LONERGAN'S TRANSCENDENTAL METHOD AND THE MARIANIST METHOD

Research Paper in Partial Fulfillment of the Requirements for the Master's of Arts Degree in Theology

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March 30, 1997

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THESIS

The focus of this paper is to establish the relationship of the method of the Marianist virtues to the cognitive and volitional method developed by Bernard Lonergan, SJ. To state my goal more precisely, I propose to demonstrate how the method devised by Father William Joseph Chaminade in developing a characteristic spirituality for Marianists can be viewed as an illustration of the transcendental method that Bernard Lonergan articulated more than 100 years after the death of Chaminade.

It is my belief that Lonergan's transcendental method encompasses all of human knowing, doing, and being, and that the Marianist method is an excellent example of many aspects of Lonergan's cognitive and volitional analysis. I believe that understanding the "method" in the method which Father Chaminade proposed for the practice of virtue can lead to:

(1) a heightened awareness of the conscious operations involved in the Marianist method.
(2) illumination of the Marianist method as a way of reaching the fullest development of our capacity for self-transcendence.
(3) embracing Father Chaminade's method for appropriating the virtues of Jesus as a valid means for developing one's authentic self.
(4) application of the method which Chaminade developed for practicing the virtues to other aspects of Marianist life, e.g., mission, ministry, community, and administration.

To demonstrate the correlation between Chaminade's approach to spirituality and Lonergan's transcendental theories, I will describe each of their approaches separately and then draw parallels between the two methods.

PART I

THE MARIANIST METHOD

Rev. William Joseph Chaminade had developed a very viable and fruitful ministry in the southern French city of Bordeaux by the time the French Revolution erupted in 1789. The momentous event brought catastrophic upheaval which resulted in the abolition of royalty, nobility, and aristocracy and drove a significant part of the Catholic Church underground throughout France. Although Chaminade was able to continue his apostolic endeavors, eventually he had to do so undercover, because of the rampant and extensive persecution of the Church. Finally, during the Reign of Terror, he barely escaped the guillotine used for many of the clergy in Bordeaux by fleeing to Saragossa, Spain, in 1797. There he spent three years of exile as a time of spiritual retreat, preparing himself for the apostolic mission which Providence had in store for him. "During this time, his soul was steeped in sacrifice, in recollection, and in prayer, earning for him a stream of inspirations and graces whose impact was to be felt throughout his entire career" (Simler 1986, 81).

His favored place of prayer was the small chapel inside the great basilica dedicated to Our Lady of the Pillar. Before her image he sensed an urgency to resume his former ministry in Bordeaux, which had blossomed into faith groups for young men and young women, imitations of the Sodalities which would emerge upon his return. His deep contemplation before Our Lady of the Pillar also gave him a vision of the religious congregations that would grow out of these Sodalities.

By the time of his return in 1800, Bordeaux had deteriorated in every way: culturally, commercially, demographically, and morally. His first biographer, Father Joseph Simler, describes the scene:

> Bordeaux was no longer the opulent city he had known before the Revolution. War and tyranny had destroyed commerce and heaped up ruins. The population had been reduced by more than 20,000 souls. The moral situation was even more deplorable than the material one. The people, deprived for years of all religious instruction, languished in ignorance of the truths of faith and were given over to practices inspired by superstition rather than by religion. The clergy were beginning to come to their help, but peace had not yet officially returned to the Church. The civil authorities were no longer hostile, nor were they favorable. Most of the churches remained closed, and the clergy were regarded with a certain mistrust (Ibid. 88).

However, Chaminade found the light of faith burning in the hearts of many of the faithful he had known and to whom he had ministered in the Bordeaux region before his exile. This missionary of Mary had a great gift for winning back people who had been alienated from religion. Shortly after his return, he began to form lay faith communities, called Sodalities, to gather together people of many walks of life for worship, catechesis, community life, and apostolic works.

Although the charism of these Sodalities had a great apostolic and social thrust, Chaminade's primary concern always centered on the importance of the members' personal spiritual development, who often heard him say, "The essential is the interior" (*The Spirit of Our Foundation*, vol. 1 1911, 231). He exhorted them to create "an interior spirit which prompts us to adore God continually in our hearts"

(Chaminade 1980, 305). In order to assist his followers in making the Gospel a vibrant reality in their lives, he developed a system of virtues, a plan for appropriating the virtues of Jesus. Living these virtues was meant to be a lifetime challenge to grow in greater union with God. Later, when some of the members of these Sodalities were inspired to begin living as Marianist religious, Father Chaminade refined this system of virtues and proposed it as an essential part of their spiritual formation and charism. This set of virtues came to be a distinctive and unique cornerstone of Marianist spirituality.

Along with the particular set of virtues which Father Chaminade developed for his followers, he devised a method for assimilating them in order to gradually take on the attitudes and inner-dispositions of Jesus. This method is a spiritual journey which leads one to a new awareness of self, others, and God, and to shape our true self, which is made in the image of God (Gen 1:27).[1]

Chaminade wrote very little about his system for adopting the virtues of Jesus. The following is one of his few explicit formulations about this method:

> In order to acquire a virtue, three things are necessary on man's part: to know it, to penetrate oneself by meditation and the motives that lead to it, to examine to what degree it possessed, how its acts are practiced. Three means should be put to work in the exercise of the virtues. 1. An explanation, which lets us know their essence and extent. 2. A series of meditations all of which aim to arouse the soul to practice them. 3. A series of examens, which give the subject a detailed knowledge of his attitudes and actions in relation to the virtue in which he is exercising himself.
>
> The three means will make up what we call exercise on the virtues and what we have applied here to the virtues of preparation; it is by their help that we hope to make solid progress in them with the assistance of grace; despite our work and industry, we put all our confidence in the divine aid (Armbruster 1967, 51).

In summary, this method includes three steps: an explanation of a particular virtue, meditations related to that virtue, and examens or reflections on how one integrates that virtue in her/his day-to-day living. Implied in this third step is the exercise or practical application of the virtues to one's ways of being and doing.

[1] The Marianist virtues and/or the method for growing in them are presented in three publications by Quentin Hakenewerth, SM: *Grain of Wheat: Dynamics of Spiritual Growth* (St. Louis, MO: Maryhurst Press, 1968); *In His Likeness: Manual of Direction for the Spiritual Life* (St. Louis, MO: Maryhurst Press, 1977); *Growing in the Virtues of Jesus* (San Antonio, TX: Burke Publishing, Co., 1996). George T. Montague, SM, expanded on Chaminade's System of Virtues in *The Woman and the Way* (Ann Arbor, MI: Servant Publications, 1994).

PART II

LONERGAN'S TRANSCENDENTAL METHOD OF THEOLOGY

A. The Four Levels of Conscious Operations

The transcendental method of Bernard Lonergan is the result of his study of the empirical methods used in the natural sciences and mathematics. It was through this study that he came to an understanding of how we come to know the really true and do the truly good. In a common sense view of method, learning is usually perceived as an art or as formal, logical learning. As an art, the method of learning is that of following a mater through reflection on previous achievement or the master's example. Viewed as a science, learning is a matter of using the successful science of the time as the method for grasping all knowledge. For example, Aristotle used mathematics as the method or paradigm for all other science. In fact, other sciences could have that claim only to the extent that mathematical methods could be used to define them.

Even today, the term science usually designates only the natural sciences. Other academic disciplines such as theology, have often been considered less than a science or not a science at all. "One descends a rung or more in the ladder when one speaks of behavioral or human sciences. Theologians finally often have to be content if their subject is included in a list not of sciences but of academic disciplines" (Lonergan 1972, 3). This prejudice is evident in the current popular common sense view that "real" knowledge can be found only in the natural sciences and in the use of their method.

Not content with either of these approaches for discerning a method applicable to theology, Lonergan worked out a third approach to method. He first appealed to the natural sciences to form a preliminary notion about method. Then he went "behind the procedures of the natural sciences to something both more general and more fundamental, namely, the procedures of the human mind" (Ibid. 4), wherein he discerned a basic pattern of operations used in every cognitional enterprise. Lonergan named this pattern of operations "transcendental method" to indicate that the concern of this method "is both foundational and universally significant and relevant" (Ibid. 14). If Lonergan is correct about the universality of transcendental method, then it is applicable to every particular method. Indeed, he demonstrated the relevance of the transcendental method to other more specialized methods appropriate to various fields.

Lonergan begins his study of transcendental method with the following definition: "A method is a normative pattern of recurrent and related operations yielding cumulative and progressive results" (Ibid.). As he unpacks the meaning of this key definition: "A method is a normative pattern of recurrent and related operations yielding cumulative and progressive results" (Ibid.). As he unpacks the meaning of this key definition, Lonergan shows how the natural sciences yield knowledge because the practitioner of a particular discipline carefully perceives and attends to the related data, works to understand and express the implications of the inquiry, marshals the evidence to verify understanding achieved, and then decides how and what will be done with the results.

The four levels of conscious operations in Lonergan's definition of method are:

Empirical level in which one observes and gathers data through observing, seeing, hearing, touching, smelling, tasting, remembering, imagining, perceiving;

Intellectual level in which one works towards an understanding of the data, through inquiring, imagining, conceiving, generalizing, guessing, deducing, unifying, relating, classifying, constructing, serializing, and formulating implications, hypotheses, theories, systems, suppositions, formulas, definitions, considerations, problems.

Rational level where judgment is made concerning the validity of what is understood, through reflecting, checking on doubts, evaluating, affirming or denying certitude/relevance/significance, marshaling and weighing the evidence;

Responsible level where deliberations are made to decide how to express achievement attained, including, speaking and writing.[2]

The following is an example of how a scientist uses these four distinct levels of operations to arrive at a determination of the chemical composition of a sample of metal. The chemist operates at the empirical or experiential level by looking at a specimen, holding it, observing its colors and contour, smelling it, weighing it, determining its density and its melting point, and watching its chemical reactions with various acids. As this empirical data is being gathered, the chemist also operates at the intellectual level, seeking to understand the data gathered through inquiry into the results of the observations made in order to work out implications of the observations and to express what has been understood or to formulate a possible identification to submit for judgment. At the rational level, the scientist reflects on what has been understood, marshaling and weighing the evidence in order to judge the validity of the proposed identification based on the ensemble of the information grasped at the intellectual level. The chemist is then able to deliberate and decide how to articulate in some way the conclusions of the experiment. In summary, the scientist has attended to the data, sought to understand what was perceived, determined the truthfulness of the various implications understood, and then decided what responsible action should be taken to express the conclusions validated.

These same operations of gathering data, forming ideas to reach understanding, weighing the evidence, and making decisions based on one's judgment are used in every human endeavor to know the really true and to do the truly good. In other words, the scientist, the subject, the practitioner comes to knowledge only insofar as the human mind operates attentively, intelligently, rationally, and responsibly within any field of human endeavor.

Lonergan's definition of method can be illuminated through reflection on the operations used in the natural sciences, as outlined in the example above, where a spirit of inquiry brings a recurrence of inquiries. It demands accurate observations and descriptions, lauds discoveries, demands hypotheses, and draws implications and deductions from these discoveries. The use of the method brings a recurrence of all of these distinct and related operations. "The many operations are related; the relations form a pattern; and the pattern defines the right way of going about a scientific investigation"

[2] The activities particular to each of the operations listed above can be found in the following publications: Bernard Lonergan: *Method in Theology* (New York: Herder and Herder, 1972). James B. Sauer, PhD, *Method in Theology, Bernard Lonergan: A Study Commentary* (San Antonio: St. Mary's University, 1996), 47.

(Ibid. 5). Moreover, the results of this method are cumulative and progressive, leading to an ever-fuller explanation of all phenomena.

This notion of method is not a set of rules. In fact, a sustained succession of discoveries and a cumulative series of valid insights cannot be assured by a set of rules or prescriptions. Rather, this notion of method is a heuristic process leading to discoveries, which then provide normative patterns from which rules can be logically deduced. For example, we know that water is a chemical compound whose compositions consists of two atoms of elemental hydrogen (positive valence +1) combined with one atom of elemental oxygen (negative valence -2). In contrast to the perception of Aristotle and the Greeks who thought that water was an indestructible element, our current knowledge is the result of heuristic investigations of scientists, especially Antoine Lavoisier and Joseph Priestly, who, working independently in the 18th century, discovered the nature of water by decomposing it into its elements through the use of the operations which comprise the scientific method. As a result of their discovery, scientists are now able to apply this knowledge (prescription) to produce water by combining 2 H_2 and 1 O_2 under the proper conditions, with a resultant yield of 2 H_2O.

The discovery of the composition of water is one example of how the heuristic operations have been used throughout history to achieve further advancement in the endeavor to know, understand, and verify all reality. The logical operations, such as those used in applying rules and generalizations, tend to consolidate the knowledge already achieved. Transcendental method "includes such operations, of course, for it speaks of describing, of formulating problems and hypotheses, of deducing implications. But it does not hesitate to move outside this group and to speak of inquiry, observation, discover, experiment, synthesis, verification" (Lonergan 1972, 6). In Lonergan's meaning of method, the heuristic and the logical operations are combined.

The four levels of conscious operations which comprise transcendental method are familiar in our day-to-day living. One way we use them is to identify objects: things, vegetation, animals, people. For example, we may see a mammal with four legs and a tail, we hear it bark, we observe it chasing cars, bicycles or other objects in motion, and we notice that it likes to eat meat and bury bones.

In order to identify it correctly, at the **empirical level**, we gather data through observing its characteristics, through such activities as seeing, hearing, touching, smelling, remembering, and perceiving.

At the **intellectual level**, we use the data experienced to inquire, imagine, classify, deduce, generalize, and formulate implications and presuppositions. From the data we have gathered, we seek to understand the nature of the animal we have observed. Through observations of other mammals with similar characteristics, we continue our inquiry about the nature of this species.

At the **rational level**, we reflect on our understandings, marshal and weigh the evidence, and judge the validity of what we have understood. We determine that the animal in question is a carnivorous, domesticated mammal, commonly known as a dog.

At the **responsible level**, we deliberate on what we have judged and decide what action we will take as a result of our judgment, including speaking and writing. We may declare that the animal observed is indeed of the species *Canis familiaris*, of the family *Canidae*. Further observations may lead us to revise and/or refine our conclusions, e.g., we may wish to study other mammals in the *Canidae*

family to sharpen our understanding of the characteristics of the domesticated dog, as distinct from other canines, for example, a fox, a wolf, or a prairie dog.

Each of the human operations in these four levels is intentional and transitive, i.e., each operation has an object, not only in the grammatical sense, but in the sphere of the human psyche. For example, when someone sees a beautiful rose, the rose becomes present to the beholder. When a person hears music, this music becomes present to the listener. Remembering a vacation in the mountains brings the mountains present to one's memory. In each case, the object of the operation is present in a psychological way. The operation intends the objects. This is what Lonergan means when he states that "the operations in the list are transitive. They have objects" (Lonergan 1972, 7).

Besides being transitive, these operations are also conscious operations for several reasons. First, through any of these operations, the operator becomes conscious of the object of the operation, e.g., when we understand a theorem of geometry, we are conscious of the theorem. Secondly, when we perform these operations, we are doing so in a conscious state. None of the empirical, intellectual, rational, or responsible operations can be performed in a coma or in dreamless sleep. Thirdly, it is through the operations that the human subject is conscious of oneself as one who is experiencing, knowing, judging, and deciding. Just as the operations bring the objects of the operation present to the subject, so also the operations bring the operator present to oneself. In his commentary on Lonergan's *Method in Theology*, James Sauer emphasizes this point. "Whenever any of the operations are performed, the subject is aware of himself operating, present to himself operating, experiencing himself operating" (Sauer 1996, 37).

Through these operations, objects become present to the subject through intentionality, while the subject becomes present to self through consciousness. The example given above of someone remembering a vacation in the mountains is an illustration of how objects become present to the subject's psyche through intentionality. The mountains (the object) become present to the subject in a psychological way (person remembering a vacation in the mountains) through the person intending to bring the mountains to her/his memory (a faculty of the human psyche). The subject's awareness of this memory of the mountains enables her/him to become present to self, i.e., to experience oneself as one who is having this memory. It is only through consciousness that all of this is possible.

B. The Human Subject as Method

These operations are the means by which a human subject becomes present to her/himself. But the object and the subject in each operation are present in different ways. "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" (Lonergan 1972, 8). This is why the subject can be conscious of his experiencing, gazing, and attending, while at the same time giving full attention to the object being experienced, seen, heard, or tasted.

Lest this idea become confusing, Lonergan is quick to point out that the subject's experience of self as one who is operating is not a distinct operation, but simply the state of being conscious during the operation. "This experience is not intending but being conscious. It is not another operation over and above the operation that is experienced. It is that very operation which, besides being intrinsically intentional, also is intrinsically conscious" (Lonergan, 1972, 8). Experience one's consciousness is not

another operation in the list, but is rather the prerequisite state of mind necessary for one to perform the operations in Lonergan's list of cognitive and existential operations.

Because the operations of Lonergan's transcendental method are intrinsically intentional and intrinsically conscious, this method has its operative base in the human subject. The objectivity of the outcome of any of the conscious operations is derived not from the data experienced nor the objects being scrutinized, but rather from the human subject's conscious consideration of the data. In Lonergan's approach to method, "we discover our own consciousness in its structured acts of knowing and choosing to be the method grounding every human method, scientific, humanistic, and religious" (Gregson 1985, 24).

The foundation of method is the conscious subject who is able to objectify her/his conscious operations. This is an extremely important and pivotal point in Lonergan's entire development of transcendental method. Put simply, the human subject is the method. Lonergan says, "The rock, then, is the subject is his conscious, unobjectified attentiveness, intelligence, reasonableness. The point to the labor of objectifying the subject and his conscious operations is that thereby one begins to learn what these are and that they are" (Lonergan 1972, 20). It follows that every conscious person is involved in transcendental method. Everyone uses transcendental method insofar as that person is attentive, intelligent, reasonable, and responsible.

However, to be at home in transcendental method is a challenge. For this to happen, an important step must be taken, that of objectifying one's operations. This cannot be achieved by reading about transcendental method or listening to others talk about it. Lonergan's challenge and invitation to each person is to gain reflective awareness of her/himself as method. He claims that this is accomplished only through "heightening one's consciousness by objectifying it, and that is something that each one, ultimately, has to do in himself and for himself" (Ibid. 14).

The question remains: How do we objectify our consciousness? Lonergan points out the fourfold way. We need to:

1) experience our experiencing, understanding, judging, and deciding.
2) understand the unity and relatedness of our experiencing, understanding, judging, and deciding.
3) judge and affirm the reality of our experienced and understood experiencing, judging, and deciding.
4) decide to operate in accord with the norms inherent in the relatedness of our experienced, understood, and affirmed experiencing, understanding, judging, and deciding (Ibid. 14-15).

Sauer appeals to the reader to objectify her/his consciousness in the following manner:

a) familiarize yourself with the terminology;
b) evoke the relevant operations *in your own consciousness*;
c) discern in your experience the dynamic relations leading from one level of operation to the next (Sauer 1996, 46).

It is through this objectification of one's consciousness that the conscious human person is able to appropriate the transcendental method to her/himself. In so doing, the human subject not only becomes the method, but is also able to grasp an understanding of transcendental method. Through

discovery and awareness of our own conscious operations, we appropriate ourselves as knower and doer. Concerning this process of self-appropriation, "Lonergan invites the reader to gain reflective awareness of himself as method, and with that to gain insight into the operation of all methods" (Gregson 1985, 24). Without evoking the relevant operations in one's own consciousness and discovering the dynamic relationships leading from one operation to the next, Lonergan warned the read of *Method in Theology* that "he will find not merely this chapter but the whole book about as illuminating as a blind man finds a lecture on color" (Lonergan 1972, 7).

In his discussion of the role of the subject in Lonergan's method, Vernon Gregson emphasizes the significance the utmost importance of the realization that the subject is the method. "Method is not primarily something an individual uses, method is oneself. To possess oneself is in the limit to possess the source of any and every particular operation one engages in" (Gregson 1985, 26). Lonergan's entire cognitional and volitional analysis is grounded in the human person's awareness of their consciousness of the methodological processes, i.e., appropriating oneself as a knower and a doer, thus becoming the method.

This pivotal claim of Lonergan is the primary project and accomplishment of his masterpiece, *Insight*, in which we find it stated in both the introduction and the last paragraph:

> Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood but also you will possess a fixed base, an invariant pattern, opening upon all further developments of understanding (Lonergan, 1957, xxvii and 748).

Methodological considerations are not trivial. For method is not something a human person uses as one would use a tool. Rather, we are the method to the extent that we become aware of our conscious, intentional operations, and we are thus able to move into full human subjectivity. This is when our consciousness, building upon the levels of experience, understanding, and judgment, becomes decisional.

Gregson claims that "The move to full selfhood is an unfolding development of different but interrelated types of conscious acts" (Gregson 1985, 40). This move to full selfhood is not fulfilled solely in any one of the cognitive levels of consciousness. We are not fully human when our consciousness is merely experientially alert, although experiential awareness is a prerequisite in order to be present to ourselves as inquiring and understanding. Furthermore, we are not fully human when we are consciously inquiring, even though without intelligent inquiry we could not be present to ourselves as reflecting and judging on our understanding. We could have nothing to reflect upon. Neither do critical reflection and judgment constitute the fully human person, although the knowledge provided through judging is a necessary basis for our decisions. What then does constitute selfhood? Gregson's rejoinder is that "We become full persons only as present to ourselves as making our world by our choices, and making ourselves by the quality of our choices. We are fully human in our self-presence as valuing and as allowing ourselves to be valued, in being loved and in loving (Ibid.).

These levels of conscious intentionally are, in Lonergan's words, just successive stages in the unfolding of a single thrust, the eros of the human spirit" (Lonergan 1972, 13.d) This "eros of the human spirit," which is directed towards full human realization, is termed "authentic living" by Walter Conn, whose treatise on conscience draws heavily from Lonergan's transcendental method. Conn defines

authentic living as "a normative structure of consciousness which demands that a person respond to the values in each situation with a creativity that is at once sensitive, critical, responsible, and loving" (Conn 1981, 213).

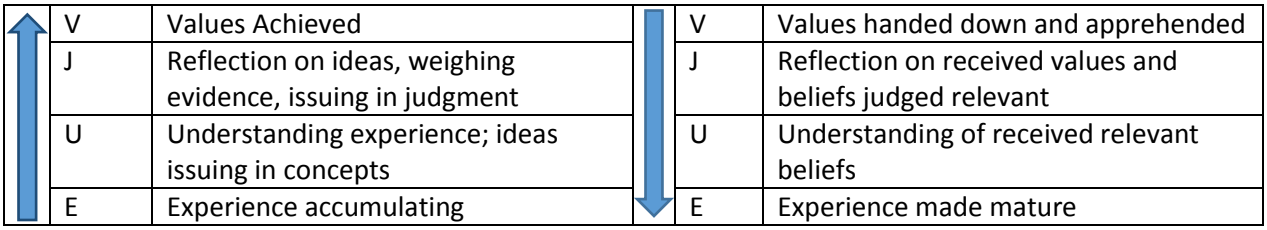
Lonergan speaks of authenticity as the main goal of transcendental method. "The basic idea of the method we are trying to develop takes its stand on discovering what human authenticity is and showing how to appeal to it (Lonergan 1972, 254). He admits, however, that "it is not an infallible method, for men easily are authentic, but it is a powerful method, for man's deepest need and most prized achievement is authenticity (Ibid. 254).

C. The Two Movements of Transcendental Method

The transcendental method of Lonergan as presented above is an upward movement to achieve progress through the four levels of human activity, from experience to understanding to judging what is really true to deciding to carry out the truly good in accord with the values which have been judged relevant. In addition to this natural upward direction of development, Lonergan's method includes another movement from above downward. In his treatise on the application of Lonergan's transcendental method to education, Frederick Crowe calls this movement from above downward "the way of heritage, of gift, of tradition" (Crowe 1985a, 13). His essay on this way of heritage is based on a paper delivered by Lonergan originally published in *Proceedings of the American Catholic Philosophical Association* in 1977, in which Lonergan describes this movement from above downward:

> the handing on of development . . . works from above downwards; it begins in the affectivity of the infant, the child, the son, the pupil, the follower. On affectivity rests the apprehension of values rests belief; on belief follows the growth in understanding of one who has found a genuine teacher and has been initiated into the study of the masters of the past. Then, to confirm one's growth in understanding, comes experience made mature and perceptive by one's developed understanding . . ." (Crowe 1985b, 181).

Crowe dubbed the upward movement of learning "The Way of Achievement"; the downward movement, "The Way of Heritage." The following is an adaptation of Crowe's diagram, graphically demonstrating these two movements:[3]



	V	Values Achieved		V	Values handed down and apprehended
	J	Reflection on ideas, weighing evidence, issuing in judgment		J	Reflection on received values and beliefs judged relevant
	U	Understanding experience; ideas issuing in concepts		U	Understanding of received relevant beliefs
	E	Experience accumulating		E	Experience made mature

Lonergan considered the downward movement of appropriating our heritage to have priority for several reasons. First, it is the "chronologically-prior phase" (Crowe, 1985b, 196). That this type of

[3] This illustration is based on Frederick, Crowe. *Old Things and New: A Strategy for Education* (Atlanta: Scholars Press, 1985), 14.

development is chronologically prior to the upward movement is obvious, since children learn from elders; the inexperienced learn from those with more experience.

The priority of the downward phase of learning can also be understood from an ontological viewpoint. Crowe points out the related parallel thinking of Aquinas and Lonergan on this point. “To put the matter in Thomist terms, what the child is given in the fourfold structure of consciousness, is something like potencies, but the potencies await actuation” (Crowe 1985a, 15). In Lonergan’s ontological terms, each person has been given a dynamic structure defined by basic terms and relations, and it is our task to build on this fundamental framework, to bring to realization something not yet in being, through growth, effort, perseverance. In summary, Crowe comments, “There seems a need for gift to precede achievement” (Ibid.).

Another dimension to the priority of the way of heritage is related to Lonergan’s point noted above that, although transcendental method is a powerful means for developing authenticity, “it is not an infallible method, for men easily are unauthentic” (Lonergan 1972, 254). This human tendency to be unauthentic is connected to the old and well-established doctrine of original sin, which can stack the odds against our efforts at success and achievement solely through the use of the upward movement of learning, knowing, and doing. We can improve our odds of success through the practice of virtue. However, knowledge about the formation of these habits is not solely an upward-movement process. In other words, successful living will not necessarily result from the heightened consciousness of the four levels of knowing and doing, from experience to understanding to judgment and decision. Crowe indicates the way out of this impasse: “Besides original sin, there is redemption; besides the habits that we slowly and laboriously cultivate, there are gifts of the Holy Spirit that God gives us in abundance; besides the way of human struggle for achievement, there is the way of heritage and gift” (Crowe 1985a, 16).

This claim of priority for the downward movement of heritage is thus based on the acknowledgement that without the gift of God’s Spirit, the deepest human need and most prized achievement, authenticity, cannot be reached. “Besides development through experience to understanding judgment, and values, there is development in which values and judgments are communicated in an atmosphere of love and trust, to guide us while understanding slowly forms to render experience mature and perceptive” (Ibid., 17).

The model which Lonergan offers most frequently for this downward movement is in the context of love of God, through which we undergo a “religious conversion” or “other-worldly falling in love” (Lonergan 1972, 240). To the extent that this transformation is effective, Lonergan adds, “There has begun a life in which the heart has reasons which reason does not know” (Crowe 1985b, 77). This process begins, not with experience, but with belief and trust, and moves through values to judgments, understanding, and experience made more mature.

The two directions of knowing, the way of achievement and that of heritage, are not two opposing vectors in the human project to know the true and to do the good. Rather, these two directions achieve a unity through integration in the human subject. Historical development and tradition are seen as functioning together in a single unfolding of human consciousness when we view the fundamental structure of the levels of consciousness as having two-way traffic between the levels. The appeal is primarily to the interiority and subjectivity of the human person, not to the objective

reality being grasped by the senses or the tradition being passed on through acceptance and trust. In is commentary on the relation between the two movements of cognition, Crowe remarks:

> The communication between levels is prior to the direction that communication takes. Further, we have a wealth of experience on the way an idea already grasped enables us to call up appropriate images to illustrate it, experience too of the way an intellectual apprehension of the mysterious can set one's spine tingling, that is, experience of the downward way (Crowe 1985a, 15a).

The unity of consciousness in the dynamic of this bidirectional mode of cognition is not a matter of joining two separate compartments of consciousness, e.g., thinking and feeling, for it is the human subject who both feels and thinks. Rather, the unity of consciousness lies in the communication between the levels and the two directions which the communication can take. Crowe's summary of this bidirectional dynamic follows:

> We are aware of questions that carry us from sights and sounds to ideas, from ideas to judgments, from judgments to decisions and values; and similarly we can verify in our own history the process from shared values to judgments accepted in trust, judgments we struggle to understand; understanding in turn affects our experience in many ways, notably in the sense of the uncanny (shivers along the spine) that accompanies apprehension of the beyond, but more commonly in the way habitual understanding calls up appropriate images or instances to illustrate an idea (Crowe 1985a, 24).

In this understanding of how our conscious levels operate bidirectionally, development can begin at either end of the structure, proceed through the levels of operation, and arrive at the other direction of development. Cognition may begin with the acceptance of a tradition of values to the judgment of these values as relevant, to an understanding of what meaning they hold for us, all of this leading to a more mature experience of oneself and one's worldview. Or, our learning may begin by gathering data and move through understanding, reflection, and judgments to values that one acts upon. As we work towards the collaboration and unity of these two movements of conscious operations, conflicts may arise. "As progress must take its start from tradition, so tradition must submit to the critique of progress. But in principle, the development achieved through personal experience and the development based on accepting a heritage can be conceived as complementary to one another" (Ibid.).

We can find examples of this bidirectional learning in the field of mathematics. For example, arithmetic is knowledge of numbers (1,2,3,…) and operators (+,-,x,÷) which are learned initially through the downward direction of cognition by rote, including routine, imitation, and memorization. Through repeated computations involving numbers and operators, one gradually achieves insights which coalesce introductory teachings into the unfolding development of concepts such as fractions, negative numbers, exponents, and square roots, and the meaning of new symbols (±,≤,≥,≠). In the study of algebra, one is able to employ these insights to move in an upward direction of learning in which the mind is able to conceive of numbers abstractly, e.g., through the use of letters to signify unknown quantities used in the solution of equations.

The communication of religious values provides another example of the complementarity in the two ways of learning. The image of God as a loving, caring Father can be instilled in a child, especially a

Christian one, at an early age. The handing on of this tradition is usually associated with the teaching of the Lord's Prayer, in which Jesus addresses God as "Our Father." However, the concept of a caring Father is best grasped by a child whose own father is someone who provides love, nurturance, kindness, understanding, and companionship. Having a perception of a father who is loving contributes to a downward movement of trusting acceptance of the concept of God as a loving Father, relevant to one's life. This leads to a fuller understanding of God and the various ways in which one's inter-relationships with God and others can develop as a result of this understanding, e.g., asking God for things we want and need, learning to love others the way God loves us, being willing to forgive others in the same manner as God forgives us.

In the upward movement our experiences in trying to live what our heritage has taught us about a loving God provide new information for our inquiries and insights about the mystery of God as Father, which need to be submitted to our judgment for affirmation and decision-making. As we experience various expressions and dimensions of human and divine fatherhood in our lives, our image of God as Father continues to unfold, develop, broaden, and deepen, through corrections and revisions along this interactive, bidirectional way of learning.

PART III

CORRELATION OF TRANSCENDENTAL METHOD

AND THE MARIANIST METHOD

It is in this bidirectional approach to the conscious operations that the primary correlation between the Marianist method and Lonergan's transcendental method can be observed. At the core of Chaminade's system of virtues is an ultimate aim of living in deeper union with God, which is primarily a gift to the Spirit. "This is what it means to be spiritual and to live in the spirit in everything; when the Holy Spirit is the principle of everything in us, when he possesses us entirely, holds us in his arms, and leads us to whatever pleases him" (Armbruster 1969, 34). Chaminade viewed the work of taking on the virtues of Jesus "at one and the same time the work of God and the work of the human person: of God, by grace and the light of faith; of the human person, by faithful and constant cooperation with the divine activity" (Armbruster 1969, 23). This double-action dynamic is central to Chaminade's view of conversion, as is manifest in his following reflections:

> It is not enough to have renounced the world and self; we must still enter into the life of Jesus Christ, who is the new creature, to whose image of the perfect man should be formed in us. If anyone wishes to be mine, He tells us, let him live in perpetual contradiction of himself; let him dwell in a kingdom completely apart from the world and the flesh; let him tend incessantly to Jesus Christ by faith, claiming nothing for his own satisfaction. . . . For his design in attaching us to Himself by faith is to transform us into Himself" (Ibid. 42).

Chaminade's method for assimilating the virtues of Jesus aims essentially at the self-transcendence leading to transformation or "religious conversation," which Lonergan defines as "being grasped by ultimate concern. It is other-worldly falling in love. It is total and permanent self-surrender without conditions, qualifications, reservations" (Lonergan 1972, 240). Lonergan claims that this conversion, this being-in-love in an unrestrained way is the proper fulfillment of our capacity for self-transcendence (Ibid. 105).

As noted above, Lonergan's discussion of religious conversion is the model he uses most often for the downward movement of conscious operations, a process which begins with trusting acceptance of a belief to gain understanding of what is judged relevant, and finally gaining more mature and perceptive experience that accompanies an apprehension of the beyond.

What I propose is that Chaminade's approach is parallel. He believed that to grow in the virtues of Jesus, we begin by receiving as heritage the way which Jesus handed on to us. We accept the explanations of this way of God's love in our lives, presented through the prism of Scripture. Through trusting acceptance of this heritage of our faith, we judge its pertinence for our life through prayer and

meditative reflection. We come to a detailed knowledge of our behavior in relations to the virtues through inquiry into the way these virtues inform our attitude and action. At this level we work out the implications and presuppositions of the virtues as they relate to our living. We are then able to observe how our lives are affected by our understanding of Jesus. In other words, through observation of our being and doing, we can see how our experience is made more mature through the practice of these virtues by the action of the Spirit.

In turn, this downward movement, which ends in experience, provides grist for the mill for the upward movement of intentionality. Observation of our experiences in trying to integrate the virtues into our lives furnishes more data for our intellect to inquire, understand, and work out implications for expressions of these virtues. We are then able to reflect on our understandings, marshal and weigh the evidence to judge whether what we have understood about the practice of these virtues is apropos for our lives. And finally at the responsible level, we gradually shape our true self, for "the process leads you to a new awareness of yourself, of others, and of God. It helps you to develop certain capacities of your character which perhaps at the present time you are not using fully or which are being blocked by some unattended attitude" (Hakenewerth 1996, vii).

According to Lonergan, this drive towards shaping the truly authentic self involves a threefold existential insight: (1) the recognition of our freedom in the process; (2) the acceptance of the consequences of our decisions; (3) the recognition that through my choices and actions, I am who I am becoming. Lonergan writes:

> As our responses to human values are strengthened and refined, our mentors more and more leave us to ourselves so that our freedom may exercise its ever advancing thrust toward authenticity. So we move to the existential moment when we discover for ourselves that our choosing affects ourselves no less than the chosen or rejected objects, and that it is up to each of us to decide for himself what he is to make of himself (Lonergan 1972, 240).

At the end of the upward movement, we are invited to receive with trust further beliefs about the way Jesus lives a life of grace and virtue in union with his heavenly Father. Each time we accept with trust and faith further teachings of Jesus' life, we begin the downward process of the conscious operations once more, leading immediately to the reverse upwards direction of operating consciously.

The following is an adaptation of Crowe's diagram, demonstrating these two movements, using Chaminade's terminology, based on the analysis presented above:

		Upward Movement: Growing in the True Self			Downward Movement: The Way of Heritage
↑	V	Gradually shape our true self in the attitudes and virtues of Jesus in union with him	↓	V	Receive with trust Chaminade's Gospel-based heritage for growing in the virtues of Jesus
	J	Review periodically our understood experience in trying to live the virtues of Jesus		J	Reflect on the relevance of this heritage for us through prayer and meditation
	U	Work out the implications of our experiences in trying to live the virtues of Jesus to gain deeper insight into our relationship with God		U	Inquire into the way these virtues can inform our attitudes and actions
	E	Observe how our life is affected by our experience of trying to grow in the virtues of Jesus		E	Take on the virtues of Jesus by trying to live them in our daily life through the action of the Spirit and the transforming presence of Mary

We can see how the two movements are both necessary and complementary in this Marianist method for growing in the virtues of Jesus. This parallel with Lonergan's bidirectional method of the conscious levels of knowing and doing is the core of the correlation between the two methods. In fact, Chaminade's method is but one example of Lonergan's transcendental method, viewed in its twofold structure, including both the way of development and the way of heritage.

Let us now look at an example of how this Marianist method is utilized in a recent publication of the virtues which Chaminade proposed to Marianists for integration into their lives. Father Quentin Hakenewerth presents the Marianist method of virtues for use in groups in his book, *Growing in the Virtues of Jesus*. His chapter, "Preparatory Obedience" opens with reflections of Mary, expressing how her son Jesus lived this virtue and taught it to others during his life. The following are Mary's ponderings based on the story of the 12-year-old Jesus who remained behind in Jerusalem after the celebration of the Passover, as recorded in Luke's Gospel, 2:41-5:

> Joseph and I began our journey home, but Jesus remained in Jerusalem. We thought he was in the caravan with others his age. When we discovered on the first evening that he was not with us, my heart was overcome with anguish. Joseph also was deeply distressed. We both felt we had been careless parents. You can imagine what was racing through our minds and hearts as we hurried back to Jerusalem. When we finally found Jesus, he was sitting calmly among the teachers of the temple, listening to them and asking them questions. Imagine! I was so concerned that I rushed up to Jesus and said, "Son, why have you done this to us? Your father and I have been looking for you with great anxiety." I did not understand his response at the time: "Why were you looking for me? Did you not know that I must be in my Father's house?" But I sensed somehow that it was a question of another's will. Could it really be his heavenly Father's will? I

pondered all this in my heart as we went back to Nazareth. There Jesus continued to amaze us with his eagerness to do our every wish.

Later, during Jesus' public life, I grasped how he was fulfilling the prophecy of the psalmist: "Here I am; your commands for me are written in the scroll. To do your will is my delight; my God, your law is in my heart!" (Ps 40:8-9). I began to understand how totally Jesus was given to the will of his Father (Hakenewerth 1996, 77-78).

This Gospel event is an oft-repeated story in our Christian tradition. The author's interpretation of Mary's response to this incident could easily have been Mary's actual personal reflections of this initially disturbing occurrence. In Hakenewerth's text, the above passage is followed by further explanations of the implications of Jesus' practice of obedience, including examples of how some of our contemporaries have tried to integrate this virtue into their lives. The purpose is to help the reader receive and accept the legacy of Jesus' obedience with faith and trust, beginning the downward way of heritage.

The reader is then invited to judge the relevance of this heritage of our faith through reflective prayer and meditation on a number of Scripture passages related to the virtue of obedience. For example, the first passage provided for reflection is: "I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me" (Jn 5:30).

Finally, the reader is provided questions for personal review or group sharing. Through wrestling with these questions, the reader is invited to work out the implications of the virtue of obedience in relation to her/his life. The following are some examples of these questions:

1. Describe the virtue of preparatory obedience as you understand it.
2. Give an example of responding in an unselfish way because you became aware of the will (desire, want, project) of another.
3. What do you experience as your greatest obstacle in putting the virtue of preparatory obedience into action? What can you do to overcome this obstacle?
4. If Jesus calls us to be responsive to others' needs by putting their needs before our own will, how can you as a parent, as a spouse, as a member of a group, in a parish community, at work, etc., use this virtues:
    - to make a difference?
    - to be a witness to the gospel value of servant-leader?
    - to grow more "in his likeness?" (Ibid. 86).

The questions for personal review are geared to understanding the implications of how this virtue can relate to our living in a more integral way. Chaminade believed that it is this understanding "which gives the subject a detailed knowledge of his attitudes and actions in relation to the virtue" (Armbruster 1967, 51).

At this point, the upward direction of achievement begins as we observe ways in which we change our attitudes and behavior through the practice of this virtue of preparatory obedience. This observation will, in turn, give us a fuller understanding of Jesus and ourselves, especially in relation to this virtue, all of which induces reflections for judging the significance of this teaching of Jesus for

ourselves, leading to deliberation concerning the values related to preparatory obedience which we want to integrate into our lives.

Here then is illustrated the full cycle of the downward and upward movements of our conscious knowing and doing, following Chaminade's method of appropriating the virtues of Jesus into our own way of living. We begin with the downward way of heritage, from deciding to receive with trust Chaminade's teachings on the way in which Jesus lived the virtues which are central to the Marianist charism, which we accept for ourselves through affirmation of their significance for our lives. This, in turn, leads to an intelligent inquiry to gain understanding of how we can put these virtues of Jesus into practice. Finally, we are invited to observe how we live these virtues.

Then the upward way of progress leads us from the empirical level of attending to our experience of trying to appropriate these virtues, to the intellectual level where further insights and understanding of these virtues are gained, to the rational level of marshaling and judging the evidence of what we have understood, to the responsible level of deciding what further action to take in order to continue our growth in the virtues of Jesus, to deepen our life of other worldly being-in-love.

CONCLUSION

This paper set out to demonstrate that the method devised by Father William Joseph Chaminade for the Marianist system of virtues is illustrative of the transcendental method articulated by Father Bernard Lonergan. After describing each of their methods separately, the correlation between the two was illustrated in the bidirectional mode of knowing, doing, and being, described in Lonerganian terms as the upward "Way of Achievement" combined with the downward "Way of Heritage."

Lonergan's bidirectional mode of learning and becoming was shown to be paradigmatic of the double-action dynamic which Chaminade prescribed for growing in the virtues, which is "at one and the same time the work of God and . . . (our) faithful and constant cooperation with the divine activity" (Armburster 1969, 23).

Chaminade viewed this dynamic as pivotal in his perception of conversion, which he described as "given over unreservedly to the love of God" (Armbruster 1967, 112), the ultimate goal of living the virtues, "when the Holy Spirit is the principle of everything in us" (Armbruster 1969, 34). This parallels Lonergan's conviction that "religious conversion is . . . other-worldly falling in love. It is total and permanent self-surrender without conditions, qualifications, reservations" (Lonergan 1972, 240). Lonergan further describes religious conversion: "For Christians it is God's love flooding our hearts through the Holy Spirit given to us" (Ibid. 241).

Sauer's criterion of authentic religious conversion in Lonergan's method provides a critical framework for correlating Lonergan and Chaminade:

> There is one criterion of religious authenticity that Lonergan argues could be applied to all viewpoints that call themselves religious. This criterion is whether the religious perspective encourages among its followers and manifests in its followers attentiveness, understanding, judgment, and responsibility. If a religious tradition seeks to narrow attentiveness, intelligence, reasonableness, and responsibility, it is to that extent unauthentic (Sauer 1996, 185).

Father Chaminade's way to conversion through his bidirectional method for appropriating the virtues of Jesus requires using the four levels of conscious operations of the transcendental method, which Lonergan translated into Transcendental Precepts:

1) **Be attentive** (to our experience of practicing the virtues)
2) **Be intelligent** (in understanding the implications for expressing these virtues)
3) **Be rational** (in our reflections of what we have understood about the virtues to judge their relevance for our lives)
4) **Be responsible** (in our decisions to take on and exercise the virtues of Jesus).

In so doing, we are able "to put on the new self, created in God's way in righteousness and holiness of truth" (Eph 4:24). This process "is not just an imitation of his good qualities; it is a personal union with him, (where) our small efforts and his boundless grace work together to fashion our new self" (Hakenewerth 1996, 3). Herein lies true authenticity. Lonergan says, "He made us in his image, for our authenticity consists in being like him, in self-transcending, in being origins of value, in true love" (Lonergan 1972, 117).

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