergan glossary: http://www.lonergan.on.ca/glossary/glossary.htm. Interiority refers to the "realm of the human subject concerned with the data of consciousness and its operations....". It is here that intentionality analysis takes place where the subject is attentive not only to objects but to the intending self and his/her acts. When the critical exigence is operating (the need to know), the person reflects on this inner self and "differentiated consciousness emerges, and self-appropriation results". This results in the ability of the person to understand the different realms, i.e., common sense, theory, interiority and transcendence, and to move from one to another with ease. The ability to exercise this differentiation for oneself gives the possibility of entering into the differentiation of another.

100. Robert Doran, *Theology and the Dialectic of History* (Toronto Buffalo London: University Toronto Press, 1990), 660/1.

Lonergan's approach that must be addressed if his methodology is to be employed with effectivenes.

Lacunae in the Lonergan framework

Quentin Quesnell, in his article "Pinning Down the Meaning", identifies one of the key difficulties with Lonergan's basic framework. He notes that Lonergan makes a series of assumptions in relation to interpretation. The first is that with "sufficient care" it is possible for people to understand each other; secondly, that "the meaning one is seeking is the mind of the author" and thirdly, that the "content of human expressions is to be sought in acts of the mind".[101] These presuppositions in one way or another all limit cognitive activity to merely intellectual operations. This purely cognitive stance leads to inadequacies in interpretive method as the exegete needs to operate within a framework that encompasses the subjectivity of the interpreter, the expressed "being" of the author and in the case of religious texts, the question of faith. Essentially, it is the psychic and affective element that is at times missing and at others underdeveloped. The affective contributes to "meaning" itself which is more than mere rational, logical "acts of the mind". It also involves images, memories, emotions and values. To express meaning and to understand meaning requires the whole range of human conciousness. In the hermeneutic process

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101. Quentin Quesnell, "Pinning Down the Meaning," *Lonergan Workshop* 7 (1988): 297 footnote 2. Again this is bourne out in *Verbum*: "Now to understand what Aquinas meant and to understand as Aquinas understood, are one and the same thing; for acts of meaning are inner words, and inner words proceed intelligibly from acts of understanding. Further, the acts of understanding in turn result from empirical data illuminated by agent intellect; and the relevant data for the meaning of Aquinas are the written words of Aquinas. Inasmuch as one may suppose that one already possesses a habitual understanding similar to that of Aquinas, no method or effort is needed to understand as Aquinas understood; one has simply to read, and the proper acts of understanding and meaning will follow...". Lonergan, Bernard, *Verbum: Word and Idea in Aquinas*, 215.

described above, it is the development of the interpreter's understanding in terms of his/her "initial suppositions, perspectives and concepts" that is advocated as a means of coming to understand.[102] This is precisely where the affective has a role and function. Symbolic psychic activity is at the root of personal perceptions and conceptual thinking and is intrinsic to the process of understanding.

Robert Doran, has complemented Lonergan's hermeneutical theory in two main ways: firstly, by proposing that psychic conversion is a necessity in the process of understanding and secondly, by suggesting that the hermeneutic process also entails the functional specialties history and dialectic. In the first case, Doran's psychic conversion means that the profound roots of human expressions in psychic symbolic activity can be accessed and intergrated into the "higher" levels of consciousness. This is achieved by the "operators of development" on each successive level of consciousness.[103] These "operators" facilitate an ever increasing self-appropriation at the different levels of self-consciousness and provide the person with his/her basic orientation to reality and perspective on life.The psychic

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102. What is needed is not mere description but explanation. If people were shown how to find in their own experience elements of meaning, how these elements can be assembled into ancient modes of meaning, why in antiquity the elements were assembled in that manner, then they would find themselves in possession of a very precise tool, they would know it in all its suppositions and implications, they could form for themselves an exact notion, and they could check just how well it accounted for the foreign, strange, archaic things presented by the exegetes. Lonergan, Bernard J.F., *Method in Theology*, 172/3.

103. As the patterned experience of consciousness is dynamic, that is, integrating development and operating it, there must be a "correspondence between the respective operators of developments on each successive higher level" (Doran, 1990:567). See also Lonergan, 1992:555, [531-34]. "Secondly, man's concrete being involves (1) a succession of levels of higher integration, and (2) a principle of correspondence between otherwise coincidental manifolds on each lower level and systematizing forms on the next higher level. Moreover, these higher integrations on the organic, psychic, intellectual levels are not static but dynamic systems; they are systems on the move; the higher integration is not only an integrator but also an operator; and if developments on different levels are not to conflict, there has to be a correspondence between their respective operators".

materials (generally symbolic), are rooted in the field of the psychic operator and gradually move into consciousness by a process of patterning by "a higher integration" or interpretation, revealing a "more or less differentiated and authentic desire for cognitive, existential, and religious objectives.[104] This process of development, integration and sublation operates on each level of consciousness, so that on every level the psychic materials are present and integrated in some way. When expressed linguistically at a higher level of integration, psychic materials can be found in metaphor, simile, and poetry. Here, not only are "objects" referred to by means of words, but also attitudes, values and beliefs are articulated. Thus the exegete requires a knowledge of "things", the "language" that names them, and an understanding of the attitudes, values and beliefs that stem from the psychic dynamism of the author of the text, and the articulation of that in linguistic and symbolic form. As a result psychic self-appropriation permits a more adequate framework "for understanding and evaluating the views of others".[105]

Doran's second complement, extending the interpretive process to include the functional specialties history and dialectic means that contemporary difficulties arising from historical consciousness and cultural conditioning can be more adequately addressed. Though Lonergan regards interpretation as a functional specialty in itself, the actual process demands the third and fourth specialties, history and dialectic. In seeking an understanding of another, questions arise as to what is going forward culturally and whether this movement is leading

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104. Doran, *Theology and the Dialectic of History*, 566.

105. Doran, *Theology and the Dialectic of History*, 563.

to truth and mystery or obfuscation and myth, hence the need for history and dialectic.

Lonergan's interpretive method as laid out in *Method in Theology* is too confined. The present hermeneutical needs require a more flexible movement between the functional specialties. Lonergan's categories are useful in that they clarify the tasks of theological process but I think it is more helpful to think of Lonergan's method as a continuum that the interpreter moves along as his/her inquiry unfolds. The key is knowing what one is doing rather that remaining rigidly within the particular specialty, and although one can agree with Lonergan that it is difficult to be an expert in more than one specialty, he does admit that the tasks are easier if one is competent in several fields of study. In addition, extending the hermeneutical process into the functional specialties history and dialectic where appropriate enables the exegete to address critically the cultural conditioning of both the author and the interpreter him/herself. This critique of the tradition can be seen as a development of Lonergan's moral conversion that recognises institutional bias and ultimately leads to a more scholarly and refined statement of explanation of the meaning of a given text. Doran's twofold complement to Lonergan's hermeneutics brings to light what is implicit in Lonergan's own thinking but that needs to be expanded and developed, namely, that the ongoing personal growth of the theologian *qua* interpreter at every level of consciousness is required.[106] This includes the physical, psychic,

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106. Lonergan, Bernard, *Verbum: Word and Idea in Aquinas*, 216. .... Then one has to learn. Only by the slow, repetitious, circular labor of going over and over the data, by catching here a little insight and there another, by following through false leads and profiting from many mistakes, by continuous adjustments and cumulative changes of one's initial suppositions and perspectives and concepts, can one hope to attain such a development of one's own understanding as to hope to understand what Aquinas understood and meant. Such is the method I have employed and it has been

emotional and spiritual levels as well as the intellectual, for it is through the differentiation of consciousness and its corresponding "proportionate being" that expression is both mediated and understood. Lonergan's functional specialty interpretation holds promise but is not developed to its full potential. In Chapter 6 I consider in detail Doran's psychic complement and further implications for the interpretive process, however, Lonergan's methodology has been severely criticised for being overly intellectual, culturally conditioned, and paradoxically, irreligious and subject to fideism. These complaints must be considered if his method is to have credence in New Testament hermeneutics and are the subject of Chapters 4 and 5.

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on the chance that others might wish to employ it that these articles have been written.

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CHAPTER 4

DIFFICULTIES IN THE LONERGAN FRAMEWORK

Four Criticisms

Lonergan's method in theology has been criticised for being overly intellectual, culturally conditioned,[1] irreligious, and subject to fideism. These complaints seriously undermine his method as a useful tool for the hermeneutical task, as the interpreter of the Christian scriptures is generally dealing with a faith literature from another time and place, that uses symbol, metaphor and feeling in proclaiming the Good News. The type of method that is required is one that can deal adequately with image, feeling, and affectivity and which also takes account of the dimension of faith while avoiding dogmatic *a priori*. Although it is recognised that "everything" is culturally conditioned, the distance in time and space between an ancient text and the interpreter must be bridged in some way. This requires a trans-cultural method that is, *de facto*, transcendental and universally applicable. In this Chapter I examine the first two criticisms against Lonergan's methodology noted above, namely intellectualism and cultural conditioning as these are more closely associated. Unless these can be addressed in some way adequately, the

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1. Lonergan clearly recognises his own cultural locatedness but he does not perceive this as a difficulty in his *transcendental* method. However, others, for example Donald Gelpi, find Lonergan's obvious cultural conditioning problematic in his seemingly exaggerated claims for his method.

credibility of Lonergan's so called transcendental method is at risk, not only from the academy but also in relation to the logic of Lonergan's own thought. The religious question is a more existential one and is considered separately in the following chapter. My arguments are not exhaustive but are meant to indicate whether Lonergan's transcendental method has the capacity to resist such judgments.

Intellectualism

By far the most penetrating objection to Lonergan's transcendental method is the issue of intellectualism as it strikes at the very foundations of Lonergan's framework. A vehement critic of Lonergan in this regard is the Jesuit theologian Donald Gelpi. In a relatively recent unpublished paper entitled *Learning to Live with Lonergan*, Gelpi rehearsed some of his long-standing criticisms of Lonergan's theological method. Though essentially an advocate of his process, he notes that he has "strong reservations about a number of Lonergan's presuppositions about how theologians ought to think".[2] At root he finds Lonergan's cognitional analysis subject to an intellectual bias that fails to recognise that consciousness is finite, fallible and culturally conditioned, which leads him, Gelpi, to regard the "unrestricted desire to know" as "fictive".[4] He holds that this intellectualism stems from the fact that Lonergan "derived his

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2. Donald Gelpi, "Learning to Live with Lonergan" (Berkeley, California, 2004), 1

3. Donald Gelpi, "Learning to Live with Lonergan" (Berkeley, California, 2004), 1.

4. Donald L. Gelpi, *Inculturating North American Theology: An Experiment in Foundational Method* (Atlanta, Georgia: Scholars Press, 1988), 172 "I have been teaching all my life and have never encountered such a mind, including my own". Gelpi, Donald, "Learning to Live with Lonergan," 4.

most immediate inspiration for advancing the Thomist tradition speculatively from the work of a Belgian Jesuit Joseph Maréchal"[5] and that he endorsed many of the Maréchelian positions incorporating them into his version of Transcendental Thomism. Gelpi notes: "Even the mature Lonergan, ...failed to extricate himself from all the fallacies of Maréchalian Thomism.... To the end he never overcame the intellectualist bias of Thomistic anthropology".[6] The difficulty that Gelpi has with Maréchal lies in Maréchal's attempt to demonstrate Aquinas' contemporary relevance by putting his philosophy into dialogue with Immanuel Kant, and in the process portrays the "active human intellect as an insatiable appetite for more and more being, more and more knowledge, and ultimately as an intellectual longing for union with God".[7] Gelpi maintains that Lonergan, like Maréchal:

> portrayed the human intellect as an insatiable thirst for Being and truth. He characterised the human mind as an unrestricted desire to know, as an insatiable thirst for more and more knowledge and truth. Having answered any given question, the human mind longs to ask and answer more questions until its thirst for Being as such and for truth as such finds ultimate satisfaction through union with the Being and Truth of God.[8]

Gelpi regards Lonergan as going beyond Maréchal by incorporating into his process of "Transcendental Thomism" a detailed cognitional analysis, however, this analysis, based on the structure of mathematical, scientific, and common sense judgments, resulted in Lonergan's claim to

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5. Gelpi, Donald, "Learning to Live with Lonergan," 3.

6. Donald L. Gelpi, *The Turn to Experience in Contemporary Theology* (New York/Mahwah, N.J.: Paulist Press, 1994), 108.

7. Gelpi, Donald, "Learning to Live with Lonergan," 7.

8. Gelpi, Donald, "Learning to Live with Lonergan," 4.

have "deduced *a priori* an unrevisable starting place for all human knowing".[9] Gelpi observes that:

> [t]hat starting place consisted in an invariant pattern of cognitive operations which one could not deny without reproducing those very same operations in the same terms and relations as Lonergan had deduced *a priori* from the data of consciousness.[10]

This for Gelpi is problematic, in that it resembles Kant's transcendental logic and therefore is vulnerable to Kant's shortcomings. In his exposure of this weakness, Gelpi invokes the distinction that Lonergan makes between knowledge and consciousness:

> Knowledge advances human understanding of the created world and invokes the hypothetico-deductive method of the positive sciences. Consciousness focuses not on the world around us but on the operations of the human mind, what Lonergan calls the data of consciousness.[11]

It is precisely this data of consciousness and the derived universals from such subjectivity and the imposition of such categories on the data of sense which they do not themselves possess that is reminiscent of Kantian logic, and it is this point that led Donald Gelpi to rethink Lonergan:

> The fact that Lonergan, who imitated Maréchal in endorsing Kantian transcendental logic, had invoked an invalid logic in allegedly arguing to an unrevisable starting point for all thinking forced me to call that particular speculative claim into question. Not only had Lonergan not come up with an unrevisable account of human knowing, but his theory of knowledge seemed to me to need revision...".[12]

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9. Gelpi, Donald, "Learning to Live with Lonergan," 4.

10. Gelpi, Donald, "Learning to Live with Lonergan," 4.

11. Gelpi, Donald, "Learning to Live with Lonergan," 4.

12. Gelpi, Donald, "Learning to Live with Lonergan," 11Gelpi recognised that in claiming an unrevisable starting point for human inquiry, Lonergan's method was flawed in that: "Transcendental method discovers within human cognition a normative pattern of operations that corresponds to experimental, hypothetico-deductive thinking, but fails to apply systematically to the data of consciousness the very operations it recognises as normative for human thought", and so he considered that Lonergan's method actually exhibited an "operational inconsistency and inadequacy within transcendental method itself". Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 30.

Such rethinking led Gelpi to endorse Lonergan's "description of the fundamental task of theological thinking, his definition of method, and his theory of functional theological specialties",[13] while at the same time maintaining that human thinking is of necessity fallible, finite and cuturally conditioned, including that of Lonergan. Gelpi's critique is founded on the results of a process of "dialogue" with clinical and empirical studies in psychology, and resources from the North American philosophical tradition,[14] notably the work of Charles Sanders Peirce.[15] His conclusion is that Lonergan's claims for his transcendental method are inflated. The studies are of interest in that they sharpen the critique and indicate precisely where Gelpi thinks Lonergan's method requires modification. Below, I consider some of the significant outcomes of his investigations.

The North American philosophical tradition

The reason that Charles Sanders Peirce is of interest to Gelpi is that Pierce began as a Kantian and successfully (in Gelpi's opinion), rethought "the foundations of logic and metaphysics".[16] Gelpi, having traced Lonergan's intellectual bias to Lonergan's use of a defective Maréchal, perceives Pierce's philosophical reasoning as a means of

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13. Gelpi, Donald, "Learning to Live with Lonergan," 5.

14. Gelpi in fact is adhering to one of Lonergan's principles that theological reflection should take place in the context of modern scholarship.

15. I am completely dependent on Donald Gelpi for the aspects of the North American Philosophical Tradition. A detailed account of Gelpi's position can be found in Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method.*

16. Gelpi, Donald, "Learning to Live with Lonergan," 10.

demonstrating the inadequacy of Lonergan's transcendental method and as a corrective to his insufficiencies.

Peirce's "revised logic of inference", namely, the reduction of inferential reasoning to three irreducible forms of argument: abductive (hypothetical reasoning), deductive (predictive reasoning) and inductive (verifying reasoning), exposed and invalidated Kant's transcendental logic. From the standpoint of precise Peircian logic "Kant had in fact only formulated a fallible abduction about the way scientists think and presented it as a conclusion, or induction, while simultaneously calling it a deduction".[17] As Gelpi remarks, "one could hardly come up with a more confused formula for reasoning inferentially than that".[18] Kant's scientific thinking, according to Gelpi, was the reverse of what scientific thinking is: a scientist does not impose a framework or intelligibility on reality that it does not have, as in the Kantian "subjective" approach, but rather looks to the things under scrutiny to disclose the laws of nature through observation of behaviour in response to certain conditions. Peirce's inferential logic enabled Gelpi to consider that Lonergan's use of "experience" as "the raw material of inferential reasoning" might be suspect and confirmed his long held position that there are two forms of knowing: inferential and intuitive.[19] That is, the human subject lives at the

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17. Gelpi, Donald, "Learning to Live with Lonergan," 11.

18. Ibid.

19. This latter point is highly significant and is corroborated by Robert Doran, a Lonergan scholar, who while recognising Lonergan's groundbreaking achievement in *Insight* in terms of a new era of human consciousness, and his principal contribution in the assertion that wholeness lies in self-transcendence, nevertheless acknowledges that Lonergan's intentionality analysis cannot be taken as a complete anthropology since:"It is primarily a study of the intellectual pattern of experience. If taken as an anthropology, it

level of "intuitive thinking: of feeling, memory, and imagination" rather than purely at the level of "verified inductions".[20]

As Gelpi continued to bring Peirce to bear on Lonergan's transcendental method, he found that Peircian logic gave a more precise account of Lonergan's notion of "understanding", and his inductive inference more accurately described Lonergan's "judgment". In addition, he found that John Dewey's *Logic: The Theory of Inquiry*, was a more refined account of Lonergan's level of "decision".[21] Thus, in Gelpi's view, Lonergan's position was far from unrevisable. In fact Gelpi's investigations seem to indicate that revisions are not only necessary but are also required on at least three levels of human consciousness.

The key Peircian concept that Gelpi identifies as challenging Lonergan's transcendental method is the notion of fallibilism. Peirce recognised that all inferences are initially tentative, and that the reasoning mind might actually be proved wrong so that inferential reasoning is more or less probable. Fallibility is understood as a reality from the outset and it is this stance that actually contributes to the likelihood of success in seeking the truth. Contrary to Lonergan, in a Peircian world, there are no unrevisable positions. One of the consequences of such fallibilism was the appreciation that a "community" searching for the truth is more effective than the Kantian turn to the subject. Gelpi regards this position as a more satisfactory basis for Lonergan's own functional specialisation. Gelpi's

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encourages a dangerous rift of intelligence and reason from the body". Robert M. Doran, "Aesthetics and the Opposites," *Thought* 52 (June 1977): 128.

20. Ibid., 12

21. Gelpi, Donald, "Learning to Live with Lonergan," 12.

inquiries into clinical and empirical studies confirmed his philosophical critique of Lonergan in regard to the unrevisability of a concept produced by the human finite mind and provided him (Gelpi), with empirical evidence for appreciative or intuitive thinking.

Clinical and empirical psychological studies

It was the work of Jean Piaget [22] and Carl Jung [23] that persuaded Gelpi that human consciousness is developmental and that unconscious fears and anxieties render the person's ability to deal realistically with the world precarious.[24] Cognitional activity is found to be spontaneously fallible, ego-centric and subject to ego-inertia rather than self transcendent. This confirmed Gelpi's assertion that the human finite fallible mind[25] is frequently limited by insufficient fallible data and operates in a restricted frame of reference. As he observes: "the mind's capacity to question, understand, and judge always labors under the constraints of the finite ego's human interests and skills".[26] Secondly, Gelpi suggests that Lonergan's own "ego-bias" is revealed in his failure to deal

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22. See Donald L. Gelpi, "Experiencing God: A Theology of Human Emergence" (Lanham New York London: University Press of America, 1987), 159–70.

23. See Gelpi, Donald L., "Experiencing God: A Theology of Human Emergence," 211–24, 326–31.

24. Lonergan refers to Jean Piaget and Carl Rogers but in support of differentiation of cognitional operations and their self-appropriation Bernard J.F. Lonergan, *Method in Theology* (Great Britain: Darton Longman and Todd, 1972), 29/30/34.

25. See also Peirce's position above

26. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 29.

adequately with intuitive or appreciative thinking.[27] Gelpi points out that Lonergan's survey of human cognition was limited to his own thought processes and how the mind works in the sciences, common sense, philosophy and theology

> It dealt almost exclusively with abstract, inferential forms of knowing. It considered only cursorily intuitive, artistic and mythic insight. As a consequence, it underestimated and undervalued the mind's capacity to grasp reality through feeling and image.[28]

The consequence of the failure to address affective judgment renders Lonergan's theological method inadequate in relation to religion and cultures that utilise intuitive mythic thinking.[29] In addition, the role of theology as mediating between a cultural matrix and the role and function of religion in that matrix, is compromised. Thirdly, Gelpi maintains that ego-inertia, rooted in the unconscious, is generally the more spontaneous experience of the human mind than Lonergan's unrestricted drive to know. He draws attention to the fact that the starting point of Lonergan's cognitional theory was consciousness, resulting in an inadequate account of the impact of the unconscious on the functioning of the human mind.

> Although the ego-centricism of childish thought patterns is diminished through socialization, the fact that conscious thinking remains rooted in unconscious

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27. Jung finds both intuitive and inferential thinking in the human psyche resulting in two types of perception and judgment of reality, judgment of thought and judgment of feeling. Gelpi notes that both Lonergan and Emerson made totalitarian claims for their positions concerning cognition but both were ego biased in different ways, Lonergan being an inferential thinker and Emerson being an intuitive thinker: "Both of their epistemologies eschew any exploration of experimental exploration of consciousness beyond the personal thematization of one's own thought processes. Betrayed by the spontaneous egocentrism of the human mind, both thinkers end by over generalizing personal preferences into theories about the nature of human cognition as such". Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 53.

28. Ibid., 19

29. This is particularly significant in terms of written texts which frequently use image, symbol and feeling.

> processes makes ego inertia inevitable. Threatening insights are resisted, suppressed, or avoided. Inevitably, the resistance to new understanding leaves the mind's horizon limited and circumscribed.[30]

In his *Anthropology of the Christian Vocation,* [31] Luigi Rulla, a clinical psychologist, concurs with this resistance to growth and transformation. He states:

> that the unconscious exists as a psychogenetic force; that it is strongly active in the life of *normal* persons, and of each and every person, so much so that it permeates many of their actions; further, that its influence is persistent and shows a striking resistance to change.[32]

Frequently, the negative emotions and attitudes such as fear, anger, mistrust, and inferiority will be repressed and buried in the unconscious as they are too disturbing to the conscious person. According to Rulla, this creates unconscious needs and attitudes which can surface in defensive or self-gratifying behaviour. These can affect personal motivation and be in direct opposition to growth and self-

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30. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 21.

31. Rulla's psychological standpoint is more Freudian than Jungian, and though not uncritical of Freud there is a tendency to operate on the basis of a negative theory of repression. Jung expanded Freud's theory of the unconscious by including archetypal patterns of thought and modified the theory of repression as he worked on the 'shadow'. His clinical experience led him to assert that "many good and natural processes must be suppressed for the adult ego to achieve personal individuation" Gelpi, Donald L., "Experiencing God: A Theology of Human Emergence," 239. Interestingly, in a conversation with Lambert, Going and Tansey, Lonergan regards Freud's theory as incorrect, based as it is on a C19th mechanistic view of science. "Yes. The monster was Freud's idea of what the subconscious is, but it was a mistake, eh? According to Jung, the unconscious never deceives. With Freud, the unconscious is destroying humanity. Freud was a nineteenth-century mechanist. He had to have the libido, and all the other things, in order to have a scientific psychology that is mechanical" Pierre. Tansey Lambert, Charlotte. and Going Cathleen, "Caring About Meaning: Patterns in the Life of Bernard Lonergan," in *Thomas More Institute Papers* (1982), 200/1. When pressed about the existence of the dark side of the unconscious he refers to the black poems of Gerald Manley Hopkins.

32. Luigi M. Rulla, *Anthropology of the Christian Vocation Volume 1 Interdisciplinary Bases* (Rome: Gregorian University Press, 1986), 79.

transcendence.[33] Generally, clinical and empirical studies seem to "discover a spontaneous resistance to truth in human cognitive operations".[34] They reveal an egocentrism and finitude that finds expression in vested interests, an unwillingingness to move out of the familiar and an inability to allow one's presuppositions to be challenged. The dynamic orientation of the mind to the "real" seems to be "partial, haphazard, variable, conditioned" and Gelpi adds: "the only cognitive dynamisms we can verify in human behaviour correspond to habitual patterns of evaluation which the mind has acquired in the course of a finite history".[35] Thus, Lonergan's claims for a transcendent method based on an "unrestricted drive to know" are not proven. There appears to be no empirical or clinical evidence affirming the presence of an insatiable desire to grow intellectually or an orientation toward infinite being, indeed, the evidence appears to be weighted towards finitude and fallibility. One of the consequences of such conclusions is the emergence of a challenge to Lonergan's claim to have identified "an unchanging transcultural dynamism of the human spirit which lies at the basis of every cultural achievement".[36] If such a challenge is upheld then it calls into question the promise of Lonergan's methodology as a means of interpreting texts that issue forth from another time, place and culture.

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33. Rulla, *Anthropology of the Christian Vocation Volume 1 Interdisciplinary Bases*, 137.

34. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 20.

35. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 21.

36. Ibid., 14

Cultural conditioning

From the considerations above, it is not difficult to anticipate that Gelpi's relentless scrutiny of Lonergan's method extends to the question of culture. From his philosophical deliberations he identifies various influences at work in Lonergan's own research. He identifies Lonergan's philosophical context as Roman Catholic, operating in a post-Kantian milieu, with some historical residue of the Enlightenment. This historical pedigree, coupled with the prevailing Thomistic theology of the time, are revealed in Lonergan's primary concern with the issues that stemmed from Kant's *The Critique of Pure Reason* , his secondary concern with *The Critique of Practical Reason* and the little attention he paid to *The Critique of Judgment*.[37] Furthermore, Gelpi believes that Lonergan also tacitly retained some of the assumptions of medieval faculty psychology, which Gelpi discerns in "the belief that stable, essential dynamisms impervious to historical influence lie at the basis of human behaviour and that the human intellect enjoys an essential orientation to Being".[38] Gelpi points out that essences, are not dynamic principles of being but simply:

> human conceptions abstracted from the realities the mind senses and perceives and from the self who does the perceiving and the sensing. Moreover, the

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37. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 19.

38. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 30 Lonergan himself acknowledges the move from faculty psychology to intentionality analysis. "The basic inquiry was cognitional theory and, while I still spoke in terms of a faculty psychology, in reality I had moved out of its influence and was conducting intentionality analysis" Bernard Lonergan, *A Second Collection:Papers by Bernard Lonergan s.J.*, collected papers of _Bernard Lonergan, F.R. Williams sj and Bernard J. Tyrrell (London: Darton, Longman and Todd, 1974), 277.

> fallibility of abductive and inductive thinking effectively subverts any philosophical attempt to portray human judgments as a privileged grasp of Being.[39]

This recognisable cultural conditioning in Lonergan's transcendental method leads Gelpi to note that Lonergan presupposes that the human "mind produces culture but is not produced by it".[40] However, the human mind, though it can modify culture to an extent, does not transcend culture but rather is created by it. It "derives all of its powers of symbolic interpretation from cultural intercourse".[41] This, according to Gelpi, is because the realm of culture and the realm of human symbolic behaviour coincide. That is, the human mind grows through symbolic interchange with others: the mind needs ideas and therefore functions within culture. He states: "[b]ecause symbolic behaviour is transmitted culturally rather than genetically, all the identifiable dynamisms of the human intellect can be plausibly explained as the result of personal acculturation".[42] Essentially, Gelpi's arguments turn around the question of Lonergan's intellectual bias. This leads him to an assertion of finiteness and fallibility in cognitional operations, which in turn has implications for the transcendental nature of Lonergan's method. Below, I examine Gelpi's critique and suggest that there are counter arguments to his assertions that permit one to sanction Lonergan's approach.

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39. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 30.

40. Ibid., 14

41. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 23.

42. Ibid., 25.

43. Ibid.

A Reply to Donald Gelpi

That Gelpi finds Lonergan's transcendental method intellectually biased is in fact no surprise, especially if one only considers his major work *Insight*. Lonergan himself describes his work in *Insight* as a concern with the intellectual:

> I was dealing in *Insight* fundamentally with the intellectual side—a study of human understanding—in which I did my study of human understanding and got human intelligence in there, not just a sausage machine turning out abstract concepts. That was my fundamental thrust.[44]

In the Epilogue to *Insight* Lonergan describes *Insight* as "an essay in aid of a personal appropriation of one's rational self-consciousness".[45] Here, he indicates something of the wider horizon, still intellectual, but also a note of a personal challenge that involves more than just the mind. Frederick Crowe, theologian and Lonergan scholar, clearly recognised that Lonergan's rigorous conceptualisation left him open to the charge of "being excessively intellectual in his interests",[46] but he views this in a more positive light regarding it as a necessity:

> His drive is towards intelligent grasp and reasonable affirmation of all that is and in his dynamic surge forward the inner word is a necessity. If he is to get beyond the amibiguity and uncertainty of artistic knowledge, to dominate by his knowledge large regions of the universe, to extend his reach by analogy to realities beyond the material universe, he must formulate his understanding in universal terms he must conceptualize, if you are going to conceptualize, you

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44. "An Interview with Fr. Bernard Lonergan s.j." Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 222.

45. Frederick E. Crowe, "The Exigent Mind: Bernard Lonergan's Intellectualism," in *Spirit as Inquiry: Studies in Honor of Bernard Lonergan Sj Ed. by Frederick Crowe* (Minnesota: North Central Publishing Company, 1964), 22.

46. Frederick Crowe, "Bernard Lonergan as Pastoral Theologian," *Gregorianum* 67, no. 3 (1986): 451.

> must do it rigorously; you cannot choose to run with the hare and the hound in this matter".[47]

He suggests that a more balanced view of Lonergan's "intellectualist" approach is achieved by widening the context in which his work must be understood. He draws attention to the clear shift of emphasis from *Insight's* cognitional process to *Method in Theology's* stress on feelings and values as evidence of the direction Lonergan's thought was taking.[48] In an interview, Lonergan is questioned about this interest in affectivity and feeling after *Insight*, his reply is a description of the "moving viewpoint" as one investigation leads to another.[49] It is testimony to the method he advocates, that is, asking relevant questions as they occur and meticulously seeking satisfactory answers. Frequently, *Insight* is taken as the last word in cognitional analysis yet this belies Lonergan's actual method of working, for him "[t]here is a spreading out, moving on, including more".[50]

Crowe regards Lonergan not so much as an intellectualist as an existentialist:

> ... the foundational fact in general is what we are. In *Insight* it is what we are in virtue of the dynamism of the pure desire to know setting exigences that are not met till we answer Yes or No to the question for reflection; in *Method* it is that

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47. Crowe, "The Exigent Mind: Bernard Lonergan's Intellectualism," 31.

48. This movement is encapsulated in Lonergan's continual reference to Rms 5:5, "because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us", as opposed to St. Thomas' ...the desire of the intellect for understanding what God is". Frederick E. Crowe, "Early Jottings on Bernard Lonergan's Method in Theology," *Science et Esprit* 25 (1973): 131.

49. "An Interview with Fr. Bernard Lonergan s.j." Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 221–23.

50. Ibid., 222

> which makes us what we most properly are, namely, the love we have in us and the values and exigences it creates in us for good deeds.[51]

This moving viewpoint from faculty psychology to existentialism is more obvious both in *Understanding and Being* and *Phenomenology and Logic*. Here Lonergan discusses existentialism with reference to various philosophers such as Heidegger, Marcel, Jaspers, and Husserl. In the process his own form of existentialism emerges in which it is clear that Lonergan takes into consideration the total person, the whole being, not just the mind. In *Understanding and Being* he identifies three levels of consciousness, each level with its own components. The first level is comprised of sensation, perception and images. The second level involves inquiry, insight, and formulation. The third entails reflection, grasping the unconditioned and judging. For Lonergan the "knower" is the "unity-identity-whole that performs those nine activities".[52] Knowing is a compound of activites operative in the person and not simply intellectual. Chapter 5 in this thesis gives a more detailed account of his position in *Phenomenology and Logic*, for the moment in relation to Gelpi's critique suffice it to say that Gelpi's appreciation of Lonergan is somewhat polarised and in my opinion he overstates his case in terms of the intellectual. On the contrary, one could say that overall, Lonergan is

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51. Frederick E. Crowe, "Early Jottings on Bernard Lonergan's Method in Theology," *Science et Esprit* 25 (1973): 129 See also "Interview with Bernard Lonergan s.j." where Lonergan describes *Insight* as more of a way that a theory. He states: "what I'm asking people is to discover themselves and be themselves. They can arrive at conclusions different from mine on the basis of what they find in themselves. And in that sense it is a way" Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 213. Lonergan would see theory as being an objectification of what one finds in themselves.

52. Bernard Lonergan, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, eds Elizabeth A. Morelli and Mark D. Morelli (Toronto: University of Toronto Press, 1990), 134.

ultimately concerned with the whole human person growing in truth and love and relationship with God.

Moloney develops this aspect in his article, "The Person as Subject of Spirituality in the Writings of Bernard Lonergan", where he states that one of Lonergan's main contributions to spirituality is his "holistic concept of the human person". [53]He notes that for Lonergan, spirituality is the "transformation of consciousness",[54] and since consciousness in Lonergan's system pervades the four levels of human activity, namely, experiencing, understanding, judging and deciding, then "spirituality is something going on in different ways on each of these four levels of consciousness, or as he (Lonergan), puts it ... 'in the polyphony of its many levels'". [56] As Moloney states:

> The point is that, from *Method in Theology* on, he finally breaks the mould of the more intellectualist approach of *Insight* and his view of the human person now culminates in a focus on the human heart, which he repeatedly highlights with two quotations, firstly the phrase of Pascal, 'The heart has its reasons which reason does not know', and secondly the teaching of St. Paul on God's love poured forth in our hearts by the gift of the Spirit (Rom.5;5)".[57]

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53. Raymond Moloney, "The Person as Subject of Spirituality in the Writings of Bernard Lonergan," *Milltown Studies* 45 (2000): 67.

54. Ibid.

55. Ibid.

56. Moloney, "The Person as Subject of Spirituality in the Writings of Bernard Lonergan," 68 See *also, First Lecture:Religious Experience* in Bernard J. F. Lonergan, *A Third Collection: Papers by Bernard Lonergan Sj*, Frederick E. Crowe (New York/Mahwah and London: Paulist Press and Geoffrey Chapman, 1985), 119 "The sower, we read, went out to sow his seed .... The seed, we are told, is the word, for the word is the tool of the symbolic animal. The ground is human consciousness in the polyphony of its many levels. But consciousness does not heed when absorbed in outer cares, or distracted by pleasures, or hardened in waywardness. And even when it is fruitful, its fruitfulness will vary with the cultivation it has received. In time there emerge professional cultivators: ascetics and mystics, seers and prophets, priests and ministers. There is sought the transformation of consciousness that makes possible a human life that is a life of prayer".

57. Lonergan, Bernard J. F., *A Third Collection: Papers by Bernard Lonergan Sj*, 69.

If Lonergan's approach can be considered less intellectual than Gelpi's portrayal suggests, questions still remain as regards: Transcendental Thomism, the Kantian residue, the influence of Transcendental and MaréchalianThomism, and the challenge of refined Peircian logic. These are considered in turn below.

The influence of transcendental Thomism

Gelpi is correct in identifying Thomistic influences in Lonergan's work, indeed, Lonergan himself admits that he owes much to Aquinas though it is clear that he was influenced by others especially perhaps Newman.

> Finally, there is the question whether my prior allegiance to Thomism did not predetermine the results I reached. Now it is true that I spent a great deal of time in the study of St. Thomas and that I owe a great deal to him. I just add, however, that my interest in Aquinas came late. As a student in the philosophy course at Heythrop College in the twenties, I shared the common view that held the manuals in little esteem, though I read J.B.W. Joseph's *Introduction to Logic* with great care and went through the main parts of Newman's *Grammar of Assent* six times. In the early thirties I began to delight in Plato, especially the early dialogues, and then went on to the early writings of Augustine.... Finally, it was in the forties that I began to study Aquinas on cognitional theory, and as soon as the *Verbum* articles were completed (*Theological Studies,* 1946-49), I began to write *Insight.* [58]

This is confirmed in *Being and Understanding* where Lonergan states:

> My philosophic development was from Newman to Augustine, from Augustine to Plato, and then I was introduced to Thomism through a Greek, Stephanos Stephanou, who has his philosophic formation under Maréchal. It was in talking with him that I came first to understand St. Thomas, and see that there was something there. After all, St. Thomas had insights, too! If he didn't have insights, he didn't mean anything.[59]

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58. *Theories of Inquiry: Responses to a Symposium* Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 38.

59. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, 350.

In a lecture on 'Mathematical Logic and Scholasticism" in *Phenomenology and Logic*, Lonergan gives a glimpse into how he understands Aquinas. Lonergan grasps that Thomas' system was not an axiomatic one but rather one that operated on the "dynamism of the human mind".

> The Scholastic deductive procedure is not a deductive procedure form a limited, sharply defined set of premises, but from premises that de fact are true, wherever you can get them. It is based upon a set of fundamental conceptions, but those conceptions are open to development, and when one gets into difficulty and finds a distinction that shows the way out, one is not inhibited from using that distinction. All the better if it makes the matter clearer. In other words, Scholasticism de facto is something spontaneous, dynamic, vital, developing.[60]

Lonergan, by "reaching up to the mind of Aquinas" finds that he is engaged in the same process as Aquinas but recognises that he was "a thinker meeting the challenges of an earlier age"[61] and that modern problems require other solutions. The rise of historical consciousness and the development of the natural and human sciences made Lonergan particularly aware of the need to change Thomistic emphases and to revise results.[62] As he continued to use the "dynamic process of the mind"

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60. Bernard Lonergan, "Phenomenology and Logic," in *Collected Works of Bernard Lonergan: Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism Ed.Philip McShane* (Toronto: University of Toronto Press, 2001), 128. See 118ff.

61. Mark D. and Morelli Morelli, Elizabeth A., "The Lonergan Reader" (Toronto Buffalo London: University of Toronto Press, 1997), 402.

62. Crowe highlights the difference between classical consciousness characterised by "respect for the universal and necessary and unchanging" and Lonergan's historical consciousness characterised by "attention to the particular and the contingent, the changing and the developing. The transition is from substance to subject, from man conceived with a remote universality to man conceived as he is, empirically, intelligently, rationally, morally conscious, tossed about in history by influences that bear on one aspect or another of his polymorphic consciousness" Crowe, "The Exigent Mind: Bernard Lonergan's Intellectualism," 25/6.

Lonergan gradually moved from the influence of "faculty psychology" to intentionality analysis.[63]

Crowe notes that Lonergan discovered "the way Aquinas worked and questioned and thought and understood and thought again and judged and wrote".[64] In effect he identified "the act of insight and the consequent activity by which men express in their own minds the object of thought".[66] That is, in unified consciousness, Lonergan identified a dynamic pattern of differentiated operations, experiencing, understanding, judging, and deciding. This he considered was a given. Crowe notes that "it was Lonergan's contention that what was plainly stated as a psychological fact by both Aristotle and Aquinas had been lost to view in scholasticism for centuries and never re-discovered by modern philosophy".[67] Gelpi's position refuses to acknowledge the insight that Lonergan had into Thomism, which enabled him to move beyond Scholastic categories.

Gelpi's "Peircian" revision

Peirce's inferential theory provides a reference point for the recognition of "intuitive thinking", and its precision seems to furnish a more

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63. Bernard Lonergan, "Insight Revisited," 35th Convention of the Jesuit Philosophical Association (Marquette University, Milwaukee, 1973), 14.

64. Crowe, Frederick E., "The Exigent Mind: Bernard Lonergan's Intellectualism," 18.

65. Ibid., 18

66. Crowe, "The Exigent Mind: Bernard Lonergan's Intellectualism," 20.

67. Ibid., 20

68. Ibid.

accurate description of a process of understanding and judgment. However, the basis of understanding, judgment and decision is "experience". Experience for Lonergan, is a threefold combination of data, presentation of sense, and representations of imagination. From a Lonerganian point of view, "data" has a "giveness" that constitutes it, an "experiential objectivity" which is the "presupposition of the act of understanding".[69] It is this "giveness" that is grasped in an image, or an image is evoked, that grasps "intelligible possibilities that may prove relevant to an understanding of the data".[70] Insight is the "connecting link between image and concept" it is the means by which one can move from a particular datum to the universal.[71] Imagination, therefore, is a significant component of "understanding" which actually develops with "comprehension".

> To have an insight, you have to have an image. The sensible data are so complex, so multiform, that you simplify in imagination. You get a schematic image, and you get hold of something and you compare your schematic image with your data. And you see, well, your schematic image has to become more complex; and you get an insight into that. And you keep building up. So there's this development of imagination in connection with understanding itself, even a very technical type of understanding. [72]

As the subject moves from experience to understanding, judgment and decision, there is an "adding" to imagination, not a distancing. Imagination develops as understanding does. Though Gelpi is right in

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69. "An Interview with Fr. Bernard Lonergan s.j." Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 220.

70. Lonergan, Bernard, "Insight Revisited," 1.

71. Crowe, "The Exigent Mind: Bernard Lonergan's Intellectualism," 21.

72. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 223/4.

73. Ibid.

challenging Lonergan in terms of "intuitive thinking", Lonergan's process includes image and imagination from the outset. It is part of experience. As image is symbolic and the symbol "obeys the laws not of logic but of image and feeling" [74] then within Lonergan's construct is the possibility of developing the affective and intuitive. The question is not whether Lonergan has entirely neglected the affective but whether his investigations in the area of the affective really go far enough. This aspect with be considered in detail in Chapter 6 of this thesis.

Fallibilism

Pierce's inferential theory underpinned as it is by fallibilism appears to be in direct opposition to Lonergan's insistence on the unrevisability of the unity of consciousness that he regards as given. Gelpi finds Lonergan's position philosophically untenable, however, Lonergan does not deny human finiteness or fallibility, on the contrary, he is aware of his own limitations, the human "surd" and the need for conversion [75]

Furthermore, his method is developmental:

> [d]evelopment is a gradual accumulation of insights that complement, qualify, correct one another. Formulation sets the development within its cultural context.

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74. Lonergan, Bernard J.F., *Method in Theology*, 66.

75. "Some of the points made then I still like; others have been superceded in the light of further reading, conversing, reflecting. I have not been moved to change my mind about the first three chapters on metaphysics, i.e., on chapters fourteen, fifteen, sixteen. But in chapter seventeen my usage of the word, myth, is out of line with current usage. My constrast of mystery and myth was between symbolic expressions of positions and counterpositions. It was perhaps justifiable in the context of *Insight*, but it is not going to be understood outside of it, so another mode of expression is desirable" Lonergan, Bernard, "Insight Revisited," 15 "In so far as people are intelligent, reasonable, and responsible, there is progress. If they make mistakes they will notice them and correct them, so you have developing understanding. In so far as they are unobservant, unintelligent, unreasonable and irresponsible - any one of the four - you get the social surd, and society becomes a dump. Nothing fits together" Lambert, "Caring About Meaning: Patterns in the Life of Bernard Lonergan," 87/88.

> Marshalling and weighing the evidence reveals judgment to be possible, probable, and at times certain.[76]

This is clearly not a denial of revisability. Lonergan's claim is in relation to the *unity* of human consciousness, the difficulty perhaps resides in his description of the pattern of operations which tends to be linear. In practice, because of the unity of consciousness any development on any level of consciousness will affect the other levels and not necessarily in the sequence outlined in Lonergan's methodology.[77] Moreover, Lonergan draws a distinction between "the normative pattern immanent in our conscious and intentional operations and, on the other hand, ojectifications of that pattern in concepts, propositions, words".[78] Pierce's inductive, deductive, and abductive thinking is a refined conceptualisation, which is an objectification of the results of experiencing, understanding, judging and deciding. Revision pertains to the objectifications, it does not change the basic structure of human consciousness itself. As a result Piercian logic is better placed within "transcendental method" and within this framework his description of inferential thinking may well be more adequate than Lonergan's less differentiated account. Significantly and somewhat contradictorily, Gelpi himself observes that while he has cause to question some of Lonergan's presuppositions, his investigations have validated Lonergan's definition of

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76. Lonergan, Bernard, "Insight Revisited," 15.

77. Lonergan recognised that though in theory religious conversion on the fourth level of consciousness should be the last, frequently it was prior to the other forms of conversion.In addition, there is also an ongoing discussion about whether there is a fifth level of consciousness. Tad Dunne certainly advocates a fifth level of consciousness and Robert Doran also mentions it with increasing frequency. Lonergan himself speaks of a fifth level but appears to have settled for four modes of consciousness.

78. Ibid., 19

method as a set of recurring and related operations yielding cumulative and progressive results. He states: "[p]aradoxically, then our very revisions have flowed directly from his definition and its clear focus on the operations that structure thought". [79] Here Gelpi himself acknowledges Lonergan's "moving viewpoint" while making use of the very operations that structure thought and that he calls into question.

Kantian residue

Gelpi sees the Kantian residue in Lonergan as identifiable in Lonergan's exploration of human consciousness. Gelpi considers that Lonergan uses Kantian transcendental method that "seeks through a process of personal reflection on oneself to grasp the conditions for the possibility of knowledge, morality and aesthetic judgement".[80] However, Kant's account was seen to be flawed in its imposition of universals derived from subjectivity and imposed on data, and secondly in its assumption that there is only one form of inference, namely, deductive, which Peirce has shown to be untrue. While Gelpi may be correct about the Kantian position, he fails to make certain significant distinctions in the case of Lonergan. Lonergan's "data of consciousness" is not the same as the Kantian form. The context in which Kant is operating is different from that of Lonergan. Kant's world is the world of immediacy whereas Lonergan's world is the world of mediacy:

> Besides the world of immediacy alone known to the infant, there is the world mediated by meaning into which the infant gradually moves. The former is Kant's

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79. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 172.

80. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 73.

> world in which only our intuitions are sensitive. The latter is the world of a critical realism in which the objects are intended when we ask questions and are known when the questions are answered correctly.[81]

And the criteria by which these experiences are judged are entirely different:

> Now the criteria, with regard to the two worlds, are totally different.The taken-for-granted is the already-out-there-now-real. It's 'already'—prior to any questions; 'out'—extraverted consciousness; 'there'—spatial sense organs have spatial objects; 'now'—the time of the observer is the time of the observed; 'real'—well, that's what we mean by reality, we're defining it. But you can have an entirely different world—the world mediated by meaning—the world that is most known through belief....That world mediated by meaning, is what most of us mean by the real world. And the criteria for knowing it , for being objective *there*, are the criteria of being attentive, of being intelligent, being reasonable, being responsible. An entirely different set of criteria.[82]

Kant and Lonergan are virtually speaking about different worlds, and so the data of experience, the data of consciousness and the criteria by which they are judged are different. Lonergan's "data of consciousness" is the subject conscious of the operations of experiencing, understanding, judging, and deciding. It is gained not by subjective introspection but by a heightening of the awareness of the "intending" itself so that in seeing one becomes aware of seeing etc. In this way too, the data of consciousness is rooted in the data of experience. This self-consciousness is objectified not in the sense of "taking a look" or "pointing at" what is "out there" but the "heightening of consciousness—as one moves from attention to intelligence, to reasonableness, to responsibility, to religious experience".[83] The consequence is that objectivity is found in

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81. Lonergan, Bernard, "Insight Revisited," 1.

82. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 219.

83. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 214.

authentic subjectivity. These significant differences between Kant and Lonergan make it difficult to conceive that Lonergan would be subject to a Kantian residue.

A more detailed account of Lonergan's position and how he views himself in relation to Kant can be found in his lecture "The A Priori and Objectivity".[84] In this discourse he asks outright: "Is our notion of being simply an *a priori* category that is imposed upon data? Is our position Kantian"?[85] Lonergan's response hinges around the central issue that he identifites, namely, "How much knowing is from the subject, and how much from the object? Lonergan indicates the difference between Kant and himself in an open question and answer session:

> What happens when we understand? And why is it that so little is said about it? The reason why so little is said about it is that, if you acknowledge that intellect is intelligence, you can't have any satisfactory theory of knowledge without putting your whole weight on the true judgment. Now you can see from that that my thinking has not been a function of Kant's thinking, in any sense at all. It has been concerned with the question, What do we do when we understand....[86]

Maréchalian influence

The influence of Maréchal can also be called into question. In *Insight Revisited*, Lonergan does admit an influence of Maréchal mediated by Stefanos Stefanu and through the lectures of Bernard Leeming:

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84. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, 156–80 particularly pp.156-170.

85. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, 156/7.

86. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, 350.

> It was through Stefanu by some process of osmosis, rather than through struggling with the five great *Cahiers*, that I learnt to speak of human knowldege as not intuitive but discursive with the decisive component in judgement. This view was confirmed by my familiarity with Augustine's key notion, *veritas*, and the whole was rounded out by Bernard Leeming's course on the Incarnate Word, which convinced me that there could not be a hypostatic union without a real distinction between essence and existence. This, of course, was all the more acceptable, since Aquinas' *esse* corresponded to Augustine's *veritas* and both harmonized with Maréchal's view of judgment. [87]

Lonergan admits that the extent of Maréchal's influence on him is quite limited, and hardly as extensive as Gelpi suggests.

> But you can see that there is not direct connection. It was part of my own development, my living and talking with him (Stephanu), discussing with him, and he happened to have a knowledge of Maréchal that hadn't been within my ken before that. Maréchal makes finality of intellect a premise. Yes, Maréchal will argue that the order of *ens* is noumenal. He is arguing more or less in direct relation to Kant....[88]

More significantly, one of the issues that the Maréchalian discussion brings to the fore is the question of Being. Maréchal developed Aquinas' thought that God and Being coincide. Gelpi finds the subsequent portrayal of the "active human intellect as an insatiable appetite for more and more being, more and more knowledge, and ultimately as an intellectual longing for union with God" unacceptable. Gelpi's criticism is rooted in the fact that human thinking is fallible and as a result human judgments cannot be conceived as providing a priviledged grasp of being. However, Lonergan makes distinctions that are important. In her glossary of Lonerganian terminology[89] Carla Mae Streeter notes that the "unrestricted desire to know" is:

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87. "Insight Revisited" Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 265.

88. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, 349.

89. http://www.lonergan.on.ca/glossary/glossary.htm

> an alertness of mind, an unrestricted intellectual curiosity, spirit of inquiry, or active intelligence. The drive is *pure* questioning, prior to insights, concepts, words. This 'wanting' is pure question, an 'eros of the mind' (under *desire to know*). This 'natural' desire is a desire to know 'all there is to know about everything' and also extends to divine Mystery[90].

Such a definition is based on Lonergan's presupposition that the "world order is an intelligible unity mirroring forth the glory of God".[91] The knowing of the human intellect is a process:

> It is not some simple matter of grasping essence and affirming existence. It is the prolonged business of raising questions, working out tentative answers, and then finding that these answers raise further questions.[92]

Thus for Lonergan knowing things "by their essence" is the objective of a desire, a goal, that is not actually the achievement. In *Insight,* Lonergan asserts that the natural desire to know is the natural desire to know being, and is oriented not to a concept or innate knowledge of being, but to the notion of being. In effect, it is a restless ignorance that desires ideas and "grounds questions".[93]

Gelpi understands Lonergan's concept of being as the result of human judgments which is true in terms of knowledge of being. Lonergan however, distinguishes between the concept of being (resulting from human judgments), and the notion of being, which is essentially the

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90. As Lonergan states in "The Natural Desire to See God", "we may say that the desire of our intellects is natural in origin and transcendental in its object" Bernard Lonergan, *Collection:Papers by Bernard Lonergan s.J.*, collected papers of _Bernard Lonergan, F. E. Crowe s.j. (London: Darton, Longman and Todd, 1967), 86.

91. Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 88.

92. Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 156.

93. Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 157. In the same article *Insight: Preface to a Discussion,* Lonergan considers the objective universe of being that is known by the totality of true judgments Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 157–63.

process of questioning. This is one of the differences that Moloney highlights between Lonergan and Rahner.

> One of the advantages of Lonergan over Rahner has always seemed to me the fact that the meaning he gives to terms like knowing, judgment, affirmation, is so carefully related to recognizable processes in our own minds. For him our pre-conceptual notion of being cannot be a matter of judgment or knowledge in the way Rahner states. It is a matter of an experience that precedes the processes leading to judgment and to knowledge. For Lonergan the notion of being is simply a question, or as he puts it, a pure desire to know. In this approach Rahner's solution is not available to him. For Rahner the pre-apprehension of being is both question and answer.[94]

Mathews affirms this distinction in a reference to *Caring About Meaning*, where Lonergan:

> seems to suggest that in1946 he had a concept of being, but not yet a notion of being. By the notion of being he means our ability and drive to ask questions for intelligence (what and why) and for reflection (is it so), which is prior to all acts of understanding, concepts and judgements"[95]

Lonergan himself returns to this subtlety in his article *Insight Revisited* where he states:

> Chapter 12 attempts an account of the notion of being. It distinguishes notion, idea, concept, and knowledge of being. Knowledge of being occurs in true judgements. Concepts of being are objectifications of the notion of being. The idea of being is the content of the act of understanding that understands everything about everything. The notion of being is our ability and drive to ask questions for intelligence (What/ Why? How? What for? How often?) and for reflection (Is that so? Are you certain?) That ability and drive is prior to all acts of understanding and also to all concepts and judgments. As there is no limit to the questions we can ask, the notion of being is unrestricted. Accordingly, it is not categorial but transcendental.[96]

It would seem that apart from the issue of the transcendental nature of Lonergan's method, Lonergan makes a finer distinction than

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94. Raymond Moloney, "The Notion of Fundamental Theology After Rahner and Lonergan," *Milltown Studies* 17 (Spring 1986): 71.

95. William Mathews, "Lonergan's Quest," *Milltown Studies* 17 (Spring 1986): 15.

96. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 274.

Gelpi in differentiating between the notion of being and the concept of being. It would be fair to say that it is the "dynamic of the question" that *leads* to being and the answers achieved constitute knowing or judgment of being. This is not so much privileged "grasping" of being but an attentive, intelligent, reasonable and responsible approach to reality and is found to be developmental.

A transcendent method

This dynamic of the question is significant in an understanding of the transcendental nature of Lonergan's method. Frederick Crowe's article "Neither Jew not Greek, but One Human Nature and Operation in All", has shed some light on Lonergan's invariant pattern of operations. In his study he seeks the common element that lies behind cultural differences that renders intercultural communication possible. In the process he gives some justification for Lonergan's isomorphic structure in cognitional activity.[97]

Having noted that all belong to one human race and that there is a clear differentiation between human beings and animals, he lists the common human responses to external stimuli and the "common modes of operation" and so highlights the recognised constancy in the sensing and performing structures of the human body, while at the same time acknowledging diversity in cultural expression in the form of the materials "that continually change, enter into different combinations, issue in

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97. This isomorphism refers to the differentiation of consciousness in terms of experiencing, understanding, judging, and deciding. It does not preclude the polymorphism of the human subject in that different natural gifts, experiences etc. result in different perceptions of reality.

extremely diversified products".[98] Thus Crowe makes a clear distinction between the "performance" of the human person and the "materials" that are to hand. It is these sensing and performing activities that provide the clue to Lonergan's isomorphism.

Lonergan's aim in *Insight* was to assist "the reader in effecting a personal appropriation of the concrete, dynamic structure immanent and recurrently operative in his own cognitional activites".[99] Crowe outlines Lonergan's achievement in a summary of the now familar first three levels of cognitional activity: " experience (data, presentations of sense, representations of imagination), understanding (ideas, thoughts, suppositions which are possible explanations), reflection (grasp of evidence grounding judgment and knowledge)".[100] Significantly, he also adds the dynamic that moves the person from one level to the next, that is, the dynamic of the question. The question for understanding enables experience to be understood and thereby effects the transition from the level of experience to the level of understanding. The dynamic of the question for reflection enables the idea that emerges from the level of understanding to be investigated. This effects the transition from understanding to judgment and within these two levels there is also a necessity for some form of formulation so that: "on the level of understanding, ideas are formulated in concepts (transition from

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98. Frederick E. Crowe, "Neither Jew Nor Greek, but One Human Nature and Operation in All," *Philippine Studies* 13, no. 3 (July 1965): 552.

99. Bernard F. Lonergan, "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran" (Toronto Buffalo London: University of Toronto Press, 1992), 11.

100. Crowe, "Neither Jew Nor Greek, but One Human Nature and Operation in All," 553.

engagement with the particular to release from the particular in universalisation); on the level of reflection, grasp of evidence is formulated in judgments (transition from subjective grounds for affirmation to objective judgment and the "public" character of knowledge, the possibility of communication)".[101] This formulation or communication gives potential access to the different realms of meaning on the fourth level of decision and action and enables intersubjective communication.

These four levels of consciousness and activity form the scaffold of Lonergan's isomorphic pattern of cognitional operations and it is the verification of these functions that Crowe seeks to establish as the normative pattern in "different activities of different cultural groups" by two paradigm comparisons, namely, Thomistic procedures in comparison with empirical science [102], and empirical science in comparison with common intersubjective procedures. Finally, he undertakes an examination of scriptural material, and finds that in each case the same pattern of cognitional operations are repeated: there is an observation of data, a concern to understand, and an occupation with truth and meaning even though the "materials" and "focus" of living differ.[103]

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101. Crowe, "Neither Jew Nor Greek, but One Human Nature and Operation in All," 554.

102. See also an early exploration of this in Lonergan's article "Isomorphism of Thomist and Scientific Thought", Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 142–51, where Lonergan considers the similarity between Thomistic and scientific thought in terms of "acts of understanding', the scrutiny of which results in the demonstration of "the human mind in all its virtualities" Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 149.

103. Crowe, "Neither Jew Nor Greek, but One Human Nature and Operation in All," 555.

In an examination of the biblical material, Crowe focusses on the dynamic of the question, that is, "the *performance* of questioning" as the means of assessing whether similar cognitional operations take place in the Hebrew mind. He seeks to identify "a similarity in relation between cognitional acts, a formal likeness of biblical performance in this field to Greek and modern".[104] As evidence, he lists a series of scriptural examples of "What?' 'Why?' 'How?' questions, reflective questions, that require weighing evidence and judgment, and notes that there are numerous examples of decision. His examination reveals that the dynamic or performance of questioning reflects the same pattern of operations manifest in Greek and modern thinking. He concludes that there is an invariant pattern of human cognitional performance and that this conforms to Lonergan's isomorphic cognitional structure.[105]

Crowe's study thus endorses Lonergan's invariant operations of the human mind, however, he also recognises a diversity that results from the different materials available to different peoples and which ultimately lead to cultural variation. [106] A similar distinction is also held by Tyrrell who differentiates between "the dynamic pattern of interrelated operations

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104. Crowe, "Neither Jew Nor Greek, but One Human Nature and Operation in All," 565 Crowe does not regard the Hebrew mind as functioning in any way differently from a Greek mind. He states: "I assume that the word, 'why?', manifests similar mental operations whether it occurs in the Mother of Jesus or in Aristotle" Crowe, "Neither Jew Nor Greek, but One Human Nature and Operation in All," 561.

105. See also John Navone, "The Dynamic of the Question in the Search for God," *Review for Religious* 45 (1986): 876–91.

106. Crowe also notes that though the operations are invariant "there is a considerable difference between the four levels in the early years and the same levels at university or in one's career. The basic fuctions to not change, nor does the basic relationship of one level to another; these are the constants in the otherwise changing world of the learning subject" Frederick E. Crowe, *Old Things and New: A Strategy for Education* (Atlanta, Gerogia: Scholars Press, 1985), 32.

which constitute human knowing and the thematisation of these operations in conceptual accounts".[107] He regards the cognitional process itself as the touchstone of any thematic account which remains invariant but recognises that any thematisation can always be improved upon and as such is secondary to the process itself [108]. Thus he concurs with Lonergan in the unrevisability of the dynamic structure of human consciousness and the possibility of revising the "objectifications" of the pattern so that a more adequate explanation or account may be achieved in concepts, propositions and words.[109] Gelpi's critique of Lonergan in terms of the transcendental nature of his method fails to address the dynamic of the question. It seems to me that Donald Gelpi's rigorous challenge remains on the level of the objectifications that result from the four transcendental precepts and the dynamism of questioning, rather

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107. Bernard Tyrrell, *Bernard Lonergan's Philosophy of God* (Dublin: Gill and Macmillan, 1974), 74.

108. Lonergan insists that the normative pattern of conscious and intentional operations does not admit change. The objectifications of the pattern expressed in concepts and propositions can however be continually revised to give a more adequate account. As Lonergan asserts: "But the normative force of its imperatives will reside, not just in its claims to authority, not just in the probability that what succeeded in the past will succeed in the future, but at root in the native spontaneities and inevitabilities of our consciousness which assembles its own constituent parts and unites them in a rounded whole in a manner we cannot set aside without, as it were, amputating our own moral personality, our own reasonableness, our own intelligence, our own sensitivity" Lonergan, Bernard J.F., *Method in Theology*, 18. This is again affirmed in *Insight Revisited* "Not only are the 'I' and its cognitional operations to be affirmed, but also the pattern in which they occur is acknowledged as invariant , not of course in the sense that further methodical developments are impossible, nor in the sense that further methodical developments are impossible, nor in the sense that fuller and more adequate knowledge of the pattern is unattainable, but in the sense that any attempt to revise the patterns as now known would involve the very operations that the pattern prescribes" Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 273.

109. Lonergan also notes that "there is a sense in which the objectification of the normative pattern of our conscious and intentional operations does not admit revision. The sense in question is that the activity of revising consists in such operations in accord with such a pattern, so that a revision rejecting the pattern would be rejecting itself" Lonergan, Bernard J.F., *Method in Theology*, 19.

than in relation to the process itself which also accounts for his assertion that Lonergan's method is culturally conditioned.

Cultural conditioning

If the distinction between performance and materials (Crowe), or process and thematisation (Tyrrell), aids the appreciation of Lonergan's claim to an unrevisable invariant pattern of operations, it is also particularly useful in addressing Gelpi's criticism that Lonergan's method "presupposes that the human mind produces culture but is not produced by it".[110] It is true that the emphasis in Lonergan's transcendental method is from "below upwards", that is, cognitional activity expressed in deeds contributes both to the development of the person and to the community and cultural milieu. Lonergan asserts that the movement from "below upwards" is a means whereby the human person can contribute to cultural progress by becoming personally authentic through the observation of the transcendental precepts, that is, by being attentive, intelligent, reasonable and responsible. Thus in Gelpi's terms the human mind "produces" culture. However, Lonergan's process also incorporates a movement from "above downwards" which in effect is the influence of "historical forces" on the person. Lonergan recognises that human persons operate in a cultural context and that:

> [i]t is the culture as it is historically available that provides the matrix within which persons develop and that supplies the meanings and values that inform their lives. People cannot help being people of their age, and that mark of time upon them is their historicity.[111]

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110. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 14.

111. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 233.

In fact part of Lonergan's intellectual breakthrough is to distinguish the infant world of immediacy from the adult world mediated by meaning where the person comes into contact with a world far larger than the nursery, that is:

> revealed through the memories of other men, through the common sense of community, through the pages of literature, through the labors of scholars, through the investigations of scientists, through the experience of saints, through the meditations of philosophers and theologians,[112]
>
> and which in the main is mediated through culture.[113]

This movement is chronologically prior [114] and more fundamental and important than the movement from "below upwards", the infant only comes to cognition over a period of time whereas the "external influences" are present from birth and even prior to birth. These two movements, from "above" and "below", reflect the fact that consciousness is a unity and that communication occurs between the levels prior to any realisation of the component parts of the process of knowing. [115] Crowe suggests that the

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112. Lonergan, Bernard J.F., *Method in Theology*, 28.

113. For a development of Lonergan's 'upward downward' notion see Crowe who examines both achievement and heritage and recognises the necessity of the integration of both these 'forces' in the human person Crowe, *Old Things and New: A Strategy for Education*.

114. See Crowe, *Old Things and New: A Strategy for Education*, 31.

115. Mark Morelli considers that Lonergan's achievement lies in finding a unified theory of consciousness that also recognises a "variable range of cognitive and moral engagement" Mark Morelli, "Lonergan's Unified Theory of Consciousness," *Method: Journal of Lonergan Studies* 17, no. 2 (Fall 1999): 171. Thus there is an acknowledgement of the diversity of human polymorphic consciousness. Lonergan's 'system' of sublation means that he recognises the stream of consciousness not in a chaotic fashion but as a series of higher integrations. His analysis "pertains, not to consciousness as a flow of objects, not even of interior objects to be introspected, but to consciousness precisely as the performance of conscious operations" Morelli, "Lonergan's Unified Theory of Consciousness," 177. It would seem that Lonergan's understanding of human polymorphic consciousness refers to the different qualitative levels of consciousness whereas Gelpi's appreciation of human polymorphic consciousness refers to Jungian personality types particularly in terms of inferential and appreciative perceptions of reality.

movement from "above downwards" begins with the communication of values, and judgments which leads to a growing understanding and increasingly more mature experience.[116] In effect it follows the invariant pattern in reverse order. In this way Crowe recognises that in educational terms it is possible to start from either end of Lonergan's structure though the exposure to "culture" is anterior to conscious cognitional process.[117]

> The culture itself produces or forms in the person a certain mentality from which the culture is interpreted. If the culture is authentic then there is progress. However, if the culture is unauthentic then a spiral of decline is inevitable and this would seem to confirm from another point of view, Gelpi's critique of Lonergan's method, that culture cannot be transcended. Lonergan asserts however that it is possible to be critical not only of various writers and artists but also of the tradition.[118] It would seem that the dynamic of the question behind the movement from "below upwards" is not only a means of the self-correcting process of learning but also the means of correcting the tradition, and in this way Lonergan's transcendental method again transcends culture. The process though is a long term one and demands personal and communal authenticity.[119] In fact Lonergan anticipates one of Gelpi's significant contributions to moral conversion, namely, the need for socio-political conversion whereby one takes responsibility to critique the establishment, institution or tradition.

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116. Crowe, *Old Things and New: A Strategy for Education*, 21.

117. See Crowe, *Old Things and New: A Strategy for Education*, 24.

118. See Lonergan, Bernard J.F., *Method in Theology*, 162.

119. Examples of the self-correcting process of learning and modification of the tradition can be seen in the development of ideas and in particular in a theological context in the development of dogma.

The question of culture is significant in the interpretation of texts as feminist and other studies have shown. It suggests to the interpreter that not only must the usual hermeneutical questions be applied to the text but also there is a need at some level for the interpreter to interrogate him/herself on the socio-political level.[120] For example, the New Testament can be regarded as "a classic" of Western culture that presents the reader with horizons that are frequently beyond him/herself and it is only through a self-correcting process of learning that one reaches the change in outlook necessary to understand the text and even more radically sometimes a conversion, whether it be intellectual, moral or religious. However, as the "classic"or cultural expressions also "ground a tradition" they too must be critiqued and that is best achieved when the interpreter with some degree or awareness of socio-political conversion can ask the relevant questions.[121]

Given the discussion above, I think that it is possible to hold to the transcendental nature of Lonergan's method. Gelpi's critique enables an expansion and clarification of Lonergan's position but in my opinion Lonergan's framework does not need to be radically altered as it acknowledges the reality of human fallibility, finitude and cultural conditioning, while supporting a recognisable universal human cognitive process. Revision is part of the Lonerganian process in the self-correcting

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120. See *Reading the Letter to the Galations from an apartheid and a post-apartheid perspective in* Ingrid Rosa Kitzberger, *The Personal Voice in Biblical Interpretation* (London and New York: Routledge, 1999), 128–43.

121. See Lonergan's reference to the classic Lonergan, Bernard J.F., *Method in Theology*, 161 One of the ongoing current issues that might benefit from such an approach is the controversial refusal to ordain women in the Roman Catholic Church. The Church cites her own doctrinal and scriptural texts in support of the position articulated in *Ordinatio Sacerdotalis* however, the argumentation is subject to socio-political scrutiny.

process of learning and in the modification of the objectifications of human thinking. Affectivity in Lonergan is less developed but it does have its place. Lonergan's insight into the symbolic as a means of "internal" communication and the link he makes between feelings, values and the symbolic serve a fruitful line of inquiry in terms of affectivity and intuition. He states:

> In *Insight* I use two categories, mystery and myth. Both mean the same thing. You could include both under the word 'symbol'. But myth is also used in the sense of a narrative that embodies symbols, like Northrop Frye's *Fables of Identity*. There is terminological difficulty with the usage in *Insight*; but I believe in the permanent necessity of the symbol for human living. You can't talk to your body without symbols, and you have to live with it.[122]

In terms of feelings and the unity of the person he observes:

> Well I can't match Ricoeur on symbolism. The symbol for me is the 'affect-laden image'. It's evoked by an affect, or the image evokes the affect. They're linked. It is the means of internal communication between psyche and mind and heart. Where mind is experience, understanding, judgment; and heart is what's beyond this on the level of feeling and 'is this worthwhile?' --judgment of value, decision. Without feelings this experience, understanding, judgment is paper-thin. The whole mass and momentum of living is in feeling.[123]

Though his framework includes affectivity there is no real exploration of the affective in his dynamic of "conversion". Lonergan sees the necessity of intellectual, moral, and religious conversion but only came late to the need for psychic conversion through the work of Robert Doran. He admitted that Doran was correct. Both Gelpi and Doran agree on the need for a more developed appreciation of the affective in Lonergan's framework but they differ in its "location". Gelpi articulates the difference between them in the following way:

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122. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 225.

123. Ibid., 220/21.

124. Ibid., 220/21.

I approach affective conversion somewhat differently from Doran. He accepts transcendental method and the unrevisability of the terms and relations of human cognition as Lonergan describes them. He therefore interprets psychic conversion as an extension of intellectual conversion into the unconscious in such a way as to bring disordered emotions to therapeutic healing and thus transform them into experiential matter fit to be sublated into a judgement of value. His theory of psychic conversion expands Lonergan's position creatively but dramatizes to my thinking the inability of Lonergan's epistemology to deal adequately with appreciative forms of knowing.[125]

Gelpi does not actually indicate where he locates the appreciative. However, his distinction draws attention to the fact that Lonergan himself differentiates between a link between psychic activity (images) and insight, and a connection between feelings and act, though both, image and feelings, are rooted in the organic neural manifolds. Lonergan's position in this regard may well be underdeveloped but that does not mean that his epistemology cannot deal adequately with this kind of knowing.

Having said this, Doran and Gelpi recognise, in a way that Lonergan does not, the effect of the unconscious in the life of the person.[126] This can have both a positive and negative influence, either aiding or limiting understanding, judgment and decision. A lack of psychic self-appropriation would express itself in what Lonergan calls the "surd". Rulla's clinical studies support their view. He identifies the limiting factors that prevent the human person's ability to self-transcend as: "the personal interests of the subject" and "motivations of an emotional or unconscious

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125. Gelpi, Donald L., *Inculturating North American Theology: An Experiment in Foundational Method*, 34.

126. Lonergan acknowledges the unconscious life of the person but his focus is on consciousness from the point of waking from twilight sleep. "We wake to attend".

kind".[127] Further, the work of Tim Healy indicates that the presence of the dynamism of conscious intentionality and the "resistances" mentioned above, set up a tension in the person so that there is a "dialectic between the self as transcending and the self as transcended".[128] This tension can be a healthy one which promotes growth, but frequently, the emotional desire and the rational desire are concretely in opposition to one another in the life of the human person. Doran's analysis is particularly insightful in relation to this latter point. The contribution that affective conversion makes to a hermeneutical process is not so much in the technical exercise of exegesis but is "implicit " in that it involves the transformation and healing of distorted perceptions and images of the interpreter. It is an ongoing responsibility in which one undertakes the healthy integration of repressed negative emotions and the enhancement of the positive emotions which operate on both the conscious and unconscious levels of the person. This in turn clarifies the perspective brought to the text for interpretation. Ongoing affective conversion results in an increasing ability to deal realistically with one's world and this realism is at the service of understanding a text. Lack of affective conversion would tend to result in a subjective eisogesis of unresolved interior conflicts being imposed on the text.

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127. Rulla, *Anthropology of the Christian Vocation Volume 1 Interdisciplinary Bases*, 145.

128. Tim Healy, "The Challenge to Self-Transcendence: Anthropology of the Christian Vocation and Bernard Lonergan," *Studies in Spirituality* Supplement 5 (2000): 107.

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CHAPTER 5

TRANSCENDENTAL METHOD AND RELIGIOUS EXPERIENCE

Contradictions in Lonergan's methodology?

Having addressed two key objections to Lonergan's method, in regard to intellectualism and cultural conditioning, it is necessary to face the somewhat paradoxical criticisms that have been levied against Lonergan in the religious arena. Lonergan's method has been judged simultaneously for both lacking theological content and being subject to fideism.[1] Certainly, evidence can be found for both viewpoints, for example, Lonergan's transcendental method with its unrevisable pattern of cognitional operations, dynamised by the "drive to know" and forming the core operations of "special methods", suggests a "content free" methodology. On the other hand, the "integration" of religious experience in his framework, as evidenced in the oft cited Romans 5:5; Romans 8:38; ITimothy 2:4, and the notion of being in love with God, results in the accusation of his work being subject dogmatic *a priori*.

Lonergan has been criticised for an apparent shift from intellectual rigour to religious piety or sentiment:

> ... some of Lonergan's most devoted students were not prepared for his talk of conversion, of falling in love with God, of religious fidelity and attunement, at the time when he began to disclose the contents of what would become *Method in Theology*. Some of these students have perhaps not recovered from their surprise, indeed their disappointment, at what seemed to them to be a

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1. Philip Endean, "The Bible in Personal Formation: A Dialogue," *Contact: Practical Theology and Pastoral Care The Bible as Pastor* 150 (2006): 4.

> capitulation of a rigorous critical intellectualism to the softheadedness of religious piety, or even an invasion into foundational thinking of a doctrinal commitment that, in their view, was to be either justified or repudiated on strictly cognitional-theoretic, critical grounds". [2]

Such contradictory views are perhaps rooted in Lonergan's own attempt to find a "third way" that avoids polarising faith and reason and steers towards a "middle way" between "irreligious rationalism" and "irrationalist religiosity". This third way is characterised by a focus on understanding understanding and a "drive to know" that reaches out to the question of God and the consequent question of the problem of evil. Thus it seeks to embrace both intellectual rigour and the faith response to the question of God.

> The self-appropriation of one's own intellectual and rational self-consciousness begins as a cognitional theory, expands into a metaphysics and an ethics, mounts to a conception and an affirmation of God, only to be confronted with a problem of evil [3] that demands the transformation of self-reliant intelligence into an *intellectus quaerens fidem*. [4]

Lonergan regards the religious dimension as "a fuller viewpoint, that both reinforces the scientist's detached, disinterested, unrestricted desire to know, and at the same time reveals the concrete possibility of

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2. Robert Doran, *Theology and the Dialectic of History* (Toronto Buffalo London: University of Toronto Press, 1990), 166.

3. "Nonetheless, there is a problem of evil, for besides man there also is God. The order of this universe in all its aspects and details has been shown to be the product of unrestricted understanding, of unlimited power, of complete goodness. Because God is omniscient, he knows man's plight. Because he is omnipotent, he can remedy it. Because he is good, he wills to do so. The fact of evil is not the whole story. It is also a problem. Because God exists, there is a further intelligibility to be grasped" Bernard F. Lonergan, "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran" (Toronto Buffalo London: University of Toronto Press, 1992), 716.

4. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 753.

intelligent and reasonable solutions to human problems", [5] through the virtues of faith, hope and love. He considers the religious sphere as a "new horizon", within which "reason" is not abrogated but "functions" as in the case of other intellectual activities and acts of the will.[6] The theological task is identified as finding the means of synthesising "these two orders of truth" and of giving evidence of "a successful symbiosis of two principles of knowledge".[7]

> The solution to man's problem of evil has been seen to lie, not in human initiative, but in an acceptance of the solution that God has provided; and while empirical human science can lead on to the further context of the solution, the systematic treatment of the solution itself is theological[8]

In *Philosophy of God*, Lonergan makes the point that theological method is achieved with religious experience, that is, the data or content of theology is religious experience .

> And from there comes my method, the transcendental method: it's intentionality analysis at its root; you're starting from the subject and his operation. You can get a theological method if you have something in the subject that will make that transcendental into a theological method. And that is again religious experience,

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5. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 767.

6. Faith, hope and love "(1) are anticipated inasmuch as rational self-consciousness adverts to its need for the divine solution to its problem of evil, (2) they constitute a dialectical higher integration inasmuch as they make possible the sustained development of rational self-consciousness by reversing counterpostions through faith and by overcoming evil through the firmness of hope and through the generosity of charity, and (3) they call fourth their own development inasmuch as they give rise to an advance of the understanding, knowledge, and wisdom by which man apprehends, appreciates, and applies the divine solution to human living in all its aspects Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 763.

7. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 754/5.

8. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 767.

religious experience at its finest: God's gift of his love. [9]

Theological method, then, presupposes some experience, understanding, and judgment of religious experience. It is this religious experience, "God's gift of love" that is the data of theology and is:

> "a completion and fulfillment of our being from on high. It is, to repeat what I have already quoted from St. Paul, God's love flooding our inmost heart through the Holy Spirit that he has given us". [10]

This is essentially the crux of the matter. How to maintain intellectual rigour while integrating religious experience which is more of a "felt" experience? Interestingly, the shift from transcendental method to theological method, is reflected in Lonergan's own journey, who having written as a "humanist" declares that the relevance of his work to theology is not from the moving viewpoint of *Insight* but from the "terminal viewpoint of a believer, a Catholic, and, it happens, a professor of dogmatic theology".[11]

This twofold perspective can be considered in terms of "faith" and "reason". It is the nexus between the two that supplies, I believe, the key to grasping the nature and importance of Lonergan's theological method and subsequently its significance in the hermeneutical quest outlined in Chapter 1 that seeks more clarity in the role and function of the interpreter, for these two dimensions of faith and reason meet in the unity of consciousness in the subject.

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9. Bernard Lonergan, *Philosophy of God, and Theology: The Relationship Between Philosophy of God and the Functional Specialty, Systematics* (London: Darton, longman and Todd, 1973), 18.

10. Philosophy of God p. 10

11. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 754.

In an examination of this "nexus", two sources of material are significant. The first is a series of lectures on existentialism given by Lonergan in 1957,[12] and the second is a selection of articles written by Lonergan in the interim period between *Insight* and *Method in Theology* that reflect his understanding of "faith" and "reason". Together, these give some insight into how the "faith-filled" existential person might engage in theological reflection. Below I consider each source in turn and then attempt to indicate the unity of this dual perspective and its implications.

Lonergan's existential position [13]

For the purposes of this thesis it is not necessary to rehearse Lonergan's analysis of the different existential positions he critiques in *Phenomenology and Logic.* What is of interest and significance, is the emergence of his own existential position and the articulation of it in terms of the "flow of consciousness". This "flow" is understood in relation to the subject as intending and the subject as self-conscious.

In Lonergan's terms, existential thinking is ultimately a question of presence. "Psychologically (and that is the relevant sense for us) there is the subject in the stream of consciousness, the subject of the stream of

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12. Bernard Lonergan, "Phenomenology and Logic," in *Collected Works of Bernard Lonergan: Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism Ed.Philip McShane* (Toronto: University of Toronto Press, 2001).

13. It must be noted that Lonergan critcises existentialism for its inability to critique propositions due to its emphasis on the person in his/her concrete situation.. Lonergan's transcendental method does not fall into the same trap. His form of existentialism permits the judgment of propositions on the third level of consciousness. This stems from his Thomistic background where distinctions are drawn between experience, the concept and the judgment about a concept. See Lonergan, Bernard, "Phenomenology and Logic," 230.

consciousness".[14] This streaming of consciousness occurs in different patterns: sensory, dreaming, aesthetic, intellectual, dramatic, practical and mystical. For Lonergan, existential thinking is "the subject in a concrete flow of consciousness, a flow of consciousness orientated on knowing, on trying to know, or orientated on choosing".[15] These two aspects of existential thinking: knowing and choosing, conform to the patterns of intellectual and practical consciousness respectively. In the intellectual mode, the person seeks objectivity through norms outside of the self while in the practical mode of consciousness, the "intervention" of the person is required in making a concrete choice. This choosing "not only settles ends and objects; it also gives rise to dispositions and habits",[16] and in effect gradually forms what is known as the "essence" of the person. By choosing, the person is actively engaged in the process of becoming a unique individual. Where there is a failure to choose, the person drifts, and the unique individuality of the subject is blurred as a consequence. The exercise of freedom and self-determination are part of human "being".

In practice however, it is difficult to maintain a "high" level of freedom in the historical and cultural circumstances that a person finds him/herself. The limitations imposed by time and place of birth, gender and social level, for example, make it difficult for the subject to grasp some of the possibilities or options that are actually available. Once one realises the possible options, there is the further difficulty of choosing and finally acting. In becoming the self, both objectivity and practicality are

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14. Lonergan, Bernard, "Phenomenology and Logic," 234/5.

15. Lonergan, Bernard, "Phenomenology and Logic," 235.

16. Lonergan, Bernard, "Phenomenology and Logic," 238.

needed and Lonergan develops his thinking in this sphere in terms of "horizon" and "field".

The quest to know indicates the breadth of the horizon of the person. It reflects what s/he is interested in, what s/he finds significant and meaningful. As the horizon of the person increases it is important that the field of operation keeps pace with such development. If a new insight or concept is to mean anything then it has to be embodied in some way in the person and in turn this will mean a reorganization in his/her concrete living.

> ...the subject has to have a new concept of himself, a new principle to guide his thinking, judging, evaluation, new principles guiding everything that concerns him.Such a change is a conversion in the subject. Without that conversion in the subject running concomitantly with the broadening of the horizon, the new ideas not only are inoperative in one's own living - but also they are insignificant to oneself. They have no effective meaning to one; they are insignificant to oneself. They have no effective meaning to one; they have no vital expansiveness even in the domain of objects.[17]

Where there is a gap between the "horizon" of the person and the "field" of action there is a disjunction between one's knowing and what one implements in practice. This in turn affects one's freedom and responsibility and ultimately in Lonergan's system one's philosophy and theological stance. Lonergan terms this the "existential gap". Essentially, "the reality of the subject lies beyond his own horizon".[18] To bridge the gap requires a discovery or change in the person so that s/he is able to live authentically within his/her own horizon and depth. Lonergan insists that there is a normative element to this and that "one ought not to be

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17. Lonergan, Bernard, "Phenomenology and Logic," 281.

18. Lonergan, Bernard, "Phenomenology and Logic," 281.

"beyond" one's own horizon".[19] When a person's understanding is challenged in the drive to know, it reflects the need for a broadening of horizon. If the person engages with the challenge then his/her view can be extended and new possibilities opened up. This is the starting place of "conversion", that is, being open to change.

Such openness to change is not easily accomplished. There is a principle operative within the person that keeps him/her within the confines of his/her world. Lonergan identifies it as "dread" or "anxiety". He explains this impediment to growth in relation to the "flow of consciousness" or the "orientation of consciousness". As stated previously, the flow of consciousness occurs in different patterns: biological, aesthetic, dramatic, intellectual, and practical. Generally, the person moves in and out of these different flows of consciousness depending on the tasks they are engaged in, so that one might be in an intellectual flow of consciousness in study, or a dramatic flow when dealing with others. The different patterns are related (in terms of cognitive operations) but each will have its own series of characteristics.

Lonergan makes an interesting assertion about the flow of consciousness, he notes:

> the amount of artistry possible in one's living is strictly limited by the fact that one's flow of consciousness also has to be an integration of one's neural patterns. The neural patterns govern one as a biological existence. In other words, if the stream of consciousness runs too freely, if it runs off in 'abnormal' fashion ... there will be a conflict between the orientation of the flow of consciousness and the needs of the body that that consciousness informs and governs. Such conflict heads towards neurotic phenomena, the nemesis of compulsion, the invasions of consciousness, and, in the limit, anxiety crises.[20]

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19. Lonergan, Bernard, "Phenomenology and Logic," 283.

20. Lonergan, Bernard, "Phenomenology and Logic," 287.

The presence of anxiety acts as a signal that the flow of consciousness is "running on a line that is too free". It indicates that the person is not integrating the free flow of consciousness in relation to his or her neural reality. The subject as self-creative artist distorts the flow of consciousness as s/he seeks to relieve the anxiety. In effect the person is living out of his/her depth rather than in it.

The interior source of anxiety indicates that it is not the environment that determines the "free flow" of conciousness. The environment and sensible data are more accurately thought of as providing clues for the human person to be creative within his/her surroundings or in response to them. As each individual builds and inhabits a "world" or "worlds", s/he becomes secure and confident in his/her way of coping. An integration has occurred more or less successfully of the individual's neural manifolds and the encounter with persons and things. The danger then, is that having gained some level of integration, the person refuses to advance for fear and dread of "anxiety". This feeds the "conservative principle" and the human subject becomes closed to change and development. To change horizon means to change something of the successful integration achieved in conscious living. It requires a leap and Lonergan notes that "there is a pivot on which the movement turns, but for the person to find it is another matter". [21] It requires genuine openness, commitment to seeking the truth, and the courage to act.[22]

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21. Lonergan, Bernard, "Phenomenology and Logic," 291.

22. The example that Lonergan gives is the conversion of Newman which took eleven to fourteen years to actualise. Lonergan, Bernard, "Phenomenology and Logic," 291.

One of the factors that can make the process of growth and transformation such a long process is the freedom "with which consciousness emerges upon the flow of neural determinants". [23] This is distinct from freedom of the will. It is the freedom of the flow of consciousness that determines what is attended to. This free flow of consciousness is the fundamental freedom of the self-constituting subject. It is the subject as "the ground of the flow of interests and concerns, of the subject as grounded in his *Sorge*, in his care, in his concern. It is at that point that we find the root of the horizon". [24] In fact it is this flow of consciousness that determines the horizon within which a person lives in his/her world. It forms the synthesis of conscious living and within it is the individual's "potential totality of objects". [25]

Here I think Lonergan touches on the sheer mystery of the person, the unique life of the subject that has a contribution to make if s/he can just become the self s/he is called to be. What is necessary, is to become aware of one's flow of consciousness, and to make the connections between this synthesis of concrete living, the self that has been constituted in the past, and the horizon that one has and its relationship to a personal philosophy. Only when the subject makes the connections is there the opportunity for full deliberate freedom. The person has gained the capacity to ask the question: Am I going to change or not? Once the question is asked there can either be a refusal or acceptance to change. If the person decides to change, then there is a deliberate undertaking to

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23. Lonergan, Bernard, "Phenomenology and Logic," 292.

24. Lonergan, Bernard, "Phenomenology and Logic," 292.

25. Lonergan, Bernard, "Phenomenology and Logic," 292.

become what one wants to be. Once this is grasped, there is the possibility of personal transformation that has consequences in human historical process. In other words, the self-appropriated person can, not only make changes in his or her circumstances, but can also bring about good that manifests itself socially. In fact because human beings are social, any advance, or indeed decline in the technical, social and cultural fields, will ultimately affect and determine the fabric of human living. In a comment on culture Lonergan notes that:

> Culture in the anthropological sense is the current effective totality of immanentely produced and symbolically communicated contents of imagination, emotion, and sentiment; of inquiry, insight, and conception; of reflection, judgment and valuation; of decision and implimentation. In these fields man presupposes nature but also makes himself by taking thought.[26]

There is an intimate relationship between the individual and social historical process. Furthermore ideas and thinking about human beings are shaped, by both circumstances, and the horizon within which the person thinks about him/herself. This is invariably limited with attendant consequences.

> Insofar as all our thinking about man is under the limitation of a horizon, then, first of all, the suggestions and the motivations that arise from the situation are given a twist by the limited mentality of that horizon. People will see what they want to see, what can fit in with their horizon, and they will omit the rest . Insofar as thinking, reflecting, deciding, and policy-making are under the limitation of a horizon, there is the recurrence of overemphasis and oversight in the consequent situation. The succession of situations, then, will reveal the cumulative effects of the limitations of this horizon in the mentality of men.[27]

Progressively each generation either aids the advance or decline in society at large. Lonergan speaks of a "dialectic of man" whereby what is inadequate in personal horizons or thinking will eventually manifest itself

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26. Lonergan, Bernard, "Phenomenology and Logic," 303.

27. Lonergan, Bernard, "Phenomenology and Logic," 304.

socially. This is also true of social advance when one's horizon is stretched and transformed.

> Just as each individual can choose to be himself or, on the other hand merely drift, choose to be like everybody else, so there is a historic authenticity. Men can disregard the fact that they by their living are inevitably making their own personal contribution to the historical process. Or they can advert to the fact that they and everyone they know and with whom they live and endless numbers of others similarly are constantly making thier contributions to the historical process. And they can raise questions, What is to be done about it? How should one go about it? In other words, if there is this objective dialectic of history the question arises, Can we get enough knowledge of it to be practical, to exercise some control over this historical process? That is the question of human action applied to the point where it can exert a maximun of influence.

Lonergan insists that one of the essential elements for a person to contribute positively to the historical process is to close the "existential gap". The person's horizon and field must coincide if an increase in "confusion" and "doom" is to be avoided. If the person's horizon is large enough to encompass "the universe of being" and the field of operation is coincident with such a horizon, then the challenge is to realise and actualise the contribution that the subject can make where s/he finds him/herself.

Inevitably questions arise with regard to "horizon" itself. How is a horizon determined? How can one judge whether a horizon is coincident with the universe of being or the field? Lonergan's justification lies in the direction of his transcendental method.[28] As his method has already been examined in Chapter 2 there is no need to repeat his process here, however, Lonergan's commentary on the justification of the horizon places his transcendental method firmly in an existential context which is worth noting.

> Consequently, the justification of the horizon has to involve the discovery of the evidence or norms or invariants or principles that naturally, ontically, possess a

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28. In partcular see Lonergan, Bernard, "Phenomenology and Logic," 312–13.

> cogency, inevitability, necessity, normativeness. You have to examine the self-constituting subject and find in the self-constituting subject norms or evidence or invariants or principles that have a natural basis, and ontic basis, that are a reality there to be discovered apart from particular attitudes of particular men, and so that recur in everybody - norms or invariants or principles that have some cogency, inevitability, necessity, normativeness independently of the horizon of any particular thinker. Because they possess their cogency independently of the horizon of any particular thinker, they thereby constitute a self-justifying horizon. If they constitute a self-justifying horizon, they determine a horizon that is coincident with the field.[29]

This position gives a confident basis for seeking the truth via the transcendental precepts. A more satisfactory justification of a horizon would include the possibility of accounting for different horizons and the multiplicity of them, norms and reasons as to why these norms are not effective in everyone. Lonergan's transcendental method does just this. Concretely, Lonergan is presenting the "subject as subject" as the ground, the critique, and the determination of the true horizon. This is founded on the fact that it is the person who is engaged in conceiving, meaning, and intending.

> Why do I say that we will find this ultimate criterion in the subject as subject? Because all objectification takes place within a horizon. All conception, all affirmation occurs within the horizon of some stream of consciousness. And if you are not to presuppose your own horizon, in arriving at your own results, then you must appeal to something prior to your own horizon, something that can occur in all subjects independently of the diversity of their horizon. That something that is independent of the particular horizons of particular subjects is the subject as subject, the subject as prior to any objectification of himself, the reality that is present as what is presented to, as what presentations are presented to, the reality that is present as understanding and conceiving as opposed to understood and conceived, the reality that is present as affirming rationally as opposed to rationally affirmed.[30]

This existential position of Lonergan is highly significant when it comes to theological method. For transcendental method becomes theological through the integration of religious experience. If "religion" is

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29. Lonergan, Bernard, "Phenomenology and Logic," 313.

30. Lonergan, Bernard, "Phenomenology and Logic," 315.

part of the wider horizon and religious experience becomes part of the flow of consciousness then the implications are potentially enormous for the theologian as person, interpreter and contributor to historical process.

It is now helpful to consider the series of essays that document Lonergan's "moving religious viewpoint" in terms of the relationship between reason and revelation. This viewpoint begins with a dogmatic stance, develops into "historical mindedness", recognises "meaning" as a central category and ends in a turn to the subject that locates revelation in human consciousness.

Reason and revelation

An early essay on the Assumption indicates Lonergan's traditional, deductive stance, but it is also accompanied by an awareness of revelation as something progressive and dynamic that develops with human understanding, faith, and the work of the Spirit.[31] The realisation that revelation is "progressive" and "developmental" opens the door to problems associated with historicity. In *Theology and Understanding* Lonergan identifies the essential historical problem as one of preserving an understanding of the same faith through different conceptualisations over time. He finds that this is first and foremost a problem of meaning. All change is a change in meaning: "a change of idea or concept, a change of judgment or evaluation, a change of the order or the request". [32]

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31. This reflects Lonergan awareness that deductive reasoning only is insufficient. The classic mathematical example he uses is Euclid whose deduced axioms also included casual insights. See Lonergan, Bernard, "Phenomenology and Logic," 10ff.

32. Bernard Lonergan, *Collection:Papers by Bernard Lonergan s.J.*, collected papers of _Bernard Lonergan, F. E. Crowe s.j. (London: Darton, Longman and Todd, 1967), 254.

Dimensions of Meaning, explores the control of meaning within a cultural context and this inquiry leads Lonergan to realise that "changes in the control of meaning mark off the great epochs in human history". [33] These cultural changes influence theology and in turn it is the theologian's sensitivity to such change that enables theology to remain relevant.

> There has been no new revelation from on high to replace the revelation given through Christ Jesus. There has been written no new Bible and there has been founded no new church to link us with him. But Catholic philosophy and Catholic theology are matters, not merely of revelation and faith, but also of culture. The novelty resides not in a new revelation or a new faith, but in a new cultural context. For theology is a product not only of the religion it investigates and expounds but also of the cultural ideals and norms that set its problems and direct its solutions. [34]

Lonergan's sustained reflection on culture leads him to a detailed analysis of the shift from the classical world view to "historical mindedness". In an essay of the same title, [35] he identifies the control of meaning, its change and its continuity in the activity of the human subject, and asserts that divine revelation works within this movement rather than outside of it. He sees that it is necessary to apprehend humankind in a different way, one that recognises the historicity of human beings and the

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33. Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 256 Lonergan identifies four realms of meaning: common sense, theory, interiority and transcendence. He understands the "modern crisis" as a move from the realm of common sense and theory to the realm of interiority. The realm of interiority is achieved by the self-transcending authentic knowing and loving subject. Interiorly differentiated consciousness of the authentic person marks the beginning of the third realm of meaning As Doran expreses it: "With the realization that objectivity is the fruit of authentic subjectivity, and with the progressive and cumulative clearing of the normative order of inquiry as the constitution of authenticity, a new control of meaning breaks through, a new stage of meaning, a new epoch in the history of the differentiations of consciousness" Doran, *Theology and the Dialectic of History*, 660/1.

34. Lonergan, Bernard, *Collection:Papers by Bernard Lonergan s.J.*, 266.

35. *The Transition from a Classicist World-View to Historical-Mindedness* in Bernard Lonergan, *A Second Collection:Papers by Bernard Lonergan s.J.*, collected papers of _Bernard Lonergan, F.R. Williams sj and Bernard J. Tyrrell (London: Darton, Longman and Todd, 1974), 1–9.

implications of historical consciousness and this subsequently, implies a new approach towards theological thinking and accountability.

The new thinking that Lonergan advocates is to some extent achieved in *Theology in its New Context*, which documents the shift from understanding theology as derived from Aristotelian causes to understanding theology as an empirical discipline.[36] In this paper, Lonergan begins to focus on the human person as incarnate subject and correlative to this, the "constitutive role of meaning in human living".

> It is the fact that acts of meaning inform human living, that such acts proceed from a free and responsible subject incarnate, that meanings differ from nation to nation, from culture to culture, and that, over time, they develop and go astray. Besides the meanings by which man apprehends nature and the meanings by which he transforms it, there are the meanings by which man thinks out the possibilities of his own living and makes his choice among them. In this realm of freedom and creativity, of solidarity and responsibility, of dazzling achievement and pitiable madness, there occurs man's making of man. [37]

Among these meanings is religious meaning especially that revealed and mediated through Scripture and Tradition.

> So it is that a divine revelation is God's entry and his taking part in man's making of man. It is God's claim to have a say in the aims and purposes, the direction and development of human lives, human societies, human cultures, human history. [38]

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36. Lonergan indicates something of the extent of the change demanded by this change in view in his *Philosophy of God*: "While theology used to be defined as the science about God, today I believe it is to be defined as reflection on the significance and value of a religion in a culture. From this view of theology it follows that theology is not some one system valid for all times and places, as the Aristotelian and Thomist notion of system assumes, but as manifold as are the many cultures within which a religion has significance and value" Lonergan, Bernard, *Philosophy of God, and Theology: The Relationship Between Philosophy of God and the Functional Specialty, Systematics*, 33/34.

37. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 61.

38. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 62.

In responding to this revelation and decisively cooperating with it, the human person incarnates God's meaning into his/her life and so into human affairs. This meaning becomes historical when it is shared in community and becomes new data for theological reflection. Lonergan remarks:

> My reflections have come full circle. Not only does the cultural context influence theology to undo its past achievements, but theology is also called upon to influence the cultural context, to translate the word of God and so project it into new mentalities and new situations. [39]

In a classical theology, new data for reflection or a new religious experience within a cultural context has relatively little impact on theological thinking as the focus is on the abstract and universal. However, in an empirical theology where attention is given to the personal and the particular, religious experience is crucial to theological reflection. New religious data or religious experience has its source in personal conversion. For Lonergan, this is a "radical transformation" at some level of consciousness that can take place in a moment or over a lifetime. It involves a new way of being and a change in meaning:

> The convert apprehends differently, values differently, relates differently because he has become different. The new apprehension is not so much a new statement or a new set of statements, but rather new meanings that attach to almost any statement. It is not new values so much as a transvaluation of values. In Pauline language, 'When anyone is united to Christ, there is a new world; the old order has gone, and a new order has begun' (2 Cor. 5:17). [40]

Lonergan in fact, identifies conversion with religious experience in its occurrence, development and consequences and asserts that reflection on conversion provides the foundations for theology:

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39. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 62.

40. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 66.

> Now theology... is reflection on religion. It follows that theology will be reflection on conversion. But conversion is fundamental to religion. It follows that reflection on conversion can supply theology with its foundation and, indeed, with a foundation that is concrete, dynamic, personal, communal, and historical. [41]

He notes that conversion is personal, but not solitary. Many can experience it and the "transformed" community can form "a matrix of grace" that sustains the conversion process in an ongoing way. Lonergan then, sees both reason and revelation (in terms of the activity of the Spirit), as operative in the human person. How these coexist in Lonergan's framework is examined in a consideration of religious experience.

Religious experience

Three papers that provide a framework for understanding the religious dimension of Lonergan's transcendental method are: *The Subject*, *The Future of Christianity* and *The Response of the Jesuit as Priest in the Modern World*. These essays examine: the existential subject, authenticity, authenticity as self-transcendence, self-trancendence as being-in love and being-in love as religious experience.

In his essay *The Subject,* [42] Lonergan discusses the subject and objectivity. He asserts that the person comes to objective truth, that is, the truth "outside" of him/herself by means of a process that occurs "within", that is, *via* intentional self-transcendence. In practice, this means having the openness and interior freedom to go beyond what one might think,

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41. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 67.

42. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 69–86.

feel or imagine or believe to be true, to affirm that something is actually so. [43] Such a process requires maturity of person which in Lonergan's terms is the self-appropriated authentic person. This authenticity is achieved by the transcendental drive to know operating on the different levels of human consciousness in the search for the intelligible, the true, the real and the good. On the fourth level of consciousness, the person evaluates, decides and acts in view of what is known and sought, that is, a choice is made about what is of value, good and worthwhile. In this way the person becomes self-creative, or self-constitutive, that is, becoming the self that s/he is and desires to be. At this level, "there emerges human consciousness at its fullest. Then the existential subject exists and his character, his personal essence is at stake". [44] As the existential subject freely and responsibly makes of him/herself what s/he is, and desires to be, the unique person that one is, slowly emerges as more or less good or evil, more or less right or wrong, more or less authentic or unauthentic. Thus goodness, truth, and authenticity are not seen as separate from the individual, but become manifest in the being and doing of the person. Here one is also operating according to one's conscience which also makes it the level of "genuine collaboration and of true love".[45]

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43. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 70.

44. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 80.

45. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 169 What is not always clear is that because of the sublation of the different levels of consciousness, when Lonergan refers to God's gift of love taking over the highest level of consciousness it is not simply that level but all that that level of consciousness is, i.e. the total person.

In *The Response of the Jesuit*, authenticity is defined as self-transcendence: "What is authentic or genuine realization of human potentiality? In a word, my answer is that authentic realization is a self-transcending realization". [46] This self-transcending realisation is the human subject awake, attentive, intelligent, reasonable and responsible, who gradually constructs a view of reality that is authentic to the degree in which the person is capable of submitting him/herself to the demands of the transcendental precepts: be attentive, be intelligent, be reasonable, be responsible. [47] Such self-transcendence is personal but as there is a social dimension to human living there is also the capacity for relationship and the ability to fall in love. In Lonergan's view human beings "seriously and perseveringly transcend themselves...when they fall in love". [48] When this occurs and for as long as it lasts, the person becomes a "being-in-love" and love, becomes the principle of operation in the person so that from it flow "one's desires and fears, one's joys and sorrows, one's discernment of values, one's vision of possibilities, one's decisions and deeds". [49]

This being-in-love is of different "kinds", that is, love expresses itself in different ways, for example, in the love of the family, love of

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46. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 166.

47. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 168.

48. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 170 This does have its "antecedent causes and conditions and occasions", but when it does occur the dynamic of being-in love orchestrates the whole of the subject's "being". Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 153.

49. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 171.

humankind, love of creation and love of God. In relation to God it means loving "without limits or qualifications or conditions or reservations". This is accompanied by a "deep set joy" and a "radical peace" that remain despite adversity and enable the person to respond generously to Kingdom values. [50] In other words, the gift of God's love "sets up a new horizon within which the love of God transvalues our values and the eyes of that love transform our knowing". [51] This is "religious experience" [52] for at root religious experience is loving God with one's heart and mind and one's neighbour as oneself (Mark 12:30-31). [53]

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50. In *Method in Theology* Lonergan's description of this is almost mystical: "To be in love is to be in love with someone. To be in love without qualifications or conditions or reservations or limits is to be in love with someone transcendent. When someone transcendent is my beloved, he is in my heart, real to me from within me. When that love is the fulfilment of my unrestricted thrust to self-transcendence through intelligence and truth and responsibility, the one that fulfils that thrust must be supreme in intelligence, truth, goodness. Since he chooses to come to me by a gift of love for him, he himself must be love. Since loving him is my transcending myself, it also is a denial of the self to be transcended. Since loving him means loving attention to him, it is prayer, meditation, contemplation. Since love of him is fruitful, it overflows into love of all those that he loves or might love. Finally, from an experience of love focused on mystery there wells forth a longing for knowledge, while love itself is longing for union; so for the lover of the unknown beloved the concept of bliss is knowledge of him and union with him, however they may be achieved" Bernard J.F. Lonergan, *Method in Theology* (Great Britain: Darton Longman and Todd, 1972), 109. This being in love with God which is the "crowning point of our self-transcendence" Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 153 underpins the love of family and humankind . In support of this Lonergan cites Roms. 5:5; 8:35, 38, 39.

51. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 172 This Lonergan describes as the "eye of love, discerning God's hand in nature and his self-disclosure in revelation" Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 154, in other words faith working through love (Gals. 5:6).

52. Religious experience can never be fully known, it is not "ordinarily objectified in knowledge, but remains within subjectivity as a dynamic vector, a mysterious undertow, a fateful call to a dreaded holiness" Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 172. It is the word of immediacy spoken in the human heart, the Pauline understanding that "God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Roms. 5:5), the direct dealing that God has with his creatures (Exx.annotation 5).

53. Lonergan notes that: "If persons are the products of community, if the

Lonergan anchors religious experience in transcendental method by his insistence that true objectivity is authentic subjectivity. The authentic person is a self-transcending one and self-transcendence culminates in a state of love that finds expression in different ways including being in love with God. Lonergan identifies this unrestricted love with religious experience thus the whole movement is perceived as operating through the transcendental precepts. In other words love can become the whole inner movement and dynamism of the person working through and expressing itself on the different levels of human consciousness. When this is operative the person can be said to be in a "state" of love.

This experience eventually finds expression in religious representation of some kind and this becomes social when individual religious experience is recognised by others resulting in a common sense or shared appreciation of living and feeling, criteria and goals. Lonergan suggests that : "From a common communion with God, there springs a religious community". [54] There emerges an outward expression of understanding, judgment, decision, and action to which the believer is invited to accept and adhere. This expression will vary according to custom, time and place. It becomes over time the community's "tradition", that is, it "provides the basic components in the ongoing process of

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strongest and the best of communities is based on love, then religious experience and the emergence of personality go hand in hand" Lonergan, Bernard, *Philosophy of God, and Theology: The Relationship Between Philosophy of God and the Functional Specialty, Systematics*, 59.

54. Lonergan, Bernard J.F., *Method in Theology*, 118.

personal development, social organization, cultural meaning and value". [55] It is the outward, objectified, and historically conditioned religious word, and as such its meaning depends on its context.[56]

Religious experience and expression needs to be judged by appropriate criteria. Not only are all kinds of experiences given the epithet religious, but human bias is also operative causing distortions in the expressions. Lonergan finds the work of Friedrich Heiler significant in this regard since he has identified common traits in the human response to the divine across a great diversity of expression in the different world religions. In *Method in Theology* Lonergan uses Heiler's findings as a gauge to describe what it means to be in love in an unrestricted manner and as an indication of the human response to the divine activity. He lists the characteristics that Heiler has identified as follows:

> that there is a transcendent reality; that he is immanent in human hearts; that he is supreme beauty, truth, righteousness, goodness; that he is love, mercy, compassion; that the way to him is repentance, self-denial, prayer; that the way is love of one's neighbour, even of one's enemies; that the way is love of God, so that bliss is conceived as knowledge of God, union with him, or dissolution into him". [57]

Heiler's research provides a means of assessing the development of religious expression *via* the features of a self-transcendent stance he has identified and that serve as markers in the journey towards holiness.

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55. Lonergan, Bernard J.F., *Method in Theology*, 118.

56. The tradition itself also needs to be critiqued. Donald Gelpi suggests that this is another moment of conversion when the individual can turn to the culture or tradition and critique it. He regards such "socio-political" conversion as an extension of moral conversion. See Donald L. Gelpi, *Grace as Transmuted Experience and Social Prcess, and Other Essays in North American Theology* (Lanham. New York London: University Press of America, 1988), 97–140.

57. Lonergan, Bernard J.F., *Method in Theology*, 109.

In *The Future of Christianity*, Lonergan reaffirms Heiler's findings [58] and employs them to illustrate what is meant by religion and to explore the function of religion in human experience. He finds that religion functions in human living by providing a horizon by which one can live intelligently, reasonably and responsibly. In order to do so one must

> form some view of the universe, of man's place in the universe, of his role along with other men. He may do so by appealing to myth, or to science, or to philosophy, or to religion.... A mythic solution will do only for the immature. A scientific solution is impossible, for science methodically and systematically refuses to consider the issue. A philosophic solution is out-of-date, for philosophy has become existential; it is concerned with man in his concrete existing; and there is the issue of authenticity. I have argued that man exists authentically in the measure that he succeeds in self-transcendence, and I have found that self-transcendence has both its fulfilment and its enduring ground in holiness, in God's gift of his love to us. [59]

Though Heiler "omits what is distinctive of Christianity", [60] Lonergan finds that Heiler's seven characteristics of religion can be understood as "seven effects of God's gift of his love",[61] and he adds that what distinguishes the Christian is not God's grace which is promised to all but "the mediation of God's grace through Jesus Christ our Lord. In the Christian accordingly, God's gift of his love is a love that is in Christ Jesus".[62] This has all kinds of implications, among which Lonergan notes social, historical and doctrinal aspects of Christianity.

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58. See footnote Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 149.

59. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 155.

60. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 149.

61. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 156.

62. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 156.

> For the gift of God's love, however intimate and personal, is not so private as to be solitary. It is given to many through Christ Jesus that they may be one in him. They need one another to come to understand the gift that has been given them, to think out what it implies and involves, to support one another in their effort to live Christian lives". [63]

This entails teaching, preaching, rituals and common worship. There is a need "to be members of one another, to share with one another what is deepest in ourselves, to be recalled from our waywardness, to be encouraged in our good intentions". [64] Thus "the function of religion is not to make man self-centred but to complete his self-transcendence". [65]

Though Lonergan locates Jesus Christ as the centre point of Christianity, he insists on the primacy of religious experience [66] which is essentially "God's gift of his love to us, to the love that discerns God's self-manifestation in nature and his self-disclosure in revelation". [67] Lonergan is actually describing a faith horizon characteristic of human being rather than any doctrinal commitment. He has not lost his

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63. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 156.

64. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 157.

65. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 159.

66. Lonergan emphasises the primacy of religious experience and states that in the measure that this experience is genuine then it is oriented to "the mystery of love and awe" and in proportion to its authenticity it has the power of love to uphold all that is truly good, it unites the religious community, directs their judgments and purifies their beliefs Lonergan, Bernard J.F., *Method in Theology*, 119. He notes: "For beliefs result from judgments of value, and the judgments of value relevant for religious belief come from faith, the eye of religious love, an eye that can discern God's self disclosures" Lonergan, Bernard J.F., *Method in Theology*, 119.

67. Lonergan, Bernard, *A Second Collection:Papers by Bernard Lonergan s.J.*, 162.

cognitional and theoretic rigour, rather he recognises that it is the whole person that is grasped by God and not just the mind.

> besides the factual knowledge reached by experiencing, understanding, and verifying, there is another kind of knowledge reached through the discernement of value and the judgments of value of a person in love. [68]

When this love is religious love, the love of God flooding the human heart, then faith is born and to "our apprehension of vital, social, cultural, and personal values, there is added an apprehension of transcendent value". [69] Thus Lonergan's transcendent given, the drive to know, leads to the discovery of a second transcendent given, namely, that the love of God has been poured into every human heart. This orientation to the divine [70] gradually becomes increasingly conscious and differentiated in the self-transcending, authentic, loving subject, [71] and as

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68. Terry Tekippe and Louis Roy examine Lonergan's shift into an "intentional approach to feeling, values and love" and its coherence with his earlier Thomist analysis of knowing. See Donald Gelpi, "Learning to Live with Lonergan" (Berkeley, California, 2004), 225–42.

69. Lonergan, Bernard J.F., *Method in Theology*, 115.

70. This orientation is experienced in the unrestricted drive to know, everything about everything. It is the dynamic of the question that leads the person to strive towards the intelligible, the true and the good and to eventually raise the question of God. "The basic form of the question of God arises when one questions one's questioning" Lonergan, Bernard, *Philosophy of God, and Theology: The Relationship Between Philosophy of God and the Functional Specialty, Systematics*, 52. there are questions of different kinds: Questions for intelligence -What? Why? How?; Questions for reflection - Is this so; Questions for deliberation - Is this of value or worthwhile? And finally the religious question - "We are suffering from an unconditioned, unrestricted love; with whom then, are we in love Lonergan, Bernard, *Philosophy of God, and Theology: The Relationship Between Philosophy of God and the Functional Specialty, Systematics*, 52/53?

71. "In the realm of religious experience Olivier Rabut has asked whether there exists any unassailable fact. He found such a fact in the existence of love. It is as though a room were filled with music though one can have no sure knowledge of its source. There is in the world, as it were, a charged field of love and meaning; here and there it reaches a notable intensity; but it is ever unobstrusive, hidden, inviting each of us to join. And join we must if we are to perceive it, for our perceiving is through our own loving" Lonergan, Bernard J.F., *Method in Theology*, 290.

it does so it gives rise to faith, that is, "knowledge that is born of religious love". [72] This religious experience or "conversion" on the fourth level of consciousness has its effect on the level it sublates, that is, moral consciousness, this in turn affects the sublated intellectual level permitting the person to "re-read" his/her experience from an extended horizon, the religious horizon, the horizon of the authentic, mature and total person. [73]

Lonergan's continual citing of such texts as Mark 12:30; Roms.5:5; and Roms.8:38ff. are not dogmatic "content" in his method but rather "spiritual/religious *a posteriori*" of the reflecting authentic theologian that delineates the horizon within which the s/he might reflect meaningfully, in Lonergan's case both as a Christian and a Catholic. The fuller understanding of the subject as cognitional, existential and religious means that:

> [t]here is needed in the theologian the spiritual development that will enable him both to enter into the experience of others and to frame the terms and relations that will express that experience. [74]

This is exactly what is required of the exegete who would

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72. Lonergan, Bernard J.F., *Method in Theology*, 115 This adds a transcendent value to the other apprehended vital, social, cultural and personal values and is an "experienced fulfilment of our unrestricted thrust to self-transcendence, in our actuated orientation towards mystery and awe" Lonergan, Bernard J.F., *Method in Theology*, 115. This brings a new challenge, "the question of God in a new form" Lonergan, Bernard J.F., *Method in Theology*, 116, namely, the decision to love in return or not.

73. "[T]here is God's gift of his love. Next, the eye of this love reveals values in their splendor, while the strength of this love brings about their realization, and that is moral conversion. Finally, among the values discerned by the eye of love is the value of believing the truths taught by the religious tradition, and in such tradition and belief are the seeds of intellectual conversion. For the word, spoken and heard, proceeds from and penetrates to all four levels of intentional consciousness. It's content is not just a content of experience but a content of experience and understanding, and judging and deciding. The analogy of sight yields the cognitional myth. But fidelity to the word engages the whole man" Lonergan, Bernard J.F., *Method in Theology*, 243.

74. Lonergan, Bernard J.F., *Method in Theology*, 290.

understand the sacred Christian texts, written for faith and by faith.

These two sources, taken together, present the person as having a differentiated though unified flow of consciousness. The person engaged in theological thinking would normally undertake such a task in the intellectual mode of consciousness. Yet the person doing theology is not disconnected from his/her being, but rather the "flow" of "who" and "how" the person is, remains operative. The self-appropriated person can bring these other levels consciously to serve the intellectual endeavour. If there is an "integrity" in the person then theological thinking will not be incompatible with the experience of the person on other levels. If there is a lack of authenticity or an incoherence in the person it will disrupt the flow of consciousness and might even forms a "blind spot" which ultimately can distort thinking.[75] As the human person is fallible, this probably occurs more frequently than one might imagine, especially if one is not self-appropriated and operating "unconsciously". Lonergan is aware that the resulting "counterpositions" can take a long time to surface and be recognised. Meanwhile, the scotoma has its effect in the "being" and "doing' of the person. The flow of consciousness potentially extends to the religious horizon. Just as the levels of exprience, judgment and decision can be brought to serve the intellectual quest so can the religious. The theologian who has some form of religious awareness or experience is able to draw on this for theological reflection. When it is "felt", the unmediated experience of God dealing directly with the person in the human heart, can be brought into consciousness to serve the theological

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75. There are examples of this, such as Hume's philosophy which bore little resemblance as to how Hume's own mind actually worked. See Lonergan, Bernard, "Phenomenology and Logic," 109.

task. The intellectual task and spiritual experience are found to occur and meet in the unity of consciousness. A key element in establishing and developing this "organicity" or unity is the symbol. This requires a consideration of the the affective and is the subject of the next two chapters. Chapter 6 considers Lonergan's view of the affective and Chapter 7 examines Doran's psychic complement.

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CHAPTER 6

Lonergan and the Affective

Characteristics of Lonergan's method

The previous two Chapters have attempted to bring out something of the "nature" of Lonergan's methodology and consequently its ultimate suitability for the hermeneutical task. It is characterised by an intellectual rigour that does not capitulate to a cold rational intellectualism but recognises human fallibility, the finite mind and the influence of culture while retaining its "transcendental" status. Affectivity is acknowledged in terms of feelings and values though is less developed than the cognitive. Both objectivity and subjectivity coincide in the authentic human person who is simultaneously the subject intending and the subject as self-consciously aware, so that true objectivity can be said to be authentic subjectivity. The principle of operation, the "drive to know", propelled by the dynamic of the question reaches towards a finality that seeks knowledge of everything. This gives transcendental method the capacity to embrace the question of God and provide a horizon that accomodates both faith and reason. Faith and reason though distinct are united dynamically. In Thomistic terms the natural and the supernatural have an intimate correlation and grace is said to perfect and complete nature.[1] In more existential terms the self-transcending person, in the process of

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1. Bernard Lonergan, *Collected Works of Bernard Lonergan: Topics in Education Volume 10*, The Cincinnati Lectures of 1959 on the philosophy of Education, Robert M. Doran & Frederick E. Crowe (Toronto: University of Toronto Press, 1993), 91.

becoming a being-in-love, and coming to know God, learns to love without limits. Such love, is the practical correlative to the intellectual pattern of experience that seeks "to know being" and that does not contract the horizon. As the person grows in love, "knowing" and "choosing" come together enabling the person to move from one mode of consciousness to another in an integrated way.

These attributes of Lonergan's method assure a serviceable framework for engaging in the task of interpreting Sacred Scriptures. However, the lack noted by both Robert Doran and Donald Gelpi in respect of the affective dimension needs to be addressed. This deficiency is significant as the Christian scriptures abound in images, metaphors, and symbols that stand in need of deciphering, and emotions, feelings and values that call for appreciation.

Though Lonergan has not achieved a precise, detailed analysis of affectivity that is characteristic of cognition in *Insight*, his theological method is not devoid of the affective. An advance in his thinking is particularly obvious in *Method in Theology*, yet the roots of his understanding can be traced to earlier works. In the following section I examine various aspects of the affective in Lonergan, notably, feelings, values, and the role of the symbolic. This forms the background from which Doran's "psychic complement" can be appreciated.

The affective from a cognitive viewpoint

In the preface to *Insight* Lonergan states that his aim is to "convey an insight into insight". This is not simply a cognitive end in itself but from the outset is seen by Lonergan to have practical implications. He suggests that:

> At least we can make a beginning by asking what precisely it is to understand, what are the dynamics of the flow of consciousness that favors insight, what are the inferences that favor oversight, what, finally, do the answers to such questions imply for the guidance of human thought and action. [2]

This broader context of "human thought and action" is made more explicit in the introduction:

> ... the point is to discover, to identify, to become familiar with, the activities of one's own intelligence; the point is to become able to discrimminate with ease and from personal conviction between one's purely intellectual activities and the manifold of other, 'existential' concerns that invade and mix and blend with the operations of intellect to render it ambivalent and its pronouncements ambiguous. [3]

Lonergan is clearly aware of other operations taking place in the human person, but his focus here is so keenly intellectual that he speaks of "purely intellectual activities" and regards "other existential concerns" as interfering in the intellectual mode of consciousness.

As his inquiry extends to the subject him/herself, and the different patterns of experience in the flow of consciousness, he recognises that the intellectual pattern of experience is one among several others, namely, biological, aesthetic, and dramatic and that these are not necessarily antagonistic. He finds that the biological pattern of experience involves sensations, memories, images, conations, emotions and bodily movements. The aesthetic pattern is characterised by a sense of play or joy in conscious living and the expression of that in the free, "intellectual creation"[4] of the artist. This sensitive flow of consciousness underpins

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2. Bernard F. Lonergan, "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran" (Toronto Buffalo London: University of Toronto Press, 1992), 9.

3. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 14.

4. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 208.

intellectual inquiry, and the relevant constituents in biological and aesthetic patterns emerge to serve the higher integration of intellectual tasks. Lonergan, however, at this point still regards the "detached" spirit of inquiry as cutting off the "interference" of emotion and conation in the intellectual quest.[5] The dramatic pattern of experience is identified by Lonergan as the stream of consciousness operative in ordinary living. It has direction and practical implications. Behind the practical concerns are "motives and purposes" which frequently have an artistic or dramatic component.[6] Essentially, the dramatic pattern is the work of art that is the person's own living. This social and behavioural patterning begins prior to deliberation, reflection and choice. It initially develops through the collaboration of imagination and intelligence and when it emerges in consciousness it is found to be "already charged emotionally and conatively".[7]

Lonergan assigns this emotional "charge" to the relationship between neural process and the "higher integration of psychic determinations". The relationship between neural organic demands and psychic process is a two-way transaction: psychic determinations dominate the neural process enabling the human person to learn and to respond rapidly to outside stimuli,[8] while neural process demands psychic

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5. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 213.

6. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 210.

7. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 212.

8. Lonergan gives two examples: learning to read text and playing music from a musical score.

representation and conscious integration. Lonergan suggests that this is true for the senses and he presumes for "memory, imagination, conation and emotion, pleasure and pain, all have their counterparts in corresponding neural processes and originate from their specific demands".[9] Thus the affective is rooted in biological processes and finds expression in psychic determinations. Psychic activity in turn is subordinated to, and makes demands on, artistic patterns of experience. At each higher integration (organic neural, psychic, artistic, dramatic), there is an increasing flexibility and complexity, though it must also be noted that the neural demands work within given limits of the organism itself. To go beyond these is to invite abnormality or compensatory behaviour.

Lonergan suggests that the dramatic pattern of experience in its subordination of the artistic and psychic levels "penetrates below the surface of consciousness to exercise its own domination and control".[10] This "penetration", as noted above, is prior to any conscious awareness or choice. It results in a non-conscious selectivity of the unconscious contents and patterns that exist at the biologic, psychic and artistic levels. "Unconscious" selection means that the person is in fact subject to the inner movements that dominate the unconscious life at any given moment. These movements can be either positive or negative in their drift. They are positive when the "Freudian censor" is operating constructively and selects and arranges materials to favour insight. They have a

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9. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 213.

10. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 214.

negative effect when the censor is operating in an aberrant way that suppresses the materials that would give rise to insights.[11] This repression dictates the way in which neural demands are not to be met. It inhibits the images that would give rise to enlightment and lead to a more balanced viewpoint. In the process feelings and emotions can become detached from appropriate images and form associations with incongruous yet related materials or emerge into consciousness as "bridgeheads" leading to some form of inappropriate response or behaviour and sometimes startling the subject with their intensity. In this way growth and development are distorted or derailed. One's conscious behaviour, though distinct from this non-conscious activity, will reinforce either a movement of growth or its negative counterpart, an inertia or refusal to advance.

Lonergan terms this deviation a scotosis and the subsequent blind spot a scotoma. The person with a scotoma of whatever kind tends to gravitate towards its justification rather than an acceptance of insights and further questions that would lead to the truth. Consequently, an ambiguity emerges in the person's behaviour as s/he oscillates between the direction towards "truth" or "untruth". As Lonergan notes: "Apprehension and affect are for operations, but as one would expect, the complex consequences of the scotosis tend to defeat the efforts of the dramatic actor to offer a smooth performance".[12] As scotosis is rooted in the

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11. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 196–231 Chapter 6 *Common Sense and Its Subject* is a detailed account of the different patterns of experience and the mechanism and effects of dramatic bias.

12. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 217.

biologic and psychic levels, any growth or advance would require access to these "unconscious" modes of operation. A phenomenon that is found to have this capacity is the dream.

The Dream

For Lonergan it is obvious that consciousness is the means by which the person becomes a "self-constituting dramatic actor", but sleep too, though seen as a negation of consciousness, has its role and function in the person. Lonergan sees the phenomenon of sleep as the opportunity for unconscious vital processes to be restored and within this function of "repair", he situates the dream. The dream is the means by which ignored neural demand functions are brought into an equilibrium by "psychic representations and interplay" that restore the dynamic patterns of the organic neural manifolds. Lonergan notes: "Functionally, then, the dream is a psychic flexibility that matches and complements the flexibility of neural demands". [13] The dream has a twofold function: It ensures that the higher integrations of intellectual and dramatic patterns do not fall prey to the demands of organic and neural functioning, and at the same time relieves the ignored organic neural demands without compromising the release of the artistic, intellectual or dramatic pattern of experience. The dream is thus the "psychic safety valve for ignored neural demands". [14]

Lonergan finds that "dreams are determined by neural demands for conscious affects, and that the affects in question may be characteristic

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13. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 218.

14. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 219.

not only of the ego or persona but also the shadow or the anima...."
When the psychic materials emerge from the shadow or the anima/animus they will represent some unknown, unacceptable or suppressed aspect of the person. If the psychic materials were to emerge attached to their proper objects, the truth would be unpalatable. The dream, in its function of "securing a balance between neural demands and psychic event" presents images that are "disguised" or in cryptic form. These work for the integration of the person in an organic way that respects the actual "state" of the person and preserves the integrity of the conscious stream of experience. [15] As the dream forms a link between the unconscious and the conscious, insight into dream symbols, imaginal materials and effects will reveal the potential inherent in the unconscious and also the root of what is both positively and negatively experienced in consciousness .[16]

Lonergan in effect describes a process of growth and development in terms of an "upwardly directed dynamism" operating from the unconscious neural basis, through the sensitive level, emerging in waking consciousness in the dream, and expressing itself in the higher integrations of the differents modes of consciousness. Significantly, he notes that "the initiative of development may be organic, psychic, intellectual, or external, but the development remains fragmentary until the principle of correspondence between different levels is satisfied".[17] This

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15. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 219.

16. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 482.

indicates three interesting aspects of the growth process that have not been fully exploited by Lonergan: firstly that progress on any level of consciousness will have an effect on the whole person; secondly that external intervention will bring about some change in the dynamic operative in the person; thirdly that human growth and development involves the conscious claiming of the total person, that is, in Lonergan's terms the person would need to develop a profound sense of self presence.

Art

Not only is the dream significant in the process of the self-constitution of the person but art too has a role. Both are concerned with the "production" of symbols from within the person and both have access to, and express human activity from the depths of the person. Lonergan makes a number of significant points in relation to art and feelings which are worth noting. Firstly, he asserts that human life is basically artistic and creative. Consciousness is something that "floats" it is a "flow in which there are free acts that control the flow".[18] This flow is an organic unity, not in terms of a "system" but in terms of the "coming together in vital organic unity of percepts, images, and affects, of insights and judgments, of decisions and choices".[19] Lonergan recognises that to understand the

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17. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 496.

18. Bernard Lonergan, *Collected Works of Bernard Lonergan: Topics in Education Volume 10*, The Cincinnati Lectures of 1959 on the philosophy of Education, Robert M. Doran & Frederick E. Crowe (Toronto: University of Toronto Press, 1993), 235.

19. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Topics in Education Volume 10*, 252.

process it is necessary to examine the different components that make up the total flow, but to understand the "organicity" it is more helpful to think in terms of artistry. This organicity expresses itself in the "art of living" and "works of art" express something of the pattern of living. Such a process does not occur in isolation from others but rather the individual in the "making of him/herself", contributes to, and is influenced by, the work and the products of others.[20]

Art, from Lonergan's point of view, seems to "incarnate" aspects of the different modes of consciousness that make up the "organic flow". "Art mirrors that organic functioning of sense and feeling, of intellect not as abstract formulation but as concrete insight of judgment that is not just judgment, but that is moving into decision, free choice, responsible action".[21] Art therefore manifests something of the person's inner life and consciousness and it does so not in an intellectual pattern of consciousness but in an intelligent way that reflects psychic distance and judgment indicating what is meaningful and significant to the person. It is more of an "experiential pattern" that is "accompanied by a retinue of associations, affects, emotions, incipient tendencies that are part of one, that arise spontaneously and naturally from the person". [22] In effect it is the person exploring who s/he is and generally this exploration involves "opening up" to a new horizon. Lonergan speaks of this experiential pattern as being "folded up" within the person until it is expressed. He

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20. It is in this way that a "culture" slowly emerges, expands and is reinforced.

21. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Topics in Education Volume 10*, 209.

22. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Topics in Education Volume 10*, 214.

suggests that art is an expression of the freedom of consciousness: "Art is a fundamental element in the freedom of consciousness itself. Thinking about art helps us think, too, about exploring the full freedom of our ways of feeling and perceiving".[23] This notion of the creative and artistic self is significant for the process of interpretation for the interpreter does not simply "look" at a work of art, but glimpses in the artistry something of the inner life of the artist. The more the interpreter understands his/her own self-constitutive, artistic dynamic, the better s/he is able to comprehend the artistry of another.

Intentional and non-intentional feelings

Method in Theology marks an advance in Lonergan's thinking in relation to the affective. In his analysis of human subjectivity[24] he presents the human person as the locus of two different kinds of operations, cognitive and evaluative.[25] These operations culminate in existential decisions and actions on the fourth level of consciousness, the level of responsibility, where the existential process of becoming is described in terms of a dynamic of self-transcendence that has its roots in "feelings".[26]

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23. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Topics in Education Volume 10*, 232.

24. Subjectivity for Lonergan, is concerned with the appropriation of one's capacity for meaning, truth, goodness and love.

25. The focus of Lonergan's book *Insight* is the cognitive. *Method in Theology* with its emphasis on the evaluative redresses this intellectualist approach and ameliorates to some degree Lonergan's one sided anthropology.

26. This discussion is found in Lonergan's exploration of the human good Lonergan, Bernard J.F. *Method in Theology*, 27–55. Great Britain: Darton Longman and Todd, 1972.

Here Lonergan clearly acknowledges two aspects of the decision making process that are quite different in character, namely the cognitive and the affective. The evaluative is explored mainly in terms of intentional feelings and value judgments, and these are examined below.

Lonergan distinguishes between two categories of feelings: non-intentional states and trends and intentional responses. Non-intentional feelings, are feelings that surface prior to any perception, imagining or representation of a cause or goal. The person simply becomes aware that s/he is tired, hungry, anxious, irritable etc., and then later, establishes the source of the feeling and/or its fulfilment.[27] Lonergan tends to treat non-intentional feelings in a cursory way, however, these are not to be dismissed lightly as non-intentional feelings can form a background of "psychic" noise that affects performance. The more the person is in touch with such movements or "noise", the less influence these feelings exert.

Lonergan finds the second category of feelings, intentional responses, more significant. These feelings are object-oriented, they "answer" to what is "intended, apprehended and represented".[28] That is, they reflect the meaning and significance of intended objects to the person. This gives "intentional consciousness its mass, momentum, drive, power".[29] Such feelings give an orientation, colour and depth to the experience of knowing and deciding.

Lonergan observes that the human person responds intentionally to two categories of object, firstly, the agreeable and the disagreeable,

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27. Ibid., 30

28. Lonergan, Bernard J.F., *Method in Theology*, 30.

29. Ibid., 30

and secondly, that which is valued. This results in the emergence of feelings that are "charged". The "charged" feelings in relation to the agreeable and disagreeable are ambiguous in their significance as the agreeable and satisfying "feeling" may in fact lead to a lesser good for the person, while the disagreeable and less satisfying "feeling" may well be a true good. Here, there is need for discernment and judgment.

In contrast, the "feeling response" to what is valued is more defined, since the valued object is actually selected by the person. With the valued object in view, the capacity and possibility for personal self-transcendence emerges, the person can put aside the self. Lonergan notes that such self-transcendence seems to occur with some scale of value preference.[30] He lists in ascending order the following five values: vital, social, cultural, personal and religious. From this hierarchy, he infers that there is a development of feelings, but at the same time he recognises that this development is quite different from the development of cognitive operations. Fundamentally, feelings are spontaneous and "do not lie under the command of decision",[31] they just are. When they arise, they can be curtailed or reinforced by the person. In this way a spontaneous scale of preferences might be modified or controlled. Lonergan notes that feelings can also be educated by attentiveness to the

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30. Rulla's clinical research on human motivation corroborates Lonergan's assertion that feelings as intentional responses to values generally lead to some form of self-transcendence or conversion. Rulla also concurs with the ambiguity present in feeling responses to what is agreeable or disagreeable. It is this dimension that is important to Rulla. His therapeutic process seeks the modification of behaviour that Lonergan indicates is possible through appropriate responses to the spontaneous scale of preferences of the individual Rulla, Luigi M. *Anthropology of the Christian Vocation Volume 1 Interdisciplinary Bases*. Rome: Gregorian University Press, 1986.

31. Lonergan, Bernard J.F., *Method in Theology*, 32.

objects that arouse feelings and by "fostering and developing a climate of discernment and taste".[32]

Feelings then, give rise to "apprehensions of value"[34] which begin a process of "objective judgment of value" that enables a person to act in a self-transcending manner. As the person becomes practiced in the art of the judgment of value, the human self begins to emerge and the person discovers that s/he is capable of choosing between different courses of action and gradually learns to take personal responsibility for whom s/he is and what s/he does. These judgments of value become more refined as the individual moves beyond "the initial infantile bundle of needs and clamors and gratifications",[35] to personally appropriate social, cultural and religious values. In the process the person becomes increasingly authentic, increasingly him/herself.

Growth and deviation

The dynamic of growth to maturity however, is rarely, if ever, continuous. In *Method in Theology*, Lonergan indicates areas of difficulty and aberration in the affective realm. He refers to Scheler's analysis of "*ressentiment*" as "a re-feeling of a specific clash with someone else's value qualities"[36] and regards this as being most destructive. The conflict

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32. Lonergan, B. J., Method in Theology 1972:32

33. Ibid.

34. In addition, if "apprehensions of value" lie intermediate between judgment of fact and judgment of value, then feelings must have some bearing on judgments of fact and the perception of reality and this too must be taken into account.

35. Lonergan, Bernard J.F., *Method in Theology*, 39.

36. Ibid., 33

is generally with another person who is perceived as being superior in some way, either intellectually, morally, or spiritually which results in "a feeling of hostility, anger, indignation that is neither repudiated nor expressed" and that extends over time.[37] These negative feelings are directed towards the value-quality possessed by the person, rather than the person him/herself, nevertheless it is the person who is subject to belittlement, anger, hatred and even violence. Such behaviour registers deviation in the realm of affectivity and issues in the arrest of emotional development and a distortion in the whole scale of values. His advice therefore is:

> to take full cognizance of one's feelings, however deplorable they may be, than to brush them aside, overrule them, ignore them. To take cognizance of them makes it possible for one to know oneself, to uncover the inattention, obtuseness, silliness, irresponsibility that gave rise to the feeling one does not want, and to correct the aberrant attitude". Personal strengths and weaknesses are discovered and this more enlightened position is the context within which judgments, decisions and actions are made and executed.To ignore one's feelings is to live "in the twilight of what is conscious but not objectified".[38]

The person who lives in such a "twilight zone" tends to be subject to "unconscious" movements that emerge "willy nilly". This hampers right judgment and debilitates decision making and weakens action.There is a "lack of control" that renders the person vulnerable to neurotic behaviour. In effect, the person is a "divided self", which is ultimately self-alienating.[39]

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37. Ibid.

38. Ibid., 34

39. In a footnote Lonergan states: "Just as transcendental method rests on self-appropriation, on attending to, inquiring about, understanding, conceiving, affirming one's attending, inquiring, understanding, conceiving, affirming, so too therapy is an apropriation of one's own feelings. As the former task is blocked by misconceptions of human knowing, so too the latter is blocked by misconceptions of what one spontaneously is" Lonergan, Bernard J.F., *Method in Theology*, 34.

In his endeavour to account for the reality of human growth and waywardness, Lonergan suggests that judgments of value occur in two different contexts, that is, a context of growth and a context of deviation due to neurotic need. This distinction between "different contexts" is helpful in that it enables the inherent tensions that exist in the human person between the "desire to do good" and "the evil that comes to hand",[40] to be explored. However, "context" for Lonergan is generally a relevant "nest of interlocked or interwoven questions and answers"[41] that when addressed permit the possibility of right judgment. Questioning is a cognitive operation. I would suggest that it is more helpful to speak not of two contexts, but of two principles of operation, a principle of growth to maturity and a principle of immaturity. This respects the non-logical dynamic of feelings and enables a distinction to be drawn between the principle operating and the manifestation of the principle of operation at the different levels of consciousness. Lonergan's essential insight and categories can be maintained while rooting the distinction in a more adequate basis of the affective. Thus, when the principle of maturity is operative, the person is potentially self-transcendent and this becomes actual when the person engages in decisive action that is a response to the scale of values. When the values are religious the person responds to God, the ultimate value, and develops as a being-in-love. Love gradually becomes the mainspring of all actions and "affectivity is of a single piece".[42] This then is *the* affective state that enables the person to make

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40. See Rom.7:14-25.

41. Lonergan, Bernard J.F., *Method in Theology*, 163.

42. Ibid., 39

objective value judgments with relative ease, to identify what is good or better, to choose and to act. In this way the person progressively grows in wisdom and integrity.

In contrast, when the principle of immaturity is operative, there is a refusal to transcend the self, values are rejected and a process of decline and destruction sets in. "Preference scales become distorted. Feelings soured. Bias creeps into one's outlook, rationalization into one's morals, ideology into one's thought. So that one may come to hate the truly good, and love the really evil". [43] The drag of neurotic needs means that the capacity for freedom of choice is diminished. Undifferentiated, "unconscious" feelings render the person incomprehensible to him or herself and reduce self-control. The person is incapable of distinguishing clearly between good and bad, good and better. Eventually, the self-identity and the authenticity of the person is compromised. Lonergan suggests that: "One promotes progress by being attentive, intelligent, reasonable and responsible not only in one's cognitional operations but also in one's speech and writings".[44] The person therefore must not only seek the truth but also examine where s/he has personally accepted errors and confront any bias that leads to confusing what is false for what is true. He observes that:

> The point at issue in each case is whether he (the subject), reached cognitive self-transcendence in his judgments of fact and moral self-transcendence in his judgments of value, whether he was truthful and accurate in his statements. [45]

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43. Lonergan, Bernard J.F., *Method in Theology*, 40.

44. Ibid., 44

45. Ibid., 45

The difficulty here, is that though Lonergan recognises that progress is achieved by cognitive and moral transcendence, both have their roots in the symbolic and are linked to feelings. Lonergan's analysis of feelings, values and self-transcendence needs to be more developed. Perhaps anticipating this is Lonergan's appreciation of the symbolic.

The symbolic

Lonergan's initial appreciation of the symbol is in his use of mathematical logic particularly in his opening chapters of *Insight* and *Phenomenology and Logic*. In the mathematical field, symbolic manipulation has distinct advantages in that a symbol can be representative of a major part of the problem to be solved. It can be used as a heuristic device to seek unknowns or to name unknowns and work out their various properties. In addition, symbols can offer clues or hints that give rise to insights. Manipulation of symbols gives a certain control and enhances the possibility of finding solutions to problems rather than relying on mere chance.[46] It is important that the symbol be apt. Interestingly, Lonergan finds this a necessity "because mathematical operations are not merely the logical expansion of conceptual premises". He adds:

> Image and question, insights and concepts all combine. The function of symbolism is to supply the relevant image, and the symbolism is apt inasmuch as its immanent patterns as well as the dynamic patterns of its manipulation run parallel to the rules and operations that have been grasped by insight and formulated in concepts.[47]

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46. For more detail see Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 42.

47. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 42.

This is significant as it reveals that Lonergan views the symbol as somehow addressing the different levels of consciousness. It accounts for the "circuit" that he sees operative in mathematics as a higher viewpoint is reached. The circuit "moves from images through insights and conceptions to the production of symbolic images whence higher insights rise".[48] Here Lonergan appears to be drawing a distinction between the "image" that informs insight and the "symbol" that is a mathematical notation enabling numerative operations. The mathematical "symbol" represents a certain theoretical control that is also applicable to language. This level of the symbolic is operative more in the realm of theory moving towards interiority, as opposed to the image that reflects a more common sense level advancing towards theory. One could anticipate that religious symbols facilitate entry into the realm of the transcendent. What is significant is that not only are symbols effective in the different modes of consciousness, they are also means of moving between the realms of common sense, theory, interiority and transcendence.

In *Being and Understanding,* Lonergan explores the function of the image in relation to self appropriation. He recognises that the image has tended to be devalued by rationalism. It remains present and functioning but it has been "depraved, cheapened, lowered".[49] Modern depth psychology has reinstated the importance of the image but the general

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48. Lonergan, Bernard F., "Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran," 59.

49. Bernard Lonergan, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, eds Elizabeth A. Morelli and Mark D. Morelli (Toronto: University of Toronto Press, 1990), 216. Lonergan gives classical examples such as Paradise Lost becoming South Pacific, and the goddesses of Greek mythology becoming pin ups.

criticism is that depth psychologists only tend to deal with abnormalities. Lonergan notes that Mircea Eliade suggests that "the proper field in which to investigate and grasp the significance of images and symbols is the history of religion, especially primitive religion". [50] The difficulty is that much of the empirical research into the image or symbolic is in the realm of the abnormal or religious. These form two poles, psychic and religious, on either side of a spectrum of modes of consciousness. In his process of self-appropriation, Lonergan is concerned with both "poles" and the modes of consciousness in between.

Method in Theology as might be expected, develops the concept of the symbolic. In a concise definition of the symbol, he acknowledges a connection between feelings and symbols. "A symbol is an image of a real or imaginary object that evokes a feeling or is evoked by a feeling".[51] Significantly, he appreciates a two-way process between feeling and symbol, so that one might experience a feeling first and then become aware of an image that articulates or identifies that feeling. Or, the symbol itself may evoke a feeling, for example seeing a flag may evoke pride or fear. The symbol, in effect, is the means by which feelings are articulated and brought into consciousness and this makes them available for integration at the higher levels of consciousness.

This insight into the connection between feelings and symbols permits a consideration of the development and alteration of feelings, which was not so evident in *Insight*. In *Method and Theology*, Lonergan

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50. Lonergan, Bernard, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, 216.

51. Lonergan, Bernard J.F., *Method in Theology*, 64.

recognises the transvaluation and transformation of symbols. When affective development takes place or a blockage emerges: "the symbols themselves change to express the new affective capacities and dispositions".[52] This symbolic flexibility is rooted in the qualities of the symbol, primarily its polysemous nature.

A symbol will never simply signify one thing, it will hold multiple meanings. These include opposites. For example, love and hate, courage and fear, life and death, finite and infinite. As the symbol is concerned with image and feeling it can deal with material that cognitive thinking finds abbhorrent, that is, "the existence of internal tensions, incompatibilities, conflicts, struggles, destructions".[53] The symbol is able to provide the person with the means of integrating life's opposites and the mixed feelings that the subject experiences that defy the laws of logic. It achieves this integration not by "proofs" or negation but "by a manifold of images that converge in meaning".[54] The symbol has the power to condense multiple and seemingly disparate concerns into a unity and in this way acts as an agent of unity in the person.

Because the symbolic registers the actual affectivity of the person it can also indicate norms and abnormalities. "What such affective capacities, dispositions, habits are in a given individual can be specified by the symbols that awaken determinate affects and, inversely, by the affects that evoke determinate symbols".[55] The key then is to access the

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52. Lonergan, Bernard J.F., *Method in Theology*, 66.

53. Ibid., 66

54. Lonergan, Bernard J.F., *Method in Theology*, 66.

55. Ibid., 65

meaning and significance of the symbol, then one can begin to know one's affectivity consciously, appropriate it, and even develop it. [56]

> Organic and psychic vitality have to reveal themselves to intentional consciousness and, inversely, intentional consciousness has to secure the collaboration of organism and psyche. Again, our apprehensions of values occur in intentional responses, in feelings: here too it is necessary for feelings to reveal their objects and, inversely, for objects to awaken feelings. It is through symbols that mind and body, mind and heart, heart and body communicate.[57]

Thus the symbol provides a unique means of "internal communication" that facilitates the unity and integrity of the person from an organic and psychic base through the spectrum of the different modes of consciousness culminating in responsible and loving action.

Feelings and the "external" world

The internal dynamic described above is one aspect of Lonergan's analysis of "feelings". He also identifies a dynamic that is operative between feelings and objects, feelings and feelings, and the significance of these in relation to the subject. [58] From Lonergan's exploration of the relations between these different spheres it is apparent that he understands the associations as being fluid and mobile, whereby changes in one sphere bring alterations in the other. A person will have feelings about all kinds of objects, and changes in the objects will evoke changes in the feelings. The person, who is aware of his or her feelings, is able to register and even record responses to particular objects from different

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56. Lonergan suggests that in order to explain the symbol, the interpreter needs to appeal to "the associated images and feeling, memories and tendencies" of internal communication Lonergan, Bernard J.F., *Method in Theology*, 67.

57. Ibid., 66/7

58. Ibid.

perspectives, and in so doing gains some clarity about where s/he stands in relation to a particular object or its absence.[59]

Feelings are also found to be related to one another in the context of personal relationships. Lonergan notes that they group themselves according to the nature or quality of a particular relationship so that "love, gentleness, tenderness, intimacy, union go together; similarly, alienation, hatred, harshness, violence, cruelty form a group".[60] This suggests that these feelings not only cluster together in a person so that there is coherence and consistency in terms of attitude and behaviour, but also, that feelings that are shared with someone else, elicit corresponding feelings in the other.[61] This "external" dynamic is noteworthy, for though the implications are not developed by Lonergan himself there is scope here for advancement in understanding how the person might co-operate consciously with his/her own the internal flow of consciousness and how one might aid another.

From the above it is obvious that Lonergan is not devoid of the affective. In fact his analysis of the human subject provides a comprehensive backdrop to the appreciative sphere operative in the human person. Areas that do require development are: psychic conversion as a means of appropriating internal symbolic communications, the unity of the person and its implications, and personal

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59. Lonergan gives two examples: "one desires the good that is absent, hopes for the good that is sought, enjoys the good that is present; one fears absent evil, becomes disheartened at its approach, sad in its presence" Lonergan, Bernard J.F., *Method in Theology*, 64.

60. Lonergan, Bernard J.F., *Method in Theology*, 64.

61. This would account for the power of literature to evoke an emotional response in the reader.

affectivity and external relations. These contribute to a more complete account of the self-appropriation and self-constitution of the human person which in turn has implications for the hermeneut as existential subject fulfilling his/her task of interpretation.

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CHAPTER 7

DORAN'S PSYCHIC COMPLEMENT

Doran's complement

Doran's complement to transcendental method is rooted in Lonergan's statement about mediated meaning:

> Besides the immediate world of the infant and the adult's world mediated by meaning, there is the mediation of immediacy by meaning when one objectifies cognitional process in transcendental method and when one discovers, identifies, accepts one's submerged feelings in pyschotherapy.[1]

Doran is concerned with the psychic dimension of human "consciousness"at its inception.[2] He appreciates psychic activity as yielding feelings, dispositions and motivations, made manifest in symbolic dream material, and discovered in psychic analysis. His thesis can be summed up in the following:

> primordial immediacy is mediated through intentionality analysis *and* through psychic analysis. What is mediated by psychic analysis is the affective or dispositional components of all intentional operations... [3]

Just as Lonergan articulated the cognitional and existential aspects of the subject, Doran seeks to articulate the psychic aspect. He sees

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1. (Lonergan, B. J., Method in Theology 1972:77)

2. Doran's psychic analysis encompasses the dimension of what psychology calls the 'unconscious'. Doran later modifies this and speaks of the "differentiated" and "undifferentiated", rather than conscious and unconscious. Consciousness for Lonergan is self-presence which may or may not be clearly differentiated or objectified. For Jung, undifferentiated consciousness would be consigned to the unconscious.

3. (Doran, R., Subject, Psyche and Theology's Foundations 1977:272).

psychic analysis as contributing to the existential dimension of the person and is careful to acknowledge that his contribution remains sublated within Lonergan's intentionality analysis. He locates psychic self-appropriation between the move from cognition (understanding) to evaluation (judgment) and decision making, thus perceiving psychic activity and appropriation as contributing to the "process of human becoming".[4] Doran's contribution then relates to the person as subject.

Though Doran finds Lonergan's position comprehensive, he points to a lack of development in the realm of the imaginal.[5] He goes so far as to suggest the necessity of a complementary process of psychic self-appropriation or psychic conversion that involves a "knowing withdrawal from deceptive self-fragmentation".[6] This psychic process is more than simply discovering, identifying and accepting previously submerged feelings. It is taking personal responsibility for the integration of one's affectivity. In Doran's terms it is a "transcendental aesthetic" or the art of

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4. Doran's psychic images and feelings enter consciousness via memory at the experiential first level, and are brought up through the various levels of consciousness, so that in effect they are "interpreted by understanding (second level), interpreted critically (third level), and used as materials for the deliberations and evaluations that culminate in the decision through which we constitute the world and ourselves (fourth level)" (Doran, R., Jung and Catholic Theology 1988:44). This process permits "aesthetic distance" (Doran, R., Jung and Catholic Theology 1988:45), "that allows them to become materials for the construction of a work of art in the forging of oneself" (Doran, R., Jung and Catholic Theology 1988:45).

5. "Now it is in the realm of symbols and stories, of what he terms the *imaginal*, that Professor Doran finds a deficiency in my work. With me he would ask: 'Why?' 'Is that so?' 'Is it worthwhile?' But to these three he would add a fourth. It is Heidegger's *Befindlichkeit* taken as the existential question: 'How do I feel?' It is not just the question but also each one's intelligent answer, reasonable judgment, responsible acceptance. And on that response I can do no better than refer the reader to Professor Doran's current writing" (Lonergan, B., Reality, Myth, Symbol 1980:37).Doran notes that Lonergan was "most encouraging of my efforts and helpful in promoting my confident hope that I might be on to something" (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:v).

6. (Doran, R. M., Aesthetics and the Opposites 1977:119)

"soul-making". The human subject then, becomes more and more the unique person s/he is through self-conscious defining acts that include psychic self-appropriation operating on the highest level of consciousness, the existential level of deliberation, evaluation and decision. In other words, the feelings, dispositions and motivations of the person are integrated into the judgments and decisions of the person as s/he struggles consciously to become more and more authentic. This coincides with Lonergan's understanding of decision on the fourth level of consciousness as "the work of the free and responsible subject producing the first and only edition of himself".[7]

Doran draws on Lonergan's connection between feelings and symbols and feelings and values to suggest that values and symbols are also linked. As a result he proposes that feelings can be integrated into the process of self-appropriation of interiority "through a conscious-attentive, intelligent, reasonable, and responsible-negotiation of the symbolic function".[8] The inclusion of feelings as part of the totality of the human person enhances Lonergan's anthropology and gives a "fuller" position on the human subject.

As psychic self-appropriation involves feelings, values and symbols it requires different techniques than those employed in cognitive self-affirmation. Doran turns to explanatory categories used in psychotherapy, notably, those of Jung and Freud.[9] In this thesis I am drawing on Doran's

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7. (Lonergan, B., A Second Collection:Papers by Bernard Lonergan s.J. 1974:83)

8. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:64)

9. Doran regards Jung and Freud as complementary and he conceives the

use of psychological constructs in the unfolding of his psychic contribution, leaving aside debates about Jungian and Freudian psychology.

Jung recognised the importance of the symbolic in the process of integrating different aspects of the human psyche. He developed categories that provided an explanation for the drag of human inertia, the means of counteracting it and a way of working towards wholeness that he termed individuation. Drawing on Jung, Doran extends Lonergan's framework beyond "waking consciousness" into the unconscious depths, where psychic pulls and tensions have implications for value judgments and decision making. He proposes that the "missing" element in Lonergan's framework is found in Jung's notion of the "sensitive psyche",[10] and suggests that "sensitive psyche" and Lonergan's conscious intentionality forms a creative tension between "a dialectic of contraries". This is essentially a creative dialectic tension between opposites such as matter and spirit, instinct and archetype, body and

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explanatory categories of both as integrated into Lonergan's framework. In the case of Jung, Lonergan's cognitional self-transcendence provides the possibility of asserting the dynamism of self-transcendence as immanent in the psyche itself. This means that the "wholeness" that Jung sees as represented in the quarternity or mandalas is contextualised. In fact this wholeness is never achieved, there is always the demand for further self-transcendence. In the case of Freud, not only is the Freudian "archaelogy" of the subject admitted, that is, the historical unconscious influences on a person and the false values embedded within such influences, but also Lonergan's transcendental method also provides the "teleology" of the subject, namely, the potential, drive and orientation to the future. These two aspects are held in a dialectical tension with one another. See Doran's discussion of Paul Ricoeur's treatment of Freud Robert M. Doran, *Subject and Psyche: Ricoeur, Jung, and the Search for Foundations* (Lanham MD: University Press of America Inc, 1980), 132–64.

10. For Doran, the pscyhe is a "creative counterpart to conscious intentionality in the forging of self and world as works of dramatic art" (Doran, R., Jung and Catholic Theology 1988:46).

intentionality, limitation and transcendence.[11] The opposition of these is resolved by choosing both and holding them together in creative tension. It is important that a "dialectic of contraries" is distinguished from a "dialectic of contradictories" which involves the opposition of good and evil. This is Doran's distinction that seeks to overcome some of the difficulties in the Jungian position in relation to good and evil. Doran states firmly that the solution to the problem of good and evil is to not to be found in either Jungian analysis or intentionality analysis but in religious redemption.[12] Here he clearly parts ways with Jung. The inherent tension of the sensitive psyche is not of the moral order and in this thesis the "dialectic of contraries" operative in the human psyche is not the opposition between good and evil. It is more helpful to think in terms of "a tension between limitation and transcendence in all development". [13] Doran concurs with Lonergan's assessment of the human situation recognising that:

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11. "And theological consequences of this discovery have become ever more obvious to me. For the integrity that theologians speak of when writing of the myth of the fall and the doctrine of original sin is the creative tension of the opposites involved in a dialectic of contraries; concupiscence is our tendency to displace such a tension in one direction or the other; sin is capitulation to that tendency; and the need for grace is the need for a set of habits and for actual inclinations both of which are beyond the resources of our native capacities. The basic categories of a theological anthropology can be derived precisely from the foundations established by integrating Lonergan's discovery of the structure of conscious intentionality with much of what Jung has disclosed about the sensitive psyche, its tendencies, and the meaning of its symbols" (Doran, R., Jung and Catholic Theology 1988:46).

12. For Doran the reconciliation of the contradictory good and evil is symbolically expressed in the Cross. Here, "God's love deals with evil, not by reconciling it with good nor by integrating it psychically, but by transcending it in the Crucified and in the collaboration set loose upon the world by that figure, by the historical incarnation both of God's Son and of the Self at those farthest reaches of the human psyche where psyche becomes Wisdom in the act of surrender to the Father" (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:182).

13. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:54)

the intelligence, reasonableness, and willingness of man proceed from the unfolding of a single transcendental intending of truth and value to be realized by self-transcending cognitional and existential subjectivity. Nonetheless, while these potentialities for effective freedom can integrate psychic, organic, chemical and physical manifolds, they also stand in opposition and tension with sensitive and intersubjective attachment, interest, and exclusiveness, and ... suffer from that tension a cumulative bias that increasingly distorts immanent development, its outward products, and the outer conditions under which the development occurs.[14]

The human finite person is incapable of sustained development

and this incapacity is radical, it is "inherent in the very dynamic structure of cognitional, volitional, and social activity," [15] for the person always exists in a state of tension between development and limitation and is subject to all that constitutes the "human condition" so that any progress or human development is always precarious and fallible. There is need not only for human effort but also for something that is greater than human abilities which is supplied by the religious realm.

The dialectic of the psyche

In his essay "Primary Process and the Spiritual Unconscious" Doran reflects on the inherent tension in the "sensitive psyche" and explores the relationship between depth psychology and intentionality analysis by utilising and reconceiving Freud's notion of primary and secondary process. He considers that Lonergan's "pulsing flow of life" within the structure of intentionality is "primary process" while the

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14. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:54/5) Cf. also (Lonergan, B. F., Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran 1992:653)

15. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:55)

objectification and articulation of this "pulsing flow" is Freud's "secondary process." [16] Within this "flow of life" there is a tension between "limitation and transcendence". This results from the fact that the human person is a sensitive organism in an ecological environment with a transcendent "drive to know". This "drive to know" draws the person beyond sense to different levels or modes of operation. These are the levels of consciousness that Lonergan identifies as experience, inquiry, reflection, judgment and decision.

The "sensitive psyche" mediates between the "organism" (matter) and "spirit," (the drive to know), by means of psychic activity. This activity gives rise to images and feelings that enable the biological and neural processes to achieve a higher integration. The psychic imaginal materials that are produced by the psyche are integrated into intentional consciousness by means of insight, since "all insight arises from sensitive or imaginative presentations".[17]

As the sensitive psyche mirrors the tension between limitation and transcendence found in primary process, it manifests a "duality of being" so that the person is understood as a "unity of living organism, sensitive psyche, and spiritual intention of the intelligible, the true and the real, and the good."[18] The "sensitive psyche" does not and cannot resolve this tension itself, rather it is to be accepted as an integral aspect of one's

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16. (Doran, R. M., Primary Process and the Spiritual Unconscious 1985:5).

17. (Lonergan, B. F., Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran 1992:205).

18. (Doran, R. M., Primary Process and the Spiritual Unconscious 1985:3).

development and admitted as a dialectic that furthers personal growth.[19] This is the work the existential subject growing into personhood through personal judgments, evaluations and decisions. There can be a failure at the conscious level to see and accept the polarity within. The more one fails to recognise what is going on and fails to take responsibility for one's psychic activity, the more the psychic contents remain undifferentiated. The more a person exists in such a twilight zone, the more readily the psyche operates from a counterposition and bias enters personal consciousness.[20] When primary and secondary process are in harmony, the self is "operating from the same base along the same route to the same goal."[22] When there is a distortion or misapprehension of the primary process, there is a conflict that is harmful to growth in the secondary process. This results in a distortion of the tension between the dialectic of limitation and transcendence in one direction or the other.

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19. "[A] dialectic is a concrete unfolding of linked but opposed principles of change. Thus there will be a dialectic if (1) there is an aggregate of events of a determinate character, (2) the events may be traced to either or both of two principles, (3) the principles are opposed yet bound together, and (4) they are modified by the changes that successively result from them." (Lonergan, B. F., Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran 1992:242).

20. That is, the psyche operates from a distortion or bias of some kind either in terms of ego inflation or deflation. Jung identifies two tendencies in the psyche which work against individuation: an identification with the collective unconscious or a surrender to the collective unconscious. Neither response results in individuation but rather a flight from responsibility for the self and world-constitution (Doran, R. M., Jung, Gnosis, and Faith Refused 1993:309). Lonergan defines counter-positions as "statements incompatible with intellectual, or moral, or religious conversion; they are reversed when the incompatible elements are removed" (Lonergan, B. J., Method in Theology 1972:249). Thus psyche working from a counterposition would be in effect operating contrary to personal growth and maturity.

22. (Doran, R. M., Primary Process and the Spiritual Unconscious 1985:3).

The role and function of the symbol

The medium *par excellence* for the reconciliation of opposites is the symbol. The symbol is the spontaneous expression of psychic activity. It presents material to the person that needs to be appropriated, in order that s/he comes to know "how they stand" in relation to reality.[23] Doran suggests that there are three orders of elemental psychic symbols, personal, archetypal and anagogic. [24] Personal symbols are those that emerge from the unique neural-physiological unconscious energy of the person. Archetypal symbols have universal motifs of development and decline, and stem from an energy that transcends the person and concerns the species *homo sapiens*. This energy Jung refers to as the collective unconscious.[25] Anagogic symbols are those that originate from

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23. Symbols are not simply entities that construct a 'world' but are 'operators' or 'agents' that effect "a sublation of neural and psychic process into the realm of recognition and interpretation, and as such are the most primordial signals of one's orientation as existential subject in the world mediated and constituted by meaning" (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:185).

24. Psychology has long recognised the personal and the archetypal, Doran postulates the anagogic based on the work of Northop Frye. Donald Gelpi suggests that there are also "tropic" symbols that belong to the moral realm.

25. Doran clarifies the notion of the unconscious defining it as: "the innate or inherited tendency of human neurophysiology to achieve conscious representation at times in the form of powerful images that are invested with a primal force that is not personally or even culturally determined but that seems to convey a significance that is cross-culturally or universally human. The images released from these depths have a universally meaningful appeal, because they seem to express themes that characterize the human drama wherever and whenever it occurs" (Doran, R. M., Jung, Gnosis, and Faith Refused 1993:311). He also finds an ambiguity in Jung's concept of the collective unconscious. Jung recognised a "common substratum transcending all differences in culture and consciousness" similar to the common biological structure of all human beings. Alongside this he discovered "latent predispositions towards identical reactions," that is, common human instincts of ideation and action based on the unconscious archetypal patterns. In his works these frequently overlap. Doran suggests that Jung's ground theme is the emergence (or failure of emergence) of the authentic existential subject as free and responsible constitutive agent of the human world. Human consciousness determines this theme, that is, the intention of intelligibility, truth and value. It is first discerned in dreams, archetypal images promote neural and psychic process

the realm of absolute transcendence, and are religious. Such symbols may form a "call narrative" or indicate a specific task or role to be performed, or call the person to conversion and holiness.These depend for their expression on the cultural-religious understanding of the person. Together all three symbolic orders reflect the totality and potentiality of the person and his/her ultimate destiny. Awareness of the symbol in whatever guise informs the movement of intentionality toward self-transcendence that is articulated in Lonergan's transcendental method. In effect it acts as the medium for personal growth. As an agent of unity the symbol connects the conscious and unconscious. [26]

In character, the symbol is pre-verbal, spontaneous and carries or holds "opposites" within. This confers on the symbol an ambiguity.[27] Thus Doran in concurrence with Ricoeur asserts that the symbol is "exploratory"

"which permeates the various patterns of experience, to the status of recognizable and intelligible narrative" these articulations can then be interpreted. If affirmed as true they have contributed to the ground theme which is the emergence of the authentic human person and in this way the archetypal function can be said to be part of human consciousness (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:214).

26. As Jung states: "The symbol is the primitive exponent of the unconscious, but at the same time an idea that corresponds to the highest intuitions of the conscious mind." Jung *The Secret of the Golden Flower* in Alchemical Studies p.28, para. 44 quoted by (Doran 1980:179).

27. Jung affirms this ambiguity: "We all have an understandable desire for crystal clarity, but we are apt to forget that in psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their living movement is not to petrify into something static. The protean mythologem and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end far more clearly that the clearest concept; for the symbol not only conveys a visualization of the process but--and this is perhaps just as important--it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity dispels". "Paracelsus as a Spiritual Phenomenon" in Alchemical Studies p.162f. para. 199, quoted by (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:171/2).

rather than etiological or explanatory.[28] This 'exploratory' nature permits the discovery of the intentionality of the symbol and thus the "elemental symbol is found to be an interpretation of oneself as an existential subject, of one's background, potential future, and present status."[29] Openess to the symbol, is ultimately an openess to the mystery of the whole human person. Doran notes that one needs to be attentive to these symbolic stirrings within, that they demand "thoughtful reflection, hermeneutic reflection, dialectical reflection, but also therapeutic reflection".[30] He sees the dream as being a particularly fertile expression of symbolic processes in the psyche. Here, not only is the imaginal articulation of dispositional immediacy of the subject released into consciousness via the dream narrative[31] but also symbols of the collective unconscious which have "portrayed psychic processes of transformation since the earliest times." [32] These emerge in the form of the archetypes, while the anagogic

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28. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:170).

29. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:171).

30. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:173) "Therapeutic reflection" involves a disengagement, objectification or psychic distance by interpreting the materials presented by the dream or symbolic narrative. It is this process that constitutes the 'second immediacy' spoken of by Lonergan. The symbols reveal "'how it stands' between the explicit articulate self-understanding of the existential subject and a larger totality, between the self as objectified and the self as conscious, but also enable one's self-understanding to approximate one's reality" (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:134).

31. The dream provides a "kind of text" or "story" to work with intelligently, reasonably and responsibly. To take it seriously is to "hear" the psychic contents and begin the appreciation of their meaning enhanced by the using appropriate heuristic tools.

32. Doran p.170 quoting "Archetypes of the Collective Unconscious" Vol. 9 Collected Works p.41 para 85.

witnesses to transcendent origins and destiny and ultimate mystery. The whole psychic process is a personally unifying one. Doran notes that: "[i]n the image spirit is incarnate and instinct acquires meaning."[33] However, a precautionary note is sounded, with Jung Doran recognises that the "joining of spirit and matter in psychic imagery can be destructive as well as constructive, even morally evil as well as good."[34] Thus he contends that there is needed something beyond psychology alone, that the only adequate horizon is a religious one for dealing with such themes.

Psychic Energy

All this activity of the "sensitive psyche" requires energy. Jung assumed that psychic process involved changes in psychic phenomena due to underlying energy changes. This energy always seeks a state of equilibrium or as Jung states in formulaic terms: "For a given quantity of energy expended or consumed in bringing about a certain condition, an equal quantity of the same or another form of energy will appear elsewhere."[35] Jung's assumption about energy flow can only be held if there is a means of quantifying such energy, and he believes that it is possible to estimate this energy at the conscious level via an individual's system of values, [36] that is, one can weigh up and determine the relative

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33. (Doran, R., Jung and Catholic Theology 1988:62).

34. (Doran, R. M., Christ and the Psyche 1978:137).

35. p.18 para 34 . On Psychic Energy (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:229).

36. This is interesting given Lonergan's understanding of intentional feelings as not only the "mass and momentum" of one's drive but also as apprehension of values.

strength of one's values. [37]

The fact is however, that much of the person's orientation to the real world is mediated through the unconscious or undifferentiated consciousness and the energy at this level is more difficult to quantify. Jung suggests that it can be done indirectly through "the feeling-toned" complexes, the roots of which are unconscious. Doran describes the feeling-toned complex as composed of a nucleus of two elements, an experiential or environmentally determined aspect and secondly an innate dispositional factor in the individual.[38] The feeling-toned complex is a value quantity and the strength of this can be gauged indirectly through the constellating power of the nuclear element. That is, how many other constellations it affects, the frequency and intensity of reactions and the intensity of accompanying effects. If the complexes become dissociated from conscious awareness in any way they establish their own authority which conflicts with the authority of the conscious self and causes a displacement or internal division within the person so that the drive or movement towards personal maturity is thwarted. The person experiences him/herself as a "divided" person pulled in different directions or at the mercy of the gratification of needs, compulsions and inhibitions. In this case the importance of symbolic internal communication becomes clear. When dissociation and displacement occurs it is important that the conscious self adopts the appropriate attitude towards the "complex". It must be approached symbolically which not only respects the root of the

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37. Lonergan would regard the level of self-transcendence as a means of measuring the strength of values. The hierarchy of values perhaps is also significant here.

38. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:228).

complex, but also the direction of it. The symbolic retrieval achieved can then be sublated into intentionality analysis. Jung's work with dreams, for example, established a way in which the dissociated complexes could be re-established appropriately and any negative aspect redressed. What is required is the freeing up of "trapped" psychic energy from the negative complex. Once released, the energy is potentially available to follow the direction of the movement of life.

All psychic development demands the possibility of energy changes and energy interchange. The energy principle is for Jung an "indispensible explanatory principle".[39] This notion of energy flow in psychic development requires an appreciation of a starting point (causal or archeological), and an end point (teleological), in psychic activity. From the archeological point of view a cause is a fact, but if viewed from a teleological point of view it is regarded as symbolic. This means that the cause is transformed into a symbolic expression that will also hold the way forward.The cause in effect becomes the means to an end. Jung suggests that "the equivalent quantum of energy once invested in a cause can be given to the symbol that releases and empowers development" [40].

Symbolic interpretation of the cause means that a change and development can take place, there can be a movement in the energic systems so that a more regressive position can be channelled into another system towards psychic development. If there is a failure to

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39. Doran p.227 *Subject and Psyche* 1980 quoting Jung "On Psychic Energy" pp 3-5 paras 2-4.

40. Carl Jung "On the Psychology of the Unconscious" Collected Works Vol. 7 p.110. This would explain Lonergan's reference to the need for the transvaluation and transformation of symbols see Bernard J.F. Lonergan, *Method in Theology* (Great Britain: Darton Longman and Todd, 1972), 66.

transform the cause symbolically then development does not occur and the original cause remains active in the background, like a continuous tape playing, "blocking" energy and inhibiting in some way the conscious life of the person. [41] Engagement with the symbol through sympathetic imagination honours the nature of the symbol and its ambiguous quality, and enables one to follow the direction of it towards development which generally involves the unity of opposites or reconcilitation of contraries. In the process,the person achieves a new attitude, a new equilibrium. The greater the initial differences between the opposites in question, the greater the stability achieved and the less likely that the new equilibrium will be disturbed or disrupted.[42] Natural instincts are thus transformed by the symbol and converted to other forms of productive work. Ultimately biological energy is transformed by psychic process into a cultural energy that is expressed in human creativity. In this way Jung's psychology can be understood as a creative psychology.

From the above it can be seen that psychic self-appropriation is a long term task. It requires commitment and perseverance to establish the internal communication between intentionality and psyche. The person

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41. "[U]nless the facts are symbolically interpreted, the causes remain immutable substances which go on operating continuously.... Cause alone does not make development possible. For the psyche the *reductio ad causam* is the very reverse of development; it binds the libido to the elementary facts". Jung On Psychic Energy, p.24 para 45 (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:230).

42. "The greater the tension between the pairs of opposites, the greater will be the energy that comes from them; and the greater the energy, the stronger will be its constellating , attracting power. This increased power of attraction corresponds to a wider range of contellated psychic material, and the further this range extends, the less chance it there of subsequent disturbances which might arise from friction with material not previously constellated. For this reason an attitude that has been formed out of a far-reaching process of equalization is an especially lasting one". Carl Jung "On Psychic Energy" p.26, para. 49 Quoted by Doran p. 231:

has to learn to move from his/her external, spatial and specific reality of being to a more interior, temporal, generic and religious one, by means of the process of individuation. This involves learning to disengage "the archetypal significance of feeling-toned responses to situations, people, and objects"[43] and to distinguish between those symbols that further the truth and those that hold one in a mythic and ego-centred thrall. Gradually, strengths and weaknesses are revealed and blind spots disclosed. As these disclosures are generally in symbolic form, it is possible to engage with them in active imagination and address them in dialogue. This aids perspective and frees the complexes from their static and rigid form. Such symbolic consciousness supports and aids one's efforts to be intelligent, reasonable and responsible in everyday living and in seeking truth and value. This generally results in a heightened attentiveness to data and consciousness than existed previously and an increase in energy available for disposal in a human creativel act.

Dreams and dispositional immediacy

In his essay *The Subject*, Lonergan's starting point for his reflection on the human person is consciousness. [44] Doran's departure point is

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43. Robert M. Doran, *Subject and Psyche: Ricoeur, Jung, and the Search for Foundations* (Lanham MD: University Press of America Inc, 1980), 228. In ordinary everyday experience, one would be alerted to a "feeling-toned complex" by the inordinate amount of energy or emotion expended or generated in a given situation. For example, the level of anger or frustration rising in a person in relation to a normal event may indicate that there is something else operating, a complex of some kind that has "locked onto" other constellations that are inappropriate.

44. That is, from the waking dream through the various levels of consciousness to the existential decisions and actions of a person in the process of making a unique self. Lonergan views the person as becoming a "subject by degrees" and outlines six levels of consciousness/being. Each level is distinct but also dependent on the other. In terms of function these levels are seen as "successive sublations" whereby the lower is retained

beyond waking consciousness, that is, dream filled sleep. In Lonergan's view there is a minimum of consciousness and subjectivity operative at this level of being. This may be correct from a cognitional point of view but from a psychic point of view there is much more at stake as Jung's discoveries indicate. Dreaming, in fact, is the beginning of differentiated consciousness. Psychic activity generates images and symbols in the unconscious, or more precisely "undifferentiated consciousness", and these emerge in the beginnings of differentiated consciousness in the form of the dream. [45] Once recalled and fixed in memory, the dream provides material from the the depths of the person's physical and neural constitution to be considered in waking consciousness.[46]

Doran's notion of psychic self-appropriation involves extending Lonergan's process of sublation "so that the level of dreaming consciousness is sublated by experience, intelligence, judgment, and action."[47] Thus the imaginal[48] with its associated feelings enters into

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but transcended by the higher. So there is a movement from the lowest level where the person is only potentially a subject as in a coma or in unconscious sleep, to dream filled sleep where there is a minimum of consciousness and subjectivity, through the levels of the experiencing subject, intelligent subject, rational subject, and responsible subject, i.e., that is to the highest level where the person is rationally self conscious and is able to deliberate, evaluate, decide and act. "Then there emerges human consciousness at its fullest. Then the existential subject exists and his character, his personal essence is at stake" (Lonergan, B., A Second Collection:Papers by Bernard Lonergan s.J. 1974:80).

45. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:190).

46. Doran recognises that the images are not to be negotiated in the unconscious depths but need to be brought to light. Once they have been brought to the surface thay can be engaged with more freely, there is more "aesthetic distance".The difficult but appropriate attitude of negotiation is "the detached and disinterested desire to know and the self-transcendence of existential deliberation" (Doran, R. M., Jung, Gnosis, and Faith Refused 1993:308).

47. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:44)

Lonergan's intentionality analysis and this ultimately leads to a unity of knowing and feeling, in other words a unity of heart and mind.[49] This is described by Doran as a "functional unity-in-differentiation,"[50] and it is this that constitutes his fuller anthropology. The two forms of appreciating and understanding reality,[51] namely, cognitional and dispositional,[52] are sublated in the intention of value, that leads to evaluation, decision and action of the "whole person". It is necessary therefore, not only to be conscious of one's cognitional acts but also one's dispositions, one's mood, how one is and the direction one is going in, since every intentional act is accompanied by "a flow of mood."[53]

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48. Doran regards the term imaginal as referring to "what becomes known when one learns to relate disposition to elemental symbolization through the interpretation of the symbols spontaneously produced by the psyche in dreams and fantasies" (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:185).

49. Lonergan in *Insight Revisited* states: "Just as intelligence sublates sense, just as reasonableness sublates intelligence, so deliberation sublates and thereby unifies knowing and feeling" (Lonergan, B., Insight Revisited 1973:17).

50. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:123).

51. Doran regards Lonergan intentionality and Jung's psyche as "distinct though not separate, dimensions of consciousness" (Doran, R., Jung and Catholic Theology 1988:55).

52. The relationship between these two, is also reciprocal. Not only do the "intentional operations have a constitutive influence on the quality of psychic life but the quality of psychic life has a direct bearing on the ability to execute the intentional operations". Sometimes it is necessary for the healing of psychic blockages before sustained intentional operations in their normative pattern can characterise one's life. " (Doran, R., Jung and Catholic Theology 1988:55).

53. If one is out of touch with this dispositional flow then one's personal story goes ahead without one's knowing or being able to direct one's actions appropriately. One is what Lonergan would call 'a drifter', though he uses this term in relation to lack of cognitional awareness (cf. CD 821 Self-transcendence:Intellectual, Moral, Religious Lecture: Delivered at Hobart and William Smith Colleges 10th October 1974). In this 'unknowing' undifferentiated state misinterpretation of experience is all too easy. Being psychically converted is taking responsibility for one's dispositions and adjusting

The feelings that accompany human acts give them "a style" and render them either "aesthetically meaningful or gross". The power of feelings is such that they will even determine whether an action takes place or not. [54] Biases therefore, that interfere with intelligent and reasonable inquiry are not simply due to a lack of understanding but are also associated with "the flow of mood". This inner flow of feeling

> accompanies, qualifies, organizes in a specific way not only our perception and dealings with the outer data of sense, but also and more radically our awareness of ourselves, our presence to the data of consciousness, and especially our constitution of ourselves as subjects through whose capacity for meaning and language the world is both mediated and constituted.[55]

Drawing on Lonergan's analysis of feeling, values and symbol, Doran affirms Lonergan's connection between feeling and symbol by acknowledging that symbolic images disclose individual uniqueness in feeling responses to objects; by recognising the symbol as indicative of affective development, aberration or deviation[56] and by appreciating the role of the symbol in terms of internal communication. This leads him to suggest that the dispositional 'flow' or immediacy is "imaginally constructed, symbolically constituted", [57] and to assert that imagination,

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accordingly in the self-correcting process of learning and growing. Doran notes that everyone tells their own story but not everyone can tell it as it is (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:134).

54. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:123).

55. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:123).

56. Affective growth may thus be charted symbolically. Attention to the symbol with its associated feelings means that the person comes to know the direction s/he is moving in. The exposed needs and values act as a litmus test to self-transcendence.

57. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:133).

fears and desires configure the person's disposition to the world mediated by meaning. Furthermore he considers that such "dispositional immediacy" can be understood symbolically and in particular archetypally.[58]

Doran regards dreams as "the story of dispositional immediacy", and dream interpretation as "an appropriation of the dispositions which permeate one's immediacy to the world mediated by meaning."[59] He believes that appropriation of the imaginal "gives access to the archetypal constitution and possibilities of existential subjectivity",[60] that is, the dream also contains materials that indicate the potentialities of the person as well as the difficulties or aberrations. Doran maintains that the recovery of "an individual core of spontaneous elemental imagination" is achieved in "existential, evaluative, dialectical hermeneutic of one's dreams,[61] of one's own most radical individual spontaneity". This mediates the sublation of psyche into intentionality and also provides the person with "the symbolic foundations for engaging in a hermeneutic of culture and

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58. Doran uses the term archetypal function in lieu of Jung's more ambiguous collective unconscious asserting that it indicates more clearly what Jung was seeking to express, that is, "that there are certain innate and inherited universal symbolic patterns determinative of much that is human" (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:191).

59. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:186).

60. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:186).

61. The exercise of this "psychotherapeutic hermeneutic and dialectic of the symbol" means that the person takes responsibility for his/her dispositions and thereby exercises and demonstrates what Doran terms "a post-critical symbolic consciousness", that is revealed as the person discloses who they are in and through their existential choices. This process constitutes what Lonergan terms elsewhere "a transcendental aesthetic" (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:24).

religion". [62] The recovery of the "elemental imagination" is achieved by remembering, recording and working with one's dreams, usually through psychotherapy, at least until one can quickly and accurately access the process of ongoing appropriation of dreams. [63]

Doran does recognise other techniques for "disengaging felt meaning" but he privileges Jungian dream interpretation, Jungian active imagination and the "Twilight Imaging" developed by Ira Progoff. He considers that the symbols revealed in the dreaming process reflect dispositional immediacy most profoundly, emerging as they do from the psychic depths of the person and that other approaches to the symbolic are only effective "if one has already learned the connection between feelings and the elemental symbolization of the dream."[64]

Doran's complement in relation to interpretation

If Lonergan is correct in his understanding that the control of meaning is achieved by the self-appropriation of the subject as subject,[65] then of necessity there are psychological implications for the

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62. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:135/6).

63. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:220).

64. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:187).

65. See Lonergan's *The Subject* (Lonergan, B., A Second Collection:Papers by Bernard Lonergan s.J. 1974:69–86) and *Dimensions of Meaning* (Lonergan, B., Collection:Papers by Bernard Lonergan s.J. 1967:252–267). Of particular significance is the notion of "interiority" which refers to the data of consciousness and operations in the human subject. It is the inner realm of personal subjectivity, that is attentive both to objects and the intending subject and his or her acts. When such attention is given it results in differentiation in consciousness and self-appropriation

understanding of the meaning of another. This is precisely where Doran's complement has a role and function. He offers an explanatory means of coming to understand the meaning of mediated immediacy. The undertaking to "generate explanatory categories connecting psychotherapy with the self-appropriation of the existential subject" [66] contributes to Lonergan's theological method by providing an enhanced anthropological understanding of the person undertaking theological tasks. [67] He delineates the significance of psychic self-appropriation for theology in the following statements:

> When method takes the step into the domain of psyche, when self-appropriation becomes appropriation first of intentionality and then of psyche, the foundations of theology consist of a patterned set of judgments of cognitional fact and of value cumulatively heading toward the full position of the human subject. [68]

From the psychic point of view, understanding and reason are not "independent processes subject only to the eternal laws of logic. Rather, they are "co-ordinated with the personality and subordinate to it." This means the addition of a "personal equation" in every intellectual

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66. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:2)

67. Jung's studies support this: "We no longer ask, 'Has this or that been seen, heard, handled, weighed, counted, thought, and found to be logical?' We ask instead, 'Who saw, heard, or thought?' ... Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the conclusions, and the formulation of hypotheses and theories.... Not only our philosophers, but out own predilections in philosophy, and even what we are fond of calling our 'best' truths are affected, if not dangerously undermined, by this recognition of a personal premise.... Can it be possible that a man only thinks or says or does what he himself is?' (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:237) taken from "On the Psychology of the Mother Archetype" pp76ff. para.150.

68. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:236).

investigation". [69] Doran argues that Jung's psychology brings out the latent psychic constituents of individuality that complements Lonergan's intentionality analysis in "disclosing the concrete subjectivity that structures theology".[70] Thus, there is a need to understand the experience of the existential subject. Doran makes an interesting comment in his discussion of Ricoeur and the dialectic of symbols,[71] when he states:

> While it is true that reflective philosophy must move through a concrete hermeneutical turn to the dialectic of the symbol, the issue is not so much one of understanding man's experience by understanding man's expressions as it is one of *understanding man's expressions by a more radical and concrete understanding of man's experience...*[72]

... and this by psychic self-appropriation. He amplifies this position with reference to Lonergan's "slogan" that in effect summarises the content of *Insight*: "Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood but you will also possess a fixed base, an invariant pattern, opening upon all further developments of understanding." [73] Doran asserts that something similar may be said of the two dynamics of fear and desire operative in human imagination:

> Come to know as existential subject the contingent figures, the structure, the process, and the archetypal spontaneity of your own psyche, and you will come

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69. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:237).

70. (Doran, R. M., Jungian Psychology and Lonergan's Foundations: A Methodological Proposal 1979:23).

71. See (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:132–182).

72. Emphasis mine (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:165).

73. (Lonergan, B. F., Collected Works of Bernard Lonergan: Insight: A Study of Human Understanding Ed. Frederick E. Crowe and Robert M. Doran 1992:22).

> into possession of an expanding base and an intelligible pattern illuminating the *vouloir-dire* of human desire as it is brought to expression in the cultural and religious objectifications of human history.[74]

In other words, understanding the interior movements of the self leads to the understanding of others and their expressions. It is this dynamic of "the primordial struggle between the dynamism to truth and value on one side and the flight from genuine humanity on the other,"[75] that forms the common element across culture, race and history. [76] This dynamic is reflected in the tensions between fear and desire and the contraries that exist in tension in the psyche. The emergent expressions of what that means will vary, yet the common ground theme remains, it is this that is at the heart of the hermeneutic endeavour. What is required is a consideration of the ultimate dialectic of the symbol located within the psyche and this essentially constitutes Doran's complement to Lonergan's transcendental method.[77] In this way Doran's contribution provides the "fuller anthropology" necessary for the application of Lonergan's method to the task of interpretation and establishes the psychic foundations of mediated meaning.

Doran's contribution to the hermeneutical task lies primarily in the need to appropriate the the different levels in human consciousness.

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74. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:166).

75. (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:216).

76. Archetypal images are also found to have elements in common across cultures, race and history, but the dynamic of the interior "struggle" is more fundamental. The images are an expression of it.

77. Doran however, regards the dialectic of the existential subject to be between intentionality and psyche (Doran, R. M., Subject and Psyche: Ricoeur, Jung, and the Search for Foundations 1980:167).

Doran notes that:

> The single base from which texts are to be interpreted is human desire in its totality, appropriated in its general structure, and, in proportion to the accumulated insights of the interpreter, in its concrete details as well. [78]

In addition, he seeks to complement Lonergan's universal viewpoint with the materials from psychic self-appropriation of the person that would:

> ground interpretation (1) of texts written in a symbolic or literary mode, (2) of non-linguistic expressions of elemental meaning, and (3) of the elemental dimension even of philosophic and systematic theological texts.[79]

Imaginal expression then discloses a psychic appropriation of the differentiation of consciousness achieved by the author and expressed symbolically. [80] The task of the interpreter then, is to discern the images that correspond to the "intellectual contents, orientations and determinations," and to identify the feelings and values that lead to actions. [81] This discrimination requires an interpretation of symbolic meaning attained by the differentiation of the psychic operator working in the person. Thus, human symbolic activity is understood as an expression of "the dynamic anticipation or correspondence of the "psyche" with the intentional notions of being, value and transcendent mystery". [82]

Doran suggests that the self-appropriation involved in depth psychology, facilitates the "interpretation and evaluation of elemental

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78. Robert Doran, *Theology and the Dialectic of History* (Toronto Buffalo London: University Toronto Press, 1990), 630.

79. Doran, *Theology and the Dialectic of History*, 631.

80. Doran, *Theology and the Dialectic of History*, 632.

81. Doran, *Theology and the Dialectic of History*, 632.

82. Doran, *Theology and the Dialectic of History*, 632.

significations" that are required in the interpretation of symbolic materials in a text. [83] The principle reason why the interpretive systems of Freud and Jung work within the Lonerganian framework is the connection that Lonergan establishes between feelings and values and feelings and symbols. Both the Freudian and Jungian interpretive systems are concerned with the same relations but their contribution is in the analysis of the elemental symbols that occur in dreams, imagery and associations. In other words, psychic differentiation. According to Doran these psychic components are sublated by the other levels of consciousness and so appear at each level in a transformed form that is either furthering or obstructing the process of insight, judgment, decision and action.

This basic duality, which Doran reformulates in terms of transcendence and limitation, is the basic category of the reorientation of depth psychology within Lonergan's transcendental process. The subject as exegete is the mediator of the interpretation of a text and therefore needs to be psychically aware and converted or there will be little understanding of the direction and meaning of the images, metaphors and symbols used by the author, and an inability to differentiate between the "subjectivity" found in the text and that of the interpreter. Some of the insights of Freud and Jung have already been considered earlier in this Chapter, here it is helpful to indicate how these might be applied in relation to the interpreter as subject.

Doran reconceives Freud's primary process (i.e., the primary urges that motivate the person), so that it is within the cognitional operations differentiated by Lonergan, with the result that Freud's causal,

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83. Doran, *Theology and the Dialectic of History*, 633.

archaelogical stance can be reinterpreted as "a basic position on the subject". [84] Doran understands Freud's primary process and Lonergan's self-conscious intentional operations of inquiry as occurring in the same "pulsing flow of life"[85]

Thus both psychic sensitivity that emerges from organic and neural demands and the cognitional operations of inquiry, insight, critical reflection, judgment and responsible deliberation and decision, are involved in the search and finding of direction in a person's life. According to Doran:

> [d]ramatically patterned intelligence and imagination collaborate in admitting to consciousness in the form of images and concomitant affects neural demands for psychic representation that can be negotiated by intelligence, rationality, and decision in the discovery and following of direction in the movement of life. [86]

When this occurs the Freudian censorship is acting "constructively", and relevant imaginal materials are taken up to the next level of consciousness and integrated so that they contribute to this "higher" level of consciousness and intentionality and so on, until ultimately they contribute to the fourth level of decision. [87] However, when the censorship is acting "repressively" then the relevant images for insight are blocked and the materials that are left are taken up in any pattern whatsoever creating a distortion at the psychic level and therefore on all subsequent levels of consciousness. This has the effect of obstructing,

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84. Doran, *Theology and the Dialectic of History*, 645.

85. Doran, *Theology and the Dialectic of History*, 645.

86. Doran, *Theology and the Dialectic of History*, 645.

87. The censorship operating constructively shapes the possibilities of the subject on all levels, i.e., on the individual existential level, the interpersonal social level, and the 'world' constitutive cultural level.

deflecting or even missing the direction or flow of the "pulse of life". Psychic conversion is therefore, "a transformation from the psychic component of the censorship as repressive to the psychic component of the censorship as constructive".[88] It is a turn from the flight from understanding in its various forms: denial, repression, projection, and a turn towards the affirmation of insight as central to primary process and any consequent understanding of understanding. This movement towards the constructive censorship enables "the integrity of the dialectic of the subject".[89] Essentially, this means that the limitation pole of the dialectic of the person can be gradualy self-appropriated so that the limitation and transcendent poles are held in a creative tension.

Symbols and images presented to consciousness *via* psychic activity are elemental modes of expression that reflect the "sensitive anticipation or appropriation of one's differentiations of the transcendental notions and of their fulfillment". "Imaginal discourse" such as the dream, "expresses a sensitive consolidation of and adaptation to one's actual differentiations of the polymorphic transcendental notions".[90] These symbolic images and imaginal discourse will therefore reflect the basic state of the person as positive or negative, the differentiations achieved and areas to be developed.[91]

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88. Doran, *Theology and the Dialectic of History*, 646.

89. Doran, *Theology and the Dialectic of History*, 649.

90. Doran, *Theology and the Dialectic of History*, 654.

91. Due to the principle of correspondence, these imaginal materials, reflect, anticipate and work for differentiation of consciousness "as a notion of being, of value, and a pure exigence for the unrestricted intelligibility, unconditioned truth, unqualified goodness, and absolute love that is God" Doran, *Theology and the Dialectic of History*, 654.

To understand these imaginal materials is to understand which direction one is moving in, in the process of becoming a self-transcending subject. That is, the person is able to identify whether the censorship is operating constructively or repressively. In the case of a repressive movement, the imaginal materials and discourse, are compensatory. The images that emerge provide the means of correcting the distortion in the dialectic of the subject. These need to be understood correctly and acted upon. If the person is growing in authenticity and the censorship is relatively constructive, then the imaginal materials will provide images for further self-understanding and self-appropriation operating in a complementary way.[92] It is this "elemental" understanding and self-interpretation that provides the person with the means of understanding the "elemental meanings of others, past and present"[93] and these meanings "indicate a genetic and dialectical series of differentiations of the psychic operator".[94]

Reflection on one's psychic experience, an attentiveness to the movements and imaginal materials and discourse that are operative in the subject creates an openess in the person and sensitises him/her to the message of the "unconscious" that communicates itself through symbol, feelings and imaginal discourse.To be converted psychically is to understand and actively cooperate with this process of integration and development. It is to be concerned with maintaining the integrity of the dialectic of the person, that is, to hold in creative tension the two poles of

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92. Doran, *Theology and the Dialectic of History*, 655.

93. Doran, *Theology and the Dialectic of History*, 654.

94. Doran, *Theology and the Dialectic of History*, 654.

limitation and transcendence. It is to take responsibility for one's psychic, affective integration that contributes to one's self-presence in all operations performed.

Lonergan and Jung

If Freud is concerned with the "archaeology" of the psyche, Jung can be described as being concerned with the developmental aspect. Lonergan's intentionality analysis and Jungian psychology both reflect the emergence of a new stage of meaning "where meaning is controlled, not by practical common sense or by theory, but by interiorly differentiated consciousness". [95] In Jungian psychology, psychic conversion enables the recovery of elemental meanings that emerge from psychic activity at the interface between the organic, neural levels and differentiated intentional consciousness. Lonergan's differentiated consciousness enables one to know exactly what one is doing, why and with what results. Combined,[96] these two different approaches give rise to the opposite poles of transcendence and limitation mentioned previously. These poles exist in creative tension and conjointly present a fuller transcendental human consciousness.[97] Lonergan's transcendental analysis is grounded

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95. Doran, *Theology and the Dialectic of History*, 657 See also Bernard J.F. Lonergan, *Method in Theology* (Great Britain: Darton Longman and Todd, 1972), 93–96.

96. The reason these two approaches can be considered together is because there is a correspondence between the "operator of intentional development and the operator of psychic development" Doran, *Theology and the Dialectic of History*, 659.

97. A more complete picture of the human self emerges that links insight and archetype so that ultimately the symbolic resources can be discovered, articulated and harvested. In effect, human desire that is both "intentional and psychic" can be self-appropriated. This development is brought about by the creative tension that exists in the human person as limitation and transcendence and that "becomes conscious when

in organic and neural activity by means of psychic activity, while Jung's transpersonal symbols are further differentiated into the archetypal and the anagogic which more accurately accounts for the transcendent drive towards the known unknown. [98]

Jung's contribution lies in the elemental basis of the symbolic materials of psychic activity. His work demonstrates that at the elemental level the person can become the "conscious partner of its own development. It is energy reaching toward a participation in the self-transcendent activity of the intelligent, rational, moral, agapic subject".[99] The symbolic materials of the sensitive psyche manifest themselves in a variety of ways, but notably in the dream where they reach a higher integration and become "conscious and elementally meaningful".[100] At this level, psychic symbolic activity gives an indication of the "state" of the person in terms of the dialectic of the subject, that is, whether the person is open or closed, biased or free, growing in self-transcendence or turning in on oneself.[101] These psychic materials contribute to the "emerging self"

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energy becomes psychic. It becomes a matter of free self-constitution when psychic energy is sublated by the notions of being, of value of transcendent mystery and so conscripted into the intention of intelligibility, truth and the good" Doran, *Theology and the Dialectic of History*, 663.

98. This has the advantage of overcoming the difficulty in Jung's process of individuation in regard to the tension between transcendence and limitation. Doran finds that there is a displacement "in the direction of the psychic integrator, at the expense of the psychic operator". Doran, *Theology and the Dialectic of History*, 663 But with the reorientation of Jung's psychology. psychic integration can be understood as part of "cognitive and existential authenticity" and the notion of dynamic self-transcendence expands Jungian archetypal symbols to the anagogic which opens the Jungian model to religious experience

99. Doran, *Theology and the Dialectic of History*, 666.

100. Doran, *Theology and the Dialectic of History*, 666.

101. Doran, *Theology and the Dialectic of History*, 668.

but remain potential until they are sublated into the conscious intentionality of the person, in the case of dreams, this means remembering, understanding, and reflecting critically on them and acting on the self-knowledge gained through them. [102]

The role of the symbol in self-appropriation

Doran identifies the distinctive qualities of the emergent human person as follows: "the capacities for questioning, for descriptive and explanatory insight, for affirmation of truth, for moral commitment, for responsible decision, for freely adopted orientations of love, for reverential worship".[103] This "upward" movement of consciousness continually manifests itself in "new forms, unities, intelligibilites" and ultimately expresses itself socially in cultural life. [104]

This upward movement [105] is not a "free floating" process but rather is one pole of the tension in a unity of contraries (opposites), that exists between transcendence and limitation, between conscious intentionality and matter. Psychic activity is the "bridge" between the unconscious organic and neural energy of the human organism and "the intelligent intelligibility of human spirituality".[106] It expresses itself symbolically and is

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102. See *Robert A. Johnston, Inner Work: Using Dreams and Active Imagination for Personal Growth* (San Francisco: Harper and Row, 1986).

103. Doran, *Theology and the Dialectic of History*, 669.

104. Doran considers cultures as "processes of self-constitution on a social scale" Doran, *Theology and the Dialectic of History*, 669.

105. Doran speaks of this upward movement as "human spirituality" Doran, *Theology and the Dialectic of History*, 670.

106. Doran, *Theology and the Dialectic of History*, 670.

transformed via the symbol. Thus it is through the medium of symbolic materials that a conscious meeting of "past and future, origin and destiny, archeology and teleology, limitation and finality" takes place. Doran defines the psychological present of the subject as a "tense unity of project and possibility" and project and possibility is a potent tension between future, spirit, transcendence, finality and limitation, past, matter and origin.[107] Through the psyche and its elemental symbolism, the human person is given material to be integrated on the different levels of consciousness that operate for the conscious unity of one's life. This means that potentially, as the interpreter reads the biblical text, there is a resonance that can result in personal change and transformation.

Doran suggests that the integration of the "dialectic of contraries" is facilitated by the "negotiation of the symbolic process of dreams".[108] The dream expresses who and what the subject is at base making "of matter potentiality for spirit, while incarnating spiritual intentionality in matter"[109] and through this process of "incarnation" elemental meaning is constituted. Intentional consciousness takes the "dream" forward while rooting all future projects in genuine concrete possibility.[111] In this way the body provides the elements "to which the spirit gives form and actuality" and by living its way into the form and actuality of the spirit moves from

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107. Doran, *Theology and the Dialectic of History*, 670.

108. Doran, *Theology and the Dialectic of History*, 671.

109. Doran, *Theology and the Dialectic of History*, 671.

110. Doran, *Theology and the Dialectic of History*, 671.

111. Doran, *Theology and the Dialectic of History*, 671.

the past into the present which lays the foundations for the future.[112] Contemplation or attentiveness to the psychic materials enables the person to operate within personal giftedness and limitation and this leads ultimately to an authentic and integrated subject. To ignore the psychic materials is to be alienated or cut off from the source of of one's "being" leading to a life that is formless, that is, with content but without "project".[114]

The anagogic

Doran's analysis of dream material has led to the identification of seven kinds of dreams. These are as follows: dreams that occur in deepest sleep and "represent merely physiological disturbance or satisfaction";[115] two forms of existential dreams, literal and symbolic that are "strictly personal" and reflect events in one's waking existence whether past or present; archetypal dreams "that reflect universal human development and decline;"[116] anagogic dreams where the symbols occur in a context of the supernatural; [117] prescient dreams "that foretell an

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112. Doran, *Theology and the Dialectic of History*, 672.

113. Doran, *Theology and the Dialectic of History*, 672.

114. Doran, *Theology and the Dialectic of History*, 673.

115. Doran, *Theology and the Dialectic of History*, 674.

116. Such dreams are imbued with a sense of mystery. Their symbolic forms are "imitative analogues of nature" Doran, *Theology and the Dialectic of History*, 674 and they are instruments "of crosscultural communication" thus forming "the psychic basis of common humanity" Doran, *Theology and the Dialectic of History*, 675.

117. Doran notes that: "Their meaning is more ineffable than is archetypal meaning. Nature is contained in and transformed, elevated, and healed by such symbols. The transformation occurs in and through the catalytic function of the symbol itself, which

event that will occur in the external drama of life"[118] and finally synchronistic dreams that "report an external event that is occurring at the same time that it is being dreamt."[119] Doran's analysis suggests a general differentiation of the symbolic that leads to various effects on different levels of consciousness. It would appear that the dreams act as integrators and operators, presenting psychic materials from an energic matrix at the organic and neural level for appropriation at the different levels of intentional consciousness. In this way they can be said to be "the language of energy become conscious in a subject of intelligent, reasonable, responsible, loving activity".[120]

Doran's complement places the emphasis on the creative movement from "below upwards," however, as indicated in Chapter 4, it is not the only dynamic that operates in the human person, there is another "healing" movement "from above downwards" that complements the creative vector upwards. For Lonergan, the healing movement "begins with the complex mediation of divine love with the existential intention of value, and proceeds from religious through moral conversion to the healing of cognitive operations that is intellectual conversion".[121] This downward movement transforms or changes the sublated level in some way and when it reaches the psychic level, it brings the role and function

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gives what it signifies and is in this sense sacramental" Doran, *Theology and the Dialectic of History*, 675. This funtion of the anagogic symbol is significant in an understanding of the religious transformation of the person.

118. Doran, *Theology and the Dialectic of History*, 675.

119. Doran, *Theology and the Dialectic of History*, 675.

120. Doran, *Theology and the Dialectic of History*, 676.

121. Doran, *Theology and the Dialectic of History*, 676.

of the psychic operator into focus and this enables the person to cooperate with it for further "spiritual growth", in this way, the symbolism of psychic activity, the questions for meaning, truth and the good that are part and parcel of the transcendent drive, work together for the subjective development of the person. Attention to, or conscious contemplation of, the "symbolic deliverances of psychic energy" not only complements the "creativity of psyche and intentionality" but stimulates the creative process itself in the openess to, and the acceptance of, the symbolic images that become sublated by the different levels of intentionality[122] and so encourage personal growth. It is this area that remains undeveloped in Doran. Opening oneself consciously to the symbolic enables the person to take responsibility for personal growth by different and relatively simple means.

In the movement "downwards" it is the anagogic symbols that are significant. These are understood theologically and enable the person to view him/herself as part of a larger picture that orients the individual to the movement of history, and to the divine or transcendent. The horizon then is extended to include God and within this the person can acknowledge that there is a divine solution to the problem of evil that the human person can participate in and which determines his/her development.[123] Furthermore, the transcendent exigence will have its corresponding symbols in psychic activity that enable the divine solution to the problem of evil to penetrate to the sensitive level.[124]

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122. Doran, *Theology and the Dialectic of History*, 676/7.

123. Doran, *Theology and the Dialectic of History*, 677.

124. Doran, *Theology and the Dialectic of History*, 677.

In other words, religious conversion or experience at the conscious level operates "downwards" stimulating appropriate changes at the different levels of consciousness and eventually evoking anagogic symbols at the elemental level. This symbolic material is then sublated and integrated in the movement from "below up" and so the person grows in religious consciousness and this permeates all levels of consciousness and intentionality. Anagogic symbols correspond to what Lonergan calls "the image that symbolizes man's orientation into the known unknown"[125] and as such it is the "final hermeneutic determinant , the ultimate horizon, of the meaning and value of all other elemental symbolic deliverances".[126] This dimension then in the interpretation of sacred texts is crucial.

Doran's contribution is to provide the subject with the means of a profound self-understanding and psychic self-appropriation which enables the interpreter to grasp his/her own psychic, symbolic activity, and cooperate with it. It is also the key to "unlocking" the psychic symbolic elements in the expressions of others. The "control" of this process is aided by the differentiation of the symbolic into different types of symbol. These have some correspondence with the different levels of consciousness enabling the person to "recognise" where s/he is and in which direction s/he is going. Paying attention to dreams, events,

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125. Doran, *Theology and the Dialectic of History*, 677 Doran citing Lonergan *Insight* 723.

126. Doran, *Theology and the Dialectic of History*, 678.

127. Doran, *Theology and the Dialectic of History*, 678.

feelings, memories and even journalling these provides the means of objectifying one's inner and outer movements.

A critique of Doran's position

While recognising the crucial contribution of Doran's psychic conversion to Lonergan's transcendental method I find that there are some areas of difficulty. Firstly, the nature of the symbol is such that there are many different ways of engaging with it. Jung himself encouraged a diversity of approaches using not only dreams, but art, music, dance and poetry. Symbols are not only produced by the "sensitive psyche" but also exist externally to the person in myriad different forms. As the symbol is an agent of unity between the conscious and unconscious it is constantly operative in many forms not only in dreams in sleep time, but day and night in a variety of ways. To privilege dreams, even if they are considered to be the medium that is least interfered with by the conscious mind, is to honour only one part of a two way process. In fact the person should be able to help provide conditions for growth by exposure to external symbols at the conscious level. Furthermore, growth can also be stimulated by the dynamic of the question.To question what one thinks or feels at any given moment takes seriously the interconnectedness of the conscious and unconscious and encourages an attentiveness to any feeling or image that might spontaneously surface from the depths of the person. Doran's emphasis on the dream as the means of symbolic retrieval and interpretation is restrictive. [128]

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128. Tyrrell's article on "Affectional Conversion" takes a much broader view (Tyrrell 1996).

Secondly, feelings and symbols are seen by Lonergan as distinct but connected. Doran appears to collapse "feeling" into the symbol by focussing mainly on the dream as the symbolic narrative that emerges from the depths of the person. Sometimes feelings are experienced at the conscious level "from out of the blue". These feelings have emerged from the unconscious depths unbidden, uncomprehended and surprise the person by their intensity. Connected to this "energic form" will be a symbol, which is masked initially by the strength of the feeling experienced, and that will disclose something significant to the person. If one chooses to work with the feeling allowing it to evoke a symbol then some form of transformation becomes possible. [129]

Thirdly, Doran's insistence that dream interpretation by means of psychotherapy is the best context for psychic self-appropriation is problematic. He suggests that one engage in psychotherapy until one has at least achieved the skills of accessing the symbolic material from dreams adequately. There is a twofold danger here: firstly, that the dream is approached from an "acquired skill" standpoint which reduces the symbolic materials to mere "signs" that have to be deciphered and secondly, that the natural process of psychic self-appropriation is undermined by insisting on psychotherapy. If the process that Doran describes is natural to human nature, and that is what he is suggesting in his claims for a fuller anthropology, then it must work of its own accord and gradually reveal its contents to the person. [130] These points have a

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129. Ira Progoff's "Twilight Imaging" and "Intensive Journal" techniques are helpful in this regard.

130. Jung himself came to understand psychic development as "an entirely

bearing on the growth in authenticity of the interpreter as subject and also on the interpretation of the symbolic in mediated meaning. In the following Chapter I consider the inner symbolic process from a broader Jungian perspective and some of the implications for hermeneutics.

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natural and automatic process of transformation." (Doran, R. M., Christ and the Psyche 1978:117).

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CHAPTER 8

THE INNER SYMBOLIC PSYCHIC PROCESS AND SOME IMPLICATIONS FOR HERMENEUTICS

Broadening the perspective

The previous chapter indicated that Doran's psychic self-appropriation is a genuine contribution to Lonergan's transcendental method which results in a fuller anthropology and roots the mediation of immediacy by meaning in inner psychic process. This "immediacy" mediated by meaning is the affectivity or disposition of the person. The weakness in Doran's position is his restriction of psychic self-appropriation to dream analysis in psychotherapy. This limits symbolic activity to the dream process, consignes the "disengagement of felt meaning" *via* the symbolic to psychotherapy and neglects the two-way dynamic operative between the conscious and unconscious. This has the effect of restricting the means by which the person can engage with the psychic symbolic materials in the process of psychic self-appropriation that enhances the execution of Lonergan's transcendental method. In addition such self-appropriation enables the interpreter as subject to better comprehend the meaning of the symbolic elements found in the written text.

Jung's research and experience indicates a broader understanding and use of symbolic activity. He appreciates inner psychic symbolic process as a creative process that expresses itself in a multiplicity of ways: in dreams,

mandalas, poetry, literature, creative lives, religious rites, religious rituals, dance and movement. Jung perceives these conscious expressions as reflecting in some way the inner life of the person. Ira Progoff, a Jungian depth psychologist, assumes this interconnection between the conscious and unconscious in his *Intensive Journal Process*. The process involves consciously working with the symbol in order to gain access to the inner life of the person, including the religious dimension, and to open him/her to the possibility of some form of personal transformation.[1] This more fluid movement between the conscious and unconscious also facilitates a more wholistic understanding of the relationship between feeling and cognition than is evident in Doran's position.[2] In this chapter I borrow ideas from Jungian psychology in relation to the symbol, creative process and projection, and appropriate elements from Progoff's *Intensive Journal Process*. This is undertaken with a view to exploring the significance of a broader understanding of the symbolic than that envisaged by Doran, and subsequently to outline the implications of such an approach for the hermeneutical endeavour.

Symbolic expressions

Doran's emphasis on the oneric stems from the fact that dreams are symbolic narratives that occur spontaneously in the unconscious psychic depths and as such form one of the most natural and authentic

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1. Especially as it is by the transvaluation and transformation of the symbol that change can take place, particularly a change in meaning.

2. Lonergan upholds the *unity* of consciousness but because the affective is underdeveloped in his transcendental method the full implications of the unity of consciousness remain latent.

means of investigating psychic activity. Though humankind has gleaned much of its knowledge of the symbolic from these involuntary psychic occurrences, Jung points out that "symbols... do not occur solely in dreams. They appear in all kinds of psychic manifestations. There are symbolic thoughts and feelings, symbolic acts and situations".[3] The variety of such "psychic manifestations" seems to be based on the fact that the human person has a natural propensity for the symbolic. The human subject will unconsciously transform all manner of things into symbols "natural objects ... or man-made things ... , or even abstract forms," indeed it would seem that the whole cosmos can be endowed with psychological importance through human symbol making that frequently expresses itself in "religion" and "visual art".[4] This tendency is so pronounced that in an essay entitled "Science and the Unconscious," Marie-Louise von Franz, a contemporary and interpreter of Jung, suggests that the "powerful forces of the unconscious" are manifest not only in "mythological, religious, and artistic" material but in "all other cultural activities by which man expresses himself". [5] She states that "if all men have common inherited patterns of emotional and mental behavior (which Jung called archetypes), it is only to be expected that we shall find their products (symbolic fantasies, thoughts, and actions) in practically *every*

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3. Carl Gustav Jung, *Man and His Symbols*, ed Carl G. Jung and after his death M.L.von Franz (London: Picador Pan Books Ltd, 1978), 41.

4. Jung, Carl Gustav, *Man and His Symbols*, 257.

5. Jung, Carl Gustav, *Man and His Symbols*, 378. Von Franz includes science in the category of cultural human expression . Jung himself worked with the physicist Wolfgang Pauli and considered micro-physics as one of the most fruitful areas of investigation in terms of the archetypal function Jung, Carl Gustav, *Man and His Symbols*, 380.

field of human activity".[6] If von Franz's assessment is true then there are implications for both the written text and the interpreter of a text. In the case of the text there will be present material that reflects aspects of the unconscious in symbolic form which are perhaps best deciphered by an interpreter who is psychically self-appropriated, that is, who recognises the symbolic elements and differentiations in his/her own psychic life.

Mandalas

Jung's awareness of symbolic expression outside of the dream process and the connection between the conscious and unconscious was enhanced through his practice of sketching during the time he served as a commandant of a British war prisoners' camp in French Switzerland. He observed that these daily sketches took the form of a mandala. Jung noticed that the mandalas seemed to correspond to his inner state at the time. He notes that:

> "With the help of these drawings I could observe my psychic transformations from day to day.... My mandalas were cryptograms ...in which I saw the self-that is, my whole being-actively at work".[7]

Jung's drawings permitted a privileged view of the unfolding of his inner life in an objectified form that also signified the unity of the conscious and unconscious life. Convinced that mandalas were highly

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6. Jung, Carl Gustav, *Man and His Symbols*, 378. I concur with Doran that the shared common element across culture, race and history is the "the primordial struggle between the dynamism to truth and value on one side and the flight from genuine humanity on the other" Robert M. Doran, *Subject and Psyche: Ricoeur, Jung, and the Search for Foundations* (Lanham MD: University Press of America Inc, 1980), 216. This infers a distinction between the process and the "objectification" or expression that results from this.

7. Carl Gustav Jung, *Memories, Dreams and Reflections*, Translated from the German by Richard and Clara Winston Recorded and edited by Aniela Jaffe (London: Flamingo Fontana Paperbacks, 1983), 220/1.

significant, Jung's research revealed that the structure of the mandala was ubiquitous. He identified it in mulitple forms across cultures: in dreams, drawings, paintings, models and dance.[8] Through clinical practice he discovered that the emergence of the mandala form seemed to be coincidental with a "disorientation" or "psychic dissociation" of some kind and the consequent need for integration. The mandala, bound as it is by a circle or quarternity, "holds" the psychic contents or materials and this confinement appears to compensate for the disorder or disruption that an individual is experiencing in life. "They (the mandalas), often represent very bold attempts to see and put together apparently irreconcilable opposites and bridge over apparently hopeless splits".[9] Jung realized that the goal of psychic activity was the establishment and integration of the self. He remarks: "I knew that in finding the mandala as an expression of the self I had attained what was for me the ultimate".[10] Jung had become aware of the process of individuation, the growth to wholeness of the self which he believed was mirrored in the mandala.

In a well known documented case study of one of Jung's analysands, a Miss X, this process of integration began with a desire to paint landscapes. Though untutored in art, Miss X found that simply working with paint and colour engendered a feeling of peace and relaxation. While painting a scene from memory that went back to her

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8. Carl Gustav. Jung, "Mandala Symbolism," R. F. C. Hull (United States of America: Princeton University Press Bollingen Paperback, 1972), 3 par.713.

9. Jung, Carl Gustav., "Mandala Symbolism," 5 par. 718. Interestingly, children will draw mandalas when under stress particularly in situations of upheaval such as parental divorce.

10. Jung, Carl Gustav, *Memories, Dreams and Reflections*, 222.

childhood, an image suddenly "thrust itself between her and the picture...." [11] This image seemingly "coming from nowhere" was so powerful that it subsequently provoked further symbolic figures in mandala form that eventually led to the resolution of some personal difficulties. [12] Jung's comment on the case indicates that he understands psychic activity to be stimulated from the conscious level releasing a dynamic that works towards personal wholeness from within and which stretches forth to the ultimate destiny of the subject:

> The initial pictures in our series illustrate the characteristic psychic processes which set in the moment one gives a mind to that part of the personality which has remained behind, forgotten. Scarcely has the connection been established when symbols of the self appear, trying to convey a picture of the total personality. As a result of this development, the unsuspecting modern gets into paths trodden from time immemorial—the *via sancta*, whose milestones and signposts are the religions.[13]

Jung's research, personal experience and clinical observations all confirm the interconnectedness and fluidity of movement between the conscious and the unconscious.[14] This fluidity means that openess to the symbolic on one "level", whether conscious or unconscious, will provoke an affect on the other. Consequently, it is possible to co-operate with symbolic psychic activity consciously in a variety of different ways. The

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11. Jung, Carl Gustav., "Mandala Symbolism," 7 par. 525.

12. Jung presents his "analysis" of the picture in relation to her life situation and the subsequent mandalas that she produced that worked for her continued integration Jung, Carl Gustav., "Mandala Symbolism," 18–72.

13. Jung, Carl Gustav., "Mandala Symbolism," 66 par. 619.

14. In this regard Progoff states that: "Although it is of the greatest importance to maintain the conception of depth in man, the distinction bwtween consciousness and the unconscious seems not any longer to be tenable. We require a unitary way of conceiving the psyche, so that we will have an open and flexible way of representing the continuous movement that takes place within it" Frederick Crowe, *Theology of the Christian Word: A Study in History* (New York: Paulist Press, 1978), 204.

symbol as an agent of unity and transformation can reveal the strengths and weaknesses of the person. It suggests a growthful way forward indicating what the individual can become and discloses something of ultimate human destiny. Feelings that emerge from the psychic depths and are "felt" at the conscious level also seem to have a significant role in the psychic symbolic process. They appear to be a means of "tracking" inner movements including the general direction the person is moving in, that is, towards growth or regression.

These movements can be objectified in various ways allowing the person to reflect meaningfully on his/her personal life. For example, paying attention to feelings and desires, journalling one's thoughts and feelings, using different forms of symbolic media to express oneself, listening to music, viewing art, and engaging in relaxation exercises and meditation. All these can form entry points into the inner dynamic of the person and the truth of who one is. This is no less true when one comes to reading a "classic" or indeed contemplating a biblical text. The images, metaphors, symbols and similies of the written text can evoke a response of personal identification with characters or events in a narrative so that one becomes aware of aspects of one's own reality. Robert Alter, in *The Pleasures of Reading in an Ideological Age*, touches on this when he notes in his chapter on "Character and Reality" that:

> many of the great fictional characters —King David, Othello, Captain Ahab, Anna Karenina, Leopold Bloom— are compelling precisely because there proves to be something ultimately indecipherable about them as they move through unforseen twists and turns of self-revelation and self-concealment that puts us in touch with what is uncanny, imponderable about our existence as human beings—[15]

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15. Robert Alter, *The Pleasures of Reading in an Idealogical Age* (New York: Simon Shuster Inc., 1989), 55.

The interpreter who is aware and sensitised to both the conscious and unconscious emotional impact made on the reader while reading a text will be more able to distinguish what is relevant and irrelevant in stating the meaning of a text. It is a question of not only being able to differentiate between levels of consciousness, as in the Lonerganian framework, but also to differentiate on the emotional and feeling level.

Poetry, art, literature and creative lives

Jung's interest in symbolic psychic activity extends into the process of human creativity. He recognised that the creative process was very similar to the natural growth process in that it operates through the medium of the symbol and is concerned with the creative unfolding of the unique individual, but in the case of the artist, Jung finds that the "creative impulse" is an autonomous complex in the psyche.[16] This creative impulse, as autonomous, operates outside the "hierarchy of consciousness" and carries an energy charge that manifests itself either as "a mere disturbance of conscious activities or as a supraordinate authority which can harness the ego to its purpose".[17] That is, the artist operates in different modes of creative activity in the 'production' of an artwork depending on the strength of the energy charge. When the creative impulse can be harnessed by the artist so that s/he governs the

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16. Jung regards the psyche as the source of all productivity describing it as "the womb of all the arts and sciences" Carl Gustav Jung, *The Spirit in Man, Art, and Literature*, R. E. C. Hull (London: Ark Paperbacks Routledge, 1984), 86 par.133. He notes that it is not possible to grasp the nature of the psyche in itself but it can be regarded in the expressions that it gives rise to Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 85.

17. Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 75 par. 115.

process with a clear aim and uses the appropriate materials or medium that best facilitates this artistic intent, the artwork is essentially the product of the conscious mind and the artist feels at one with the creative process and identifies with the artwork itself.[18]

The second mode of operation of the creative impulse is when the impulse is virtually experienced as something alien to the subject and functions almost compulsively.That is, it achieves its effect without "the assistance of human consciousness, and often defies it by wilfully insisting on its own form and effect".[19] The creative impulse, having its origins in the unconscious, dominates the person, so that s/he writes, paints or composes in a manner seemingly dictated by the impulse itself. In this case the artist is not identified with the artwork. Although the artist will recognise his/her own words, colours, rhythms etc., It is as if another had produced it and s/he can still be startled at the result.[20]

Given that the connection between the conscious and the unconscious is somewhat fluid, one could expect the creative process to be more complicated than a simple division between conscious aesthetic

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18. Progoff describes the process more in terms of a dialogue: "The identifying characteristic that defines it as an artwork is that it is an outer embodiment of the inner image by which the process of personal growth and the fulfillment of the life task is carried through. It involves projection, a throwing forth, of the inner image so that it can take an outer form, and in that form talk back to the person in a dialectical dialogue. By means of this dialogue with its dialectical movement to and fro, the inner form of personality is drawn to greater unity and crystallization. In this development it parallels the gradual and craftsmanlike crystallization of an authentic outer form for the artwork" Crowe, *Theology of the Christian Word: A Study in History*, 192. The great task is "to make the outer form of the artwork adequate and appropriate to the two images that lie behind it, the image in the artwork and the image in the person himself" Crowe, *Theology of the Christian Word: A Study in History*, 193.

19. Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 75 par. 116.

20. Elsewhere, Jung calls these two modes psychological and visionary Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 89 par. 139.

and unconscious symbolic creative modes of artistic activity and indeed this is the case. [21] An artist can work in both the conscious and unconscious modes during a given period of artistic composition resulting in a work that has both aesthetic and symbolic effects.[22] It is also true that an artist can live under the illusion that s/he is in control of his/her work whereas this is not actually the case and the artist produces a work of art that is beyond his/her range of understanding. Sometimes the work of art is also "beyond" the community which is why works that are not in fashion or don't "catch on" are later "rediscovered" when the conscious development of the audience has caught up with the "higher level from which the poet can tell us something new". [23] Jung observes that the two modes of creative activity and their products have different effects on the person, reading , listening or viewing. A symbolic work "remains a

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21. Progoff's understanding of the creative process appears to be a middle position. The image that emerges from the psychic depths of the artist eventually takes concrete form in some artistic expression. Thus what was within is now also in the work of art. Once however the form is concretised it also comes under external pressures of form, of objective criteria so that it meets the criteria not only of the person who produced it but the person who will appreciate it. In this external form Progoff describes the process in terms of a dialogue between the author/artist and the work of art. In this the capacities in the author and the image are expanded and brought to fulfilment. It's as though the artist listens to the work of art as it takes shape, seeking to learn how the original image needs to be expressed. In this way it becomes an authentic work, an artistic form that is integral with itself. Progoff summarises the effect of the process: "We may speak then of *the principle of the mutuality of form* as a key to the process of creativity. For this is how creativity happens, as the two meet. The artist and his artwork draw forth each other, each evoking the essence of the other, until the outer form expresses the inner image of each, the person and the artwork" Ira Progoff, *The Dynamics of Hope: Perspective in Anxiety and Creativity, Imagery and Dreams* (New York: Dialogue House Library, 1985), 192.

22. Jung cites *Faust* and *Zarathustra* as examples Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 76 par. 117.

23. Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 77 par. 119. See also Lonergan's stages of meaning Bernard J.F. Lonergan, *Method in Theology* (Great Britain: Darton Longman and Todd, 1972), 85–99, and the occurrence of undifferentiated consciousness in later stages of meaning.

perpetual challege to our thoughts and feelings." It is "stimulating," "grips us so intensely" but "seldom affords us a purely aesthetic enjoyment." The conscious work of art is generally more aesthetically pleasing as "it is complete in itself and fulfils its purpose". [24]

In the case of the symbolic work that challenges, Jung regards the artist as having in some way tapped into the collective unconscious or archetypal function.[25] Images from this level are given form and expression by the artist. These give the art work its depth and mystery and subsequently it has a great effect on others. Jung describes it in the following way:

> The creative process in so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up forms in which the age is most lacking.[26] The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.[27]

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24. Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 77 par. 119.

25. Jung appreciates that works of art and literature are not only understood from an "archetypal foundation." The world of art has its own laws and criteria and ultimately a rational explanation cannot be given for the great creative achievements. He suggests that the archetypal patterns are a "dynamic background activity" and "one can often decipher in them (as in dreams) the message of some seemingly purposive, evolutionary tendency in the unconscious" Jung, Carl Gustav, *Man and His Symbols*, 378.

26. Jung suggests that these archetypes emerge when the need arises: "There are many such archetypal images, but they do not appear in the dreams of individuals or in works of art unless they are activated by a deviation from the middle way. Whenever conscious life becomes one-sided or adopts a false attitude, these images 'instinctively' rise to the surface in dreams and in the visions of artists and seers to restore the psychic balance, whether of the individual or of the epoch" Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 105 par. 161

27. Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 82/3 par. 130.

A symbolic work of art does not command or state a truth but is suggestive. It presents an image for the interpreter to draw conclusions. Jung suggests that it is important to let the artwork act on the would-be-interpreter in the same way that it worked upon the artist. "To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience". [28] Jung regards this "*participation mystique*" as "the secret of artistic creation and of the effect which great art has upon us..." it expands the person's individual horizon to the level of the transpersonal, the "life of the collective". [29]

From the above, it would seem that the process of human growth and creativity are similar processes, but the autonomous complex operative in the artist would account for the intensity or giftedness of the creative impulse in the person. The different creative modes result in "productions" that are more or less aesthetic and therefore pleasing or more or less symbolic and therefore challenging. The more symbolic an artwork, the more depth of meaning and significance and the more it opens out to mystery. As artworks are produced by a similar process operative in human growth, the more a person understands his/her own psychic reality, expressions, feelings and dispositions, the more likely it is that s/he will understand the artistic and symbolic "productions" of others.

Appreciating and engaging with different forms of artistic creativity expands a person's horizon and transports him/her to the "deepest

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28. Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 105 par. 161.

29. Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 105 par. 161.

springs of life". [30] It enables the person to learn from its truth and be transformed. An encounter with different forms of artistic expression provides the means by which the person can access the unconscious psychic depths or archetypal function that the artist has given shape to and formed. In effect it allows what was working in the artist to work in the person *via* the symbolic materials. This suggests that reading poetry, appreciating art, music, theatre and dance can enhance and extend the transformative process that is the continuous work of the psyche. The effect therefore is twofold: the person can grow and develop personally through contact with artistic productions and this growth facilitates an understanding of the meaning of such works. This also holds for praying or contemplating the scriptures, in for example the practice of *lectio divina* and imaginative contemplation. It is particularly significant for this thesis in relation to the interpretation of sacred texts, written for and by faith. The interpreter who knows in his/her heart what the text means affectively, as well as cognitively, understands the gospel text in the totality of him/herself.

While appreciating the creative process Jung acknowledges that art is not a mere subdivision of psychology.[31] He recognises that there are limitations in the relationship between art and psychology and states clearly that psychology cannot comment on what art is in itself but only on the "process of artistic creation" in so far as the practice of art is a

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30. The creative work of both individual and "artist" is to express a unique life, but the artist also has a public role through his/her artworks s/he reminds others of the deeper self and of deeper desires.

31. This is also true in the religious sphere. The psychologist can consider the psychology of the emotions and symbols in religion but not its essential nature Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 65 pars. 97, 98.

psychological activity. In this regard Jung distances himself from the Freudian approach to art which he (Jung), views as reductive.[32] Freudian interpretation fundamentally is an analysis of "repressed' elements in the unconscious of the artist that is brought to bear on the understanding of the artwork. In terms of hermeneutics the Jungian approach is more promising as the Freudian archaelogical perspective leads to a hermeneutics of reconstruction.

Jung and Freud not only differ in their appreciation of the relationship between art and psychology but are also at variance in respect of a significant psychological feature that arises in the "creative process," namely projection.[33] The word "projection" seems to be applied to similar yet distinct aspects of the creative process. In terms of hermeneutics it is crucial to be able to distinguish between them in order to understand and interpret more adequately the meaning and significance of a text or work of art. As is well known, not only can the

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32. Jung is careful to draw a distinction between the artist and his/her work. Though both are obviously interconnected neither can be reduced to the other nor explain the other. "The personal psychology of the artist may explain many aspects of his work, but not the work itself" Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 86 par.134. This is because the creative image has its source in the unconscious and is "described only in its manifestations; it can be guessed at, but never wholly grasped" Jung, Carl Gustav, *The Spirit in Man, Art, and Literature*, 87 par.135.

33. Jung and Freud's friendship came to an end with Jung's publication of his book on the libido. He remarks: "I knew in advance that its publication would cost me my friendship with Freud. For I planned to set down in it my own conception of incest, the decisive transformation of the concept of libido, and various other ideas in which I differed from Freud". Essentially, Freud's interpretation of incest was literal while Jung's interpretation also included the symbolic. Jung had found that the incest theme occurred in "almost all cosmologies and in numerous myths" though he knew that Freud "would never be able to accept any of my ideas on this subject". Jung, Carl Gustav, *Memories, Dreams and Reflections*, 191. Though the split occurred on the particular issue of incest, it indicates the very different stances of the two psychologists. Freud's emphasis was on the cause or history of neuroses while Jung's focus was on the possibility of transformation and change.

artist project him/herself into a work of art [34] but also the interpreter can project him/herself into the interpretation. [35]

Projection

The term "projection" is originally a Freudian one. Freud understood projection in two senses: as a defence mechanism and as a component in all perception. As a "defence mechanism", projection enables a "neurotic" person to free him/herself from a feeling of conflict by displacing it from one object to another. As a component of perception Freud was less certain of the conditions under which projection functioned.[36] Jung on the other hand was interested in projection [37] as an everyday psychological occurrence that was part of the person's perception of reality. He defines projection as: "an unconscious, that is, unperceived and unintentional transfer of subjective psychic elements

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34. In an essay entitled "Symbolism in the Visual Arts", Aniela Jaffé (a Jungian analyst), considers Jung's "process of artistic creation" and notes that modern artists using mundane materials such as rubbish would speak of such elements as having a "secret soul". She suggests that frequently this was due to "the psychological fact that they were projecting part of their psyche into matter or inanimate objects. Hence the 'mysterious animation' that entered into such things, and the great value attached even to rubbish" Jung, Carl Gustav, *Man and His Symbols*, 292. Projection according to Jung "always manifests itself when conscious or rational knowledge has reached its limits and mystery sets in, for man tends to fill the inexplicable and mysterious with the contents of his unconscious. He projects them, as it were into a dark empty vessel" Jung, Carl Gustav, *Man and His Symbols*, 292/3.

35. The multiple "Lives of Jesus" that appeared in the C19th testify to such projection.

36. Louis J. Puhl, *The Spiritual Exercises of St. Ignatius, Based on Studies in the Language of the Autograph* (Chicago: Loyola University Press, 1951), 200.

37. The word "projection" is a general term. It would seem that it is best used for the projecting of one's undifferentiated psychic contents while "reflection" perhaps best describes the projection that is involved with the integration of the Self and "mirroring" reflects the relationship between archetypes and matter.

onto an outer object".[38] This transfer of subjective psychic elements occurs when forming ideas or making judgments about other people and situations. If there is some kind of "gap" in knowledge then it is spontaneously and naturally filled by the subjective psychic elements. In effect the person may "see" something that is not really there, or if it is present, then it usually only exists to a small degree and the individual will hang his/her projection onto this small feature which acts as a sort of "hook" by which the person can "complete the picture". Jung observes that: "Strictly speaking, projection is never made; it happens, it is simply there. In the darkness of anything external to me I find, without recognizing it as such, an interior psychic life that is my own". [39] Whenever this type of projection occurs it denotes a merging of the unconscious with the outer world. There is a lack of differentiation: the subject and object are identified. It is necessary for the person to recognise and reclaim the projected element so that it is restored with its appropriate meaning to the subject. This process of differentiation involves acknowledging the "symbolic value" that the object has for the subject.[40] The person comes to realise that what was perceived as "outer" is in fact "inner". In other words there is a self-awareness that leads to self-knowledge. Without this self-awareness and self-knowledge Jung asserts that "we shall never see through our projections but must

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38. Maria von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul* (La Salle & London: Open Court Publishing Company, 1993), 3.

39. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 346 (Quoting Jung CW 12 par. 346.)

40. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 8 (Quoting Jung CW8 par 507)

always succumb to them, because the mind in its natural state presupposes the existence of such projections". [41]

As long as projections coincide with the observed facts of the external world they are experienced as "true knowledge", but a "disturbance of adaptation" will suggest that the projection needs to be withdrawn or its origin in the psyche recognised.[42] The projections, though they may be found to be ultimately inappropriate, do in fact permit an advance in knowledge. In fact, they would seem to be essential to the creative process whereby the person/artist "projects" an inner image that ultimately takes an outer form. A classic example is Kekulé's vision of the dancing atoms (*coniunctio*) which gave rise to his theory of the structure of atoms and the oroborus, the snake biting its own tail, which resulted in the structure of benzene. What is significant is the connection of the inner symbolic image with external conscious activities. Kekulé's vision would have meant nothing if he had not been intensively engaged in the field of chemical research and if the image had not actually corresponded to reality.

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41. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 7 Quoting Jung "General Aspects of Dream Psychology" The Structure and Dynamics of the Psyche, CW8, par 507. Jung identifies five stages in the process of gaining insight into a projection. These are not unlike Lonergan's differentiation of consciousness. The first stage is one of identity. There is no distinction between the subject and the object in question. The two are unconsciously undifferentiated. The second stage involves a discrimmination between the subject and object. The third stage evaluates whether the situation or relationship between the subject and object is 'good' or 'bad'. The fourth phase considers whether in fact it is an illusion. The fifth stage requires some explanation as to how something seemingly very real could become nothing but a self-deception. If the person recognises that the difficulty actually is within him/herself then the process of integration can begin, if it is denied then the projection will occur in a similar way but in a different context.

42. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 70/1.

From such examples Jung postulates that the archetypal symbols have the capacity to mirror matter, [43] that they can find contemporary expression and be projected fom the unconscious depths and that their source is the collective unconscious. [44] Jung infers that projection is an essential part of the process of the archetype taking on a determinable shape and that this in turn depends on the "energy charge" of the archetype. It would seem that an archetype can be activated either by internal energy shifts (a creative impulse) or by the action of external influences (intensive chemical research as in the case of Kekulé). The archetype of the Self seems to be the means by which the energy levels are coordinated and compensation for the flux in energy flow takes place. Jung identified the archetype of the Self as the means of moving beyond projections towards true knowledge. [45] This powerful symbolic expression

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43. Von Franz notes that there is "no concept fundamental to modern physics that is not in one degree or another a differentiated form of some primordial archetypal idea" von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 69 Jung extends this "archetypal foundation" to theological speculation and psychology itself.

44. The collective unconscious is an hypothesis proposed by Jung to account for what he calls, " the intermediate realm of subtle bodies" or, the realm where mind and matter meet, an "*unus mundus*". This notion is an attempt to re-formulate the archetypal concept of a "world spirit" or "world soul" that animates the universe. The advantage of such an hypothesis is that it solves the problem of restricting the human psyche simply to the contents of subjective consciousness that forms a continual cycle of its own projection von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 76 Von Franz has devised a comprehensive model of the collective unconscious and suggests that it is made up of different "levels' or "layers". At its core it is composed of the unified layer that Jung terms the *unus mundus*. Moving out from this centre is the collective unconscious of humankind with its archetypal function, followed by the regional and group unconscious. (This accounts for the fact that certain myths and sagas occur only in certain areas.) Beyond this is the personal unconscious containing the memories and repressed elements of personal biography and finally at the "surface" or outer edge, is the conscious ego. Movement is possible between these levels and is achieved by means of the symbol.

45. In the Christian tradition this figure is often thought of in terms of the inner experience of Christ von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 150.

emerges from the psychic depths and works for a differentiation in consciousness and the integration of the self. When operating in this mode it tends to appear in non-personal symbolic images such as light. It works for order through common sense, reflection and consciousness [46] seeking a differentiation of the nebulous projections of unconscious contents. This dynamic promotes a "contemplative thoughtful re-collection of the personality".[47] Projected contents of psychic activity are drawn into a unity by the functioning of the archetype of the Self and the psychic energy attached to these, "flows towards one's own inner center strengthening it and heightening its intensity".[48] The result is an increase in consciousness and personal integration so that the subject's life is more of a piece and the different aspects or fragments of a personal life are established in right relationship to one another. The person exhibits more consistent and less contradictory behaviour, is less subject to egoistic moods, blindspots, ambitions, or illusions. In short the person becomes more morally and spiritually integrated. This process of "individuation" is also accompanied by the development of a relatedness to others and to humankind as a whole, that is, it proceeds from the transcendental inner centre of the Self and as such reaches into those depths that are common

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46. The archetype of the Self not only works towards order by means of reflection and integration in terms of the projections of the creative process but also presents or mirrors *"our insight into ourselves"* von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 168.

47. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 169 According to Jung the withdrawal of projections and the process of integration is not possible until the symbols of the self appear.

48. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 169.

to all.[49]

Von Franz recognises that the process of integration is not without difficulty. There can be great resistance to insights, creative impulses and inspirations, especially when there is a loss of power or prestige at stake. Sometimes "the right conscious attitude is missing" , [50] and this creates distortions and false assessments so that the insights are either ignored or inflated. Von Franz proposes that "[o]nly an inwardly open, "naïve" attitude to the unconscious on the one hand and an honest, conscientious, and painstaking devotion on the part of ego-consciousness on the other can bring the creative contents of the unconscious matrix successfully over the threshold into consciousness. Play, with neither plan not purpose, is the best precondition".[51] Projection it would seem is not only part of the human response to reality but can also be part of the "creative process" both artistic and scientific. As the person seeks to express him/herself, or attempts to find an explanation for natural phenomena or grapples with some mystery, symbolic material is

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49. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 174.

50. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 89 In an essay on surrealism Aniela Jaffé concurs with Jung's conclusions as regards the relationship between the conscious and unconscious. "As Dr. Jung has shown...it is consciousness that holds the key to the values of the unconscious, and therefore plays the decisive part. Consciousness alone is competant to determine the meaning of images and to recognize their significance for man here and now, in the concrete reality of the present. Only in an *interplay* of consciousness and the unconscious can the unconscious prove its value, and perhaps even show a way to overcome the void. If the unconscious, once in action, is left to itself, there is a risk that its contents will become overpowering or will manifest their negative destructive side" Jung, Carl Gustav, *Man and His Symbols*, 279.

51. von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 89.

"projected" from the unconscious depths [52] and finds expression is some contemporary way. The form of the image corresponds to the depth or "level" of unconscious the person is operating on and takes its shape according to the level of psychic and conscious differentiation that the person has achieved and integrated[53]. Jung's position envisages a continuous dialogue between the conscious and the unconscious that depends on the "self-regulating feedback systems between autonomous unconscious phenomena and the ego's participation, as well as an interplay between subject and object, psyche and matter".[54] This means that there is "an interplay between intrapsychic, somatic, and interpersonal phenomena, with the world, the analytic process and life".[55] Though Jung's notion of projection is more refined than Freud's, the two viewed in the present as somewhat complementary. [56] Freud emphasises

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52. The deeper areas of the unconscious are only available to the human person indirectly through the symbolic images that appear on the threshold between consciousness and unconsciousness, in dreams, the mandala, twilight imaging, artistic creation. These symbols however also mirror the subject's conscious life albeit in a somewhat different or altered form.The symbol belongs to both worlds and therefore the image can mirror both the conscious and the unconscious. Von Franz suggests that in fact there are four mirror relations: "the mirroring of the ego by the Self, the mirroring of the Self by the ego, the mirroring of matter by the collective unconscious and the possible mirroring of the latter in matter" von Franz, *Projection and Re-Collection in Jungian Psychology: Reflections of the Soul*, 187ff.

53. This integration "into a subjectively meaningful whole" has been described as "mystical" Sherry Salman, "The Creative Psyche: Jung's Major Contributions," in *The Cambridge Companion to Jung*, Polly Young-Eisendrath and Terence Dawson (Cambridge: Cambridge University Press, 1997), 55.

54. Salman, "The Creative Psyche: Jung's Major Contributions," 53.

55. Salman, "The Creative Psyche: Jung's Major Contributions," 53.

56. Freud's position indicates the possibility of working against the symbolic psychic process leading to a "blockage" or regression of some kind, whereas Jung's approach reflects his teleological stance and the possibility of development. Both together reflect the positive and negative dynamic operative in the person.

the possibility of the rejection of symbolic psychic material and the defensive movement of transferring it to another object. This creates a distortion, as the symbolic psychic infomation is meant for the person. Jung conceives the projective process as advancing knowledge but this advance is correlative to a differentiation of consciousness ("individuation" or personal integration), and it is only from this more differentiated position that the person is able to correct any false insights. Jung's insight is coherent with Lonergan's "levels" or differentiation of consciousness though his, Jung's, articulation of it is not developed. Jung's major contribution remains in the differentiation of the "unconscious" and the recognition that feelings and consciousness are rooted in symbolic psychic activity. In terms of theological process, Jung's findings mean that reflecting on religion is never just a cognitional activity, the subjectivity of the person is enmeshed in the process and this would be true of each functional specialty including interpretation. Drawing on Jung I would suggest that in theological praxis "who" or "what" one is, is just as significant and important as what one knows.

Jung's insights into the "unconscious" have far reaching implications for the conscious life of the person. However, a problem arises with his notion of wholeness which he regards as an integration of opposites including that of good and evil. This poses difficulties in theology. In *Aion* Jung conceives of Christ as an archetype of the Self-as-good and Satan as the archetype of the Self-as-evil. These two must be brought together to achieve wholeness. Doran in a critique of Jung, insists however, that good and evil are not opposites but contradictories. They

cannot be integrated, one must choose between them. [57] Doran suggests that Jung restricted his image of God "to archetypal or cosmological symbolizations as expressions of the reality of God" [58] This has the effect of limiting God to human consciousness and imagination. For Jung there is "no further dimension beyond the archetypal, for there is nothing beyond the cosmological to be symbolized" [59]. Doran sees the Jungian mandala not as a symbol of wholeness but as a symbol of a temporary integration that is shattered again and again in the human endeavour to become authentic and to integrate the "tripartite self" which Doran describes as "bodily organism, sensitive psyche, and spiritual intentionality".[60] The self is thus not only integrator but operator. There is a need for integration of the self but also a need of a direction in life that is self transcendent. Thus Doran regards psychic self-appropriation as sublated into Lonergan's intentionality analysis which provides the larger

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57. Jung's record of the invitation to acknowledge something beyond is found in his dream of his father inviting him to worship the 'Other' which he is unable to do. This dream as Doran notes is anagogic in its symbolism. Jung however could not acknowledge the reality behind the anagogic symbols and so having provided a means of appropriating "the dimensions of our inner being that stand in need of God's redemptive love" he failed to make the connection his between "his own discoveries and the Christian life of grace" Robert Doran, "Report on a Work in Progress," in *Theological Foundations: Theology and Culture Volume 2* (Milwaukee: Marquettle University Press, 1995), 19 In effect Jungian psychology became not a complement to Christian theology but an alternative Doran outlines the transformation that Jungian psychology requires in his article *The Theologian's Psyche: Notes towards a Reconstruction of Depth Psychology*. In this study, Doran brings Jungian psychology into conversation with Lonergan's analysis of intentional self-transcendence. Self-transcendence is the negotiation of the tension between limitation and transcendence and the refusal or failure to negotiate this tension so that there is a displacement to either ego inflation or ego deflation, that is, towards overweening pride or despair. Doran therefore does not see good and evil as contrary but as contradictory.

58. Doran, Robert, "Report on a Work in Progress," 18.

59. Doran, Robert, "Report on a Work in Progress," 19.

60. Doran, Robert, "Report on a Work in Progress," 23.

framework of the "drive to know" that ultimately seeks the divine. Doran's view is that Jung's process of individuation guided by archetypal images needs to be extended beyond the cosmological to the anagogic, beyond the mythical to that of mystery. The psyche "that participates in the spirit's openess to a world transcendent and redeeming God" [61] releases anagogic images that are negotiated "anagogically" that is, they are understood as pointing to participation of a life with God. These are perhaps best able to be interpreted in a faith context, or at least would be more personally significant and meaningful to a believer.

Progoff, a Jungian analyst, has devised a practical means for the facilitation of the creative integration of psychological experience which also includes this religious dimension and in this way he develops the theories of Jung. Below is a brief account of his contribution to psychic self-appropriation. His approach is also an advance on Doran's self-appropriation via dreams, in that his engagement with the symbolic is flexible, comprehensive, and sensitive to the interconnection and communication between the conscious and unconscious.

Intensive Journal process

The central focus of Progoff's work is the dialogue that takes place between ego-consciousness and the unconscious. His process is counter-projection in that to work at one's growth is to be actively involved in "that dimension of experience that channels reality into human life". [62] This is

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61. Doran, Robert, "Report on a Work in Progress," 24.

62. Ira Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence* (New York: Julian Press Inc, 1963), 214.

achieved through the symbol and the unfolding of its meanings in human life and destiny. Progoff's *Intensive Journal Process* is a Jungian based process that implies the *unus mundus* [63] and the need for separation, discrimination and reintegration of psychic contents. His approach assumes the interplay between conscious and unconscious, subject and object, matter and psyche. In the interplay between these elements the symbol plays a key role. The symbol is the "carrier" of human potential, it emerges from the unconscious depths and brings with it the potential that exists in the person. In this way the "open future" begins to become present in the life of the individual.[64] In addition the wider meaning and significance of the person is slowly revealed as the subject also becomes aware of "larger truths". These intimations of the meaning of life may be experienced in a range of different images, namely, pictures, sounds, music, taste, smell, intuitions and feeling tones. Though symbolic, the meanings are recognisable and require no translation provided that "the individual has acquired a moderate familiarity with its (the symbol's) mode of expression, and a sympathetic feeling of the dimension of inner reality of which it is the medium".[65]

Progoff suggests that the productive way of working with the symbol is "to work with it affirmatively, to encourage it, nurture it, and draw

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63. The *unus mundus* is the hypothetical collective unconscious. Though questionable it offers an explanation for various psychic phenomena.

64. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 23.

65. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 90.

it forward".[66] In this way the person cooperates with the natural process within and in brings forward the growth of the individual. This requires a sensitivity to the inward process of the psyche, a sense of inner time and the different rhythms and dynamics operative within including " a sensitivity to the symbolic style in which the movements in the psyche are expressed".[67]

Progoff believes that the individual can cooperate with this psychic symbolic process and by so doing enhance what is already taking place naturally. He also adds that the love of another can affirm this process and even awaken it.[68] This understanding derives from the recognition that not not only is there an emergence of the symbol "carrier" but specific practices at the conscious level will evoke or enhance the symbolic process. Progoff defines this "psyche-evoking" as "a rousing to activity of potentials that are inherent in the organic depths of the person, by which intimations of meaning are drawn forth out of the dark core of the psycho-physical unity of being. [69]

His insight was to recognise that recording life experiences as they occurred in an ongoing way produced a "mirroring" of the inner life and movement of the person and permitted the activity of the psychic depths

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66. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 23.

67. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 61.

68. This confirms Lonergan's assertion that love as the downward vector is healing. Essentially, it is the "Spirit of God poured into our hearts" but it is also manifest in loving relationship, that of a spouse or parents for their children etc.

69. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 52/3.

to be fixed in consciousness. [70] By drawing these materials together in one place, that is, in the Journal, a definite picture emerges that can be reflected on. Progoff terms it "a collage of life in motion".[71] As the different articulations or embodiments of the subject's life become visible a pattern of development emerges. Gradually the unity of a life becomes apparent and the outer expressions are found to be "integrally connected to the images and fear expressed in the symbolism of the inner life", [72] that is, the outer expressions are seen to be coherent with the inner dispositions. As the person's "life pattern" is understood the individual can make clearer choices and decisions at the conscious level that ultimately have their impact on the unconscious level. In this way the person can participate in the creative growth process. What is key is that the person is able to access the psyche in a disciplined way.

Progoff's workbook serves as a means of confronting oneself in the

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70. Cf. Jung's personal experience with the mandala which enabled him to "view" the transformations that occurred in his inner life.

71. Progoff also suggests two other contexts for exploring and working with the psyche: a dialogue relationship in face to face consultations and participation in group workshops in order to develop a greater sensitivity to the symbolic dimension Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 179 He notes that the process of entering into the symbolic dimension of the psyche, with a dialogue guide, has much in common with the spiritual life and the various stages that one goes through with a spiritual guide. "It is significant that this relationship of depth dialogue had its prototype in the traditions of the major historical religions wherever disciplines for the development of individuals have been devised. Invariably, a period of structured work with a second person seems to be necessary, a person chosen for his authority and special competence" Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 83 Progoff observes that this role in modern Western society seems to be taken over by psychiatry so that the growth of a person has become "medicalised".

72. Bernard Lonergan, *Collected Works of Bernard Lonergan: Understanding and Being: The Halifax Lectures on Insight*, eds Elizabeth A. Morelli and Mark D. Morelli (Toronto: University of Toronto Press, 1990), 75.

midst of life.[73] "By means of it , a person can enter ever deeper into the meaning both of the external events of his life and his symbolic visions and dreams until he reaches the ground of reality upon which inward and outer experiences come together and join like two sides of a single coin".[74] Everything that is significant to the person can be explored and encountered anew. This means that the person can participate again and again in the relationships in life that are difficult or need attention. Eventually these become restructured and transformed. The act of recording an experience actually serves to carry the process of the psyche forward. Progoff asserts that "[t]he act of writing stimulates the very psychic process that it is engaged in describing, and draws the process further ahead". [75] Writing however is not the only means of recording psychic activity, the individual may draw, write poetry, paint or even compose music. What is important in the process is that the subject achieves:

> a personal contact with reality by means of the symbols and images that are brought forth from the depths of his psyche. His goal is to enlarge the scope and

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73. Progoff's *Intensive Journal* involves a period log, daily log, dialogue with special personal sections, dialogue with persons, dialogue with works, dialogue with society, dialogue with events, dialogue with the body, ways of symbolic contact , dream log, dream enlargements, twilight imagery log, imagery extensions, inner wisdom dialogue, life time dimension, life history log, stepping stones, intersections. This is obviously an "intensive" journal process, a more user friendly adaptation of Progoff's work can be found in Terence O'Brien, *Living in Personal Relationship with God, Father, Son and Holy Spirit: The Understanding of It and a Way of Achieving It* (London: Guild Publications, 1982) where the journal sections are divided into four: the daily log, i.e., thoughts, feelings and events; the dream log; past and present life; personal insights.

74. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 184/5.

75. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 186.

> sensitivity of his confrontation with symbols in their endless variety and to reach by means of them more deeply into their many levels of meaning. [76]

Progoff's methodology is not that of mere journalling. The key is in the structure of the process which evokes the person's inner momentum through the use of different categories of experience, recorded in different sections of the journal. Each section forms a "mini-process", [77] and in combination they provide material for "feedback" progressively and systematically. Feedback requires recording journal entries without blame or judgment and re-reading the material at regular intervals noting anything significant or striking. This has the effect of re-activating the initial process and also providing "continuity feedback" [78] that enables the individual to maintain perspective amidst movement and change and irregular growth.

Progoff's process has the two-fold effect of bringing a personal life into focus, both past and present, and of opening up to creative and spiritual sources that gives a future orientation. This is achieved in an active way and not just from an intellectual perspective. The idea is to enter the "inner movement of life" rather than analyse it 'from the outside' as it were. [79] Progoff uses the metaphor of the seed to illustrate his

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76. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 190.

77. Ira Progoff, *At AJournal Workshop: The Basic Text and Guide for Using the Intensive Journal Process* (New York: Dialogue House Library, 1988), 35.

78. Progoff, *At AJournal Workshop: The Basic Text and Guide for Using the Intensive Journal Process*, 36.

79. This approach of eliciting the person's inner capacities and strengthening them is implemented "from a non medical vantage point and proceeding without analytic or diagnostic categories" Progoff, *At AJournal Workshop: The Basic Text and Guide for Using the Intensive Journal Process*, 9 Here Progoff illustrates a belief in a natural growth process that can be encouraged outside of the therapeutic context.

'organic' approach.He understands the psyche as containing all the essential qualities of the process of growth by means of which "a Self and a creative being come to maturity". [80] The task of the individual is to provide the conditions for growth. For those who had little experience of "symbolic unfoldment" Progoff provided direct contact with the symbol in the form of "special texts." [81] Among those he lists are religious, spiritual and literary classics. He found that by preparing individuals to be receptive through simple relaxation exercises and reading the text out loud an interior effect was provoked that frequently led to a deeper awareness. Exposure to the symbol at the conscious level apparently stimulates psychic activity and healing.

Progoff illustrates this by citing an experience of a young man in great difficulty who came to him for help. During one session Progoff asked him to think if there was an experience in the Bible or in literature that was similar to his own life experience. The young man mentioned Jacob's struggle wrestling with the angel of God. Progoff invited the young man to visualise what was taking place as he read the passage out loud. Progoff explains the process: "He was to enter into it until the symbolism of the event became 'real' to him, so real that he could actually be there and experience his own modern existence in its terms".[82] In the experience the young man finds that he is Jacob struggling. By identifying

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80. Progoff, *At AJournal Workshop: The Basic Text and Guide for Using the Intensive Journal Process*, 17.

81. Progoff, *The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence*, 227.

82. Progoff, *The Dynamics of Hope: Perspective in Anxiety and Creativity, Imagery and Dreams*, 33.

with the biblical character the person is able to experience fear and struggle from a different perspective, from "another dimension of reality". Progoff notes: "He was reliving it within the symbolism of the Jacobean encounter, and thus his own presence now had a different quality. He himself the protagonist was changed".[83] In effect, the outer circumstances of life had also become an inward event taking place at the depths of the young man's being and here they are transformed. The modern reality and the biblical event illuminate each other via the symbol. It is the symbolic quality that tranfigures both aspects as it is in the symbol that the two are united and transformed. [84]

Progoff suggests that the Christian person is one who

> lives in terms of the symbols of Christianity, specifically, whose life uses the unfoldment of Christian imagery as a vehicle for finding the universals and providing a context in which to understand the timeless in the experience of individual human beings. The equivalent is true of persons within any other religions and ideologies.... The symbols that carry our beliefs, whatever they may be, are the vehicles that transport us from the finite events of our lives to the perception of infinity as the context that gives meaning to our individual experiences. [85]

He believes that working with the psyche through the symbolic enables the person to "re-establish contact with the continuity of religious experience in past centuries so that the spirit behind those experiences can return to life and grow anew"[86] and in the process the literalism of

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83. Progoff, *The Dynamics of Hope: Perspective in Anxiety and Creativity, Imagery and Dreams*, 33.

84. Progoff, *The Dynamics of Hope: Perspective in Anxiety and Creativity, Imagery and Dreams*, 34.

85. Progoff, *The Dynamics of Hope: Perspective in Anxiety and Creativity, Imagery and Dreams*, 39/40.

86. Progoff, *The Dynamics of Hope: Perspective in Anxiety and Creativity, Imagery and Dreams*, 217.

traditional interpretations of the bible are overcome. His work not only supports the personal growth and integration of the subject that is required for the successful withdrawal of projections but also suggests various means by which the life of the "spirit" can be integrated into a personal life.

Conclusions and Implications for hermeneutics

The work of Freud, Jung and Progoff indicate that feelings, dispositions and differentiation in consciousness (*via* projection) have their roots in symbolic psychic activity. Symbolic psychic activity is concerned with the integration and self-transcendence of the person. This process of transformation is facilitated by personal, archetypal, tropic and anagogic symbols that move through the different levels of undifferentiated (unconscious) and differentiated (conscious) consciousness. As the person becomes increasingly integrated and self-transcendent, s/he becomes more and more a unique self, creating the meaning that one is. This meaning can involve artistic expression through various media that becomes public and influences those who would engage with it. As the "creative" process seems to correspond with the natural process of personal growth by means of symbolic psychic activity the appreciation and understanding of a "work of art" will have its foundations in psychic self-appropriation. The implication of this for hermeneutics is that not only does the scholar have to pay attention to the skills required for interpreting an ancient text such as language and knowledge of the time and place in which it was written, but if s/he would understand the aesthetic and symbolic content of another, personal psychic self-appropriation is also significant.

This is reinforced by Jung's understanding of the collective unconscious, if he is correct in his assertion that the psyche contains all the images that have given rise to myths and mythical religious systems etc., then understanding oneself and the operations of the psyche will play a part in any interpretation and understanding of the meaning of works that themselves are rooted in human symbolic psychic activity. In addition, if the hermeneutic task involves the interpretation of religious texts such as the gospels of the Christian Scriptures, then understanding such texts would involve the following: a faith dimension or religious experience, differentiation of consciousness, and a psychic self-appropriation that includes the anagogic. An ability to listen to the "Spirit poured into our hearts" [87] would aid the appreciation and understanding of the "inspired" text. Just as there are conscious activities that enable the person to co-operate with symbolic psychic activity that leads to growth to maturity in terms of integration, so too there are activities that support openess to the religious dimension and exposure to the relevant level of symbolism, among these activities are *lectio divina* and contemplation of the gospel. A theological method should be able to appropriately accommodate the spiritual dimension of the human person, especially if that method is founded on transcendental method which in turn is based on human consciousness.

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87. Rom. 5:5

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CHAPTER 9

CONCLUSION

Chapter 1 in this thesis indicated a concern among some biblical scholars at the apparent growing alienation between the biblical text, its language and imagery, and present reality. This has led to serious reflection and a search for a methodology in biblical hermeneutics that unlocks the archaic and arcane language, symbolism, and imagery of the sacred text. The search for the relevant meaning of the sacred text raises a host of other questions that must also be addressed if one is to have confidence in the hermeneutical process. For example, is it possible or even desireable to seek a single meaning of a text, or should the academy welcome a polyvalency that preserves a certain "openness" that can serve various religious communities and personal devotions? How can the relativity involved in addressing different audiences be managed? How might the exegete avoid a polarisation between a fundamentalist interpretation of the bible and a liberal hermeneutics that constantly adapts to what is in vogue? How can one account for the pluralism in meaning that results from different cultural and social contexts of both text and interpreter? With the increase in specialist knowledge and interdisciplinary studies, how is fragmentation and confusion of meaning to be avoided? What is the role of the interpreter? How can the text be said to challenge the reader and the status quo?

This thesis does not pretend to answer all the questions raised above by different scholars in one way or another, but it does suggest that the theological method of Bernard Lonergan with its cognitive and anthropological components has something significant to offer the present hermeneutical quest.

This assertion stems from the nature of Lonergan's transcendental method which was formulated in the context of Lonergan's recognition that there was a growing gap between religion, perceived as stable, normative and permanent, and culture, increasingly characterised by probability, development and particularity. The only way theological reflection can remain relevant is to view it in tandem with cultural reality. This perspective generated a methodology that attempted to steer a path between the exigencies of a modern scientific approach and the demands of a "faith" history. The breakthrough came with Lonergan's identification of a basic pattern of operations that are employed in every cognitional enterprise. These were found to function on four levels of human consciousness: experience, understanding, judgment and decision while forming a unity of operation in the human subject. It is the subject in his/her conscious, unobjectified attentiveness, intelligence, reasonableness and responsibility, that constitutes the anthropological component in Lonergan's methodology. In the performance of the basic pattern of operations, the subject becomes aware of both the object under consideration and him/herself. This twofold awareness or sense of presence is the root of objectivity so that Lonergan can say that objectivity is authentic subjectivity.

Transcendental method offers distinct advantages in the interpretive process. Firstly, the different modes of consciousness permits one to speak of the text, interpreter and the interpretative process within the same horizon, as all rely on the same basic pattern of cognitive operations. This goes some way to offsetting the difficulties encountered in crossing cultures, time and space. Secondly, a method which is concerned with "process" rather than "content" aids the interpretive process, as the focus is on seeking clarity and precision in the "intended" meaning of the text. The interpreter becomes conscious of what s/he is doing, why, and what is known at the end of it. Thirdly, because Lonergan's method incorporates human subjectivity from the outset it should be possible to define the role of the interpreter more clearly. Fourthly, as the basic pattern of operations form a continuous mode of operation there is an openness to the process that ensures growth and learning. This is a form of self-transcendence which frequently requires some change or development on each level of consciousness and even "conversion". It is this that permits the possibility of explaining how a text might challenge a person.

In Chapter 3 I attempted to demonstrate how Lonergan's theological method evolves from his transcendental method. The functional specialty interpretation is the second specialty in a theological process involving eight, that moves through a continuum from data to results. These specialties correspond to the different levels of consciousness found in transcendental method, and interpretation therefore, is found to correpond to "understanding". The promise of this specialty is rooted in the fact that Lonergan developed several significant

concepts in *Insight* that relate to understanding and which consequently have a bearing on interpretation. These are notably, the isomorphic relationship between cognitive activity and "being" and consequently, the isomorphic relationship between expression and knowledge. The recognition of polymorphic consciousness, that is, the different levels of consciousness, allows the possibilty of explaining the occurrence of a plurality of meanings, while the concept of the universal viewpoint enables the scholar to "locate" and judge the meaning attributed to a given text "outside" him/herself.

The three basic exegetical operations identified by Lonergan are: understanding the text, judging one's understanding of the text, and communicating one's reasoned understanding of the text. It is not difficult to see that in the very act of interpretation the subjectivity of the interpreter is completely interwoven into the process. The interpreter operating consciously on the different levels of consciousness, uses a process based on the different levels, to consider a text produced by an author using these same levels of consciousness.

The role then of the interpreter can be clarified and expressed as a "mediator of meaning". As Lonergan notes "anything over and above a re-issue of the same signs in the same order will be mediated by the experience, intelligence and judgment of the interpreter". This means that the actual skill and scholarship of the interpreter is highly significant in coming to understand a text. This would be recognised as a truism in exegetical circles. What is less appreciated, but which is the consequence of integrating subjectivity into the exegetical process, is the need to be self-conscious and self-appropriated on the different levels of

consciousness. This is particularly significant when it comes to interpreting religious or sacred texts. The locus of religious experience is the human person. This experience finds expression in various ways, in this case religious writings, that use religious symbols and images that reflect religious feelings, meanings and values. The exegete who has some religious experience will be more sensitive to the images and symbols in the text which is an aid to help him/her to "catch on".

Chapters 4 and 5 have focussed on the major criticisms levied against Lonergan and his methodology, namely, the charges of being overly intellectual, subject to cultural conditioning, devoid of religion, and fideistic. If sustained these would undermine his method as a credible hermeneutical tool, especially in the case of sacred literature. It is my contention that there is enough evidence in Lonergan's own major works to refute them. In the process of argumentation topics emerged that are of particular exegetical consequence. It is acknowledged that Doran and Gelpi are correct in their recognition that Lonergan's methodology needs developing in terms of the affective. This is unfolded chiefly in Chapters 7 and 8 which will be referred to later.

In the response to the judgment that Lonergan's method is culturally conditioned and therefore suspect, Crowe emphasises the two way dynamic that is part of Lonergan's process. The movement from "below upward" is the means by which the person can contribute to cultural progress by becoming personally authentic through the observance of the transcendental precepts. The movement from "above downward" is the influence exerted by cultural and historical forces on the person. This is the world "mediated by meaning". This process usually

begins from the level of values and judgments, to understanding and ultimately to experience. Both movements, "upwards" and "downwards", reflect the fact that consciousness is a unity that is gradually differentiated. Hermeneutically, because cultural development has its roots in the different modes of consciousness it means that one can distinguish between cultural influences in the person both as contributor and recipient.

Chapter 5 seeks to answer the problems associated with the religious dimension in Lonergan's methodology. In the process a fuller existential position on the human person is articulated which emphasises personal freedom and self-determination. The flow of consciousness forms a unity that is also appreciated in different modes of operation. The more one becomes aware of these, the more the person is aware of his/her personal presence to the self, others, the world and God. As the human subject grows in knowledge and develops the ability to choose s/he enters into the process of "making the self". The person therefore chooses what kind of person s/he wants to become, including the kind of scholar or exegete.

The religious horizon is seen by Lonergan as the "fuller horizon" within which reason functions. Theological reflection is a synthesis of these "two orders of truth", namely, reason and revelation. The locus of revelation or religious experience is the human person and is understood by Lonergan primarily as the prior gift of God's love flooding the human heart in the gift of the Holy Spirit. Reason, the gift of the Spirit and faith meet in the unity of the flow of consciousness in the person. As the person grows in knowledge and self-awareness on the different levels of

consciousness including the religious level, s/he gradually incarnates and integrates God's meaning into his/her life. This means that the person, indeed the exegete, can be a vehicle of continued revelation in the the cultural climate that is his/hers.

This study has found that though Lonergan's appreciation of the affective is broad in its scope as Chapter 6 reveals, Doran finds that psychic conversion is a necessary complement. Doran's analysis of the activity of the psyche is a more thoroughgoing account than Lonergan's early understanding of the dramatic level subordinating and controlling the aesthetic and psychic materials. Lonergan does utilise the interpretive systems of Freud and Jung but these are best appreciated in relation to psychic conversion.

Though Lonergan, recognises the role of the dream as a means of psychic "repair" and "renewal", in limiting its function to a "psychic flexibility that matches and complements the flexibility of neural demands" there is little or no means of accounting for the dream symbols communicating with the other levels of consciousness. This has implications for the growth and development of the person. The dream in fact carries meaning for the whole person via personal, archetypal and anagogic symbols.

Lonergan views art as an "incarnation" of the different modes of consciousness that make up the organic flow. Sense and feeling are reflected in the work of art but in a way that is "intelligent", requiring psychic distance in order to express what is significant and meaningful to the person. It encapsulates then, something of the person's inner life and awareness. In Lonergan's terms, the inner life and motivations of the author of a literary text should be discernible, if the interpreter has some awareness of his/her own creative and artistic process.

Though Lonergan's appreciation of feelings only goes so far, he makes a significant contribution to the realm of the affective by means of the connections he makes. He considers that the dynamic of self-transcendence has its roots in feelings. This is because intentional consciousness is viewed as gaining its mass, momentum, drive, and power from intentional feelings. When feelings are related to values the person can choose between options, objects or courses of action. The person seems to act according to a hierarchy of values. These are identified as vital, social, cultural, personal and religious. As the person becomes more self-transcendent s/he becomes increasingly him/herself. An analysis of a person's values then, indicates something of the level of personal self-transcendence. This is significant as it is a constant gospel theme. An understanding of the dynamic of self-transcedence gives some idea of the force of feeling involved in for example giving up one's wealth.

Lonergan speaks of judgments of value as taking place in two contexts: growth and deviation, due to neurotic need. His solution to deviation is to become more attentive, intelligent, reasonable and responsible. However, this only recognises the positive and negative movements as operating on the conscious level. Doran's need for psychic conversion indicates that there is a lot more at stake at the level of the unconscious and he finds that distortions are aided and healed by the activity of the symbol. In *Method and Theology* Lonergan's analysis of feelings and the symbolic is more detailed. He recognises the symbol as an agent of unity that operates on the different levels of consciousness, and he also links feelings, values, images and objects. Doran exploits the connection between feelings, images and values in his psychic

conversion. In the context of hermeneutics this gives the possibility of explaining the tranformative power of the text and the more one understands how the imaginal materials and symbols operate in the personal psyche, the more one is able to decipher their meaning and significance in the expressions of others.

Doran's psychic complement results in a fuller anthropology. It provides a technique that respects the non-logical nature of feelings, values, and symbols, and this enables the self-appropriation of the dispositonal materials. The integration of Jung's sensitive psyche into Lonergan's intentionality analysis articulates the creative tension between limitation and transcendence which is at the root of all development. Holding this tension is invariably difficult and growth and progress is slow. It reflects the fact that the person is a sensitive organism in an ecological environment with a transcendent drive to know. It is important that the person grows and develops within his/her own capacities otherwise distortions and compensations occur. This is interesting as Frances Young suggests that part of the process of reclaiming the meaning and significance of biblical symbols is to refind our "ecological" place in the world. In other words to refind our depths, personally and communally.

Doran's psychic conversion challenges the person to take responsibility for his/her "dispositions". This can be achieved via the symbol and Doran advocates the dream as offering dispositional wisdom with the minimum of "interference". The symbol is particularly efficacious in the reconciliation of opposites as it carries these in its meaning enabling the person to return to a "creative" tension of contraries. Doran recognises however, that the contradictories of good and evil can only be met by a

religious solution. Essentially,his complement offers the exegete the symbolic means of engaging in a hermeneutic of culture and religion. The dynamic struggle between transcendence and limitation is in fact the common element across culture, race, and history. When the exegete understands the fears and desires in the self via the symbol, s/he has a basis for comprehending the expressions of others. Though there is variation in expression, the common ground of a dialectic of contraries is universal.

Doran's contribution to Lonergan's methodology is undoubtedly significant. However, by remaining within the confines of the dream as the encounter with the symbolic, Doran fails to exploit the rich diversity of symbolic expression and restricts psychic self-appropriation to therapeutic dream analysis. His tendency to collapse feeling into the symbol also limits the possibilities for dispositional appropriation. Working with one's emotions and feelings can lead to the symbolic root that eventually enables change and transformation. Chapter 8 broadens the perspective of the inner symbolic process and reveals that the person is surrounded by possibilities for progress and development.

A broader engagement with the symbolic extends the exegete's experience of symbolic expression enhancing personal growth and presenting the interpreter with a symbolic repertoire that increases the exegete's capacity to decipher the symbolic. The human propensity for the symbol seems to indicate that the whole cosmos can be endowed with pyschic importance. The subject seeks to grasp reality via the symbolic in a process that continually expands the person's horizon. The fact that the symbol reflects and reveals both an inner and outer reality means that the

person can literally "start anywhere", on any level, in the process of self-appropriation. Progress in one mode will mean an advance on another. The key, is to possess an openness and sensitivity to the symbolic.

The challenging symbol means that the person or artist has "tapped into" the collective unconscious or the archetypal function that reflects human progress or decline. The more symbolic the work of art the more depth of meaning and significance. Jung finds that artistic production and human growth are similar psychological processes and so in terms of hermeneutics it is possible that as the interpreter develops him/herself, they also develop the capacity to understand the artistic expression of another without necessarily being able to produce it. In fact encounter with artistic expression of whatever kind can open the person, broadening his/her horizon, bringing about change, growth and transformation. This can occur reading a text, listening to music, contemplating the scriptures in prayer. In the case of contemplating a sacred text, the person who prays is giving the religious symbolic configurations the opportunity to resonate in the dispositional depths of the person, opening him/her to the reality they depict. From a Jungian perspective, as feelings and consciousness are rooted in symbolic psychic activity, reflection on religion in whatever way can never simply be a "cognitive" activity. There will always be a "dispositional" and, or, spiritual dimension.

Progoff's journal process provides the concrete means of working with the symbol, once one has made the conscious decision to do so. It enables an engagement with the symbol that respects its ambiguous nature. Otherwise, one is in danger of robbing the symbol of its power by

intellectualising it. The process has the advantage of providing "feedback" for reflection which facilitates the "grasp" of the undifferentiated conscious and unconscious going its own way. The question is whether a theologian sees such self artistry as significant in his/her work as a scholar.

Progoff's approach also confirms the possibility of reclaiming the meaning and significance of biblical symbols for present day life. It is possible to identify sufficiently with a character, image or symbol in a text whereby it "speaks to one". The identification means that the person can view their present experience from a different point of view and therefore bring about a process of change. The person's present outer reality can be "taken in" via the symbol and there, in the human heart it can be changed and transformed. In this way modern reality and biblical event can illuminate each other via the symbol and thereby register the relevancy of the text.

For these reasons, this thesis holds that biblical exegesis must not only exhibit rigorous scholarship but must also accommodate the appropriate contribution of the interpreter and in this way provide the means of integrating the "dispositional" and religious elements that make for a more wholistic approach. It is obvious that the work to be done is an actual exegesis. Though not the focus of this thesis, I would suggest that a consideration of Paul's letter to the Philippians would be a fruitful starting place.

Modern historical, literary and critical approaches have resulted in a plethora of studies on the integrity of the letter, the structure of the *Carmen Christi*, the status of Christ, the situation in the community and the identity of the opponents. These have all contributed to a greater

understanding of the text. Yet, in view of significant elements in the process of exegesis, outlined in this thesis, the question arises as to whether there is another level of engagement with the text.

There are elements in the letter that I find suggestive. The epistle is one of Paul's warmest. It is really a letter of friendship that seeks to draw others into a personal relationship with Christ. It is full of tenderness, gratitude and joy and therefore a "feeling" letter. Paul seeks to make others "mature in Christ" and this is effected by putting on "the mind of Christ". Phronein, "to think" occurs ten times in this letter and only eleven in the rest of the Pauline corpus so it is a highly significant concept and embraces the total person. It occurs where the person is encouraged to look at another, for example Paul, Ephaphroditus, Timothy, Euodia and Syntyche and above all, Jesus Christ. Paul holds them up as icons to encourage change and transformation. The *leitwort* suggests that the whole letter is concerned with a process of self-transcendence. Paul's own experience of conversion has given him the ability to recognise when this "being-in-love" is apparent in the community and who best reflects it. Furthermore Paul's prayer in Ph.1:9 echoes Lonergan's understanding of being-in-love when he prays: "And this is my prayer that your love may overflow more and more with full knowledge and insight to help you determine what is best...." The symbol too has its place, one may never discover who exactly, or what the "dogs", "evilworkers" or "mutilators of the flesh" refer to, but if one was open to the symbolic meaning of what they might represent in the self, then a deeper insight into their meaning for Paul and the community might be gained. To view Paul's letter as the expression of the self-transcending process taking place in him, as he

seeks to follow Christ, and as he encourages others to do so, both in his time and in the present day, would I think be worthwhile.

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