THE IMPLICATIONS OF AUTHENTIC AUTHORITY FOR CONTEMPORARY PASTORAL LEADERSHIP:

An Application of Bernard Lonergan's Dialectic of Authority

By

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Declaration of Originality

I, Cecilia Francisco Tan, hereby certify that this thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other institution and affirm that, to the best of my knowledge, the thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Cecilia Francisco-Tan

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TABLE OF CONTENTS

Declaration of originality	i
List of abbreviations	v
Abstract	vii
Acknowledgements	ix
Preface	xi
CHAPTER ONE: Introduction	**1**
1. Aim of the study	1
1.1 A renewed understanding of authority	8
1.2 Survey of sources	10
1.3 Critical literature review	12
1.3.1 On the subject of 'Authenticity'	12
1.3.2 On the subject of 'Authority'	15
1.4 Conceptual framework	19
1.5 Methodology: Lonergan's General Empirical Method	21
CHAPTER TWO: The problem of Language, Classicism and its Antidote	**28**
2.1 Specifying the problem: the hubris of 'authority' and the need for a renewed theology of authority	30
2.2 A matter of language: shifting definitions, nuances and reception	35
2.3 Classicism	40
2.4 Classicism and culture	42
2.5 Classicism and communication	49
2.6 Affirming achievements and shifting to intentional consciousness	53
2.7 Classicism as cause for mistrust of authority	59
2.8 Re-statement and specification of aim	62
CHAPTER THREE: The Crisis of Authority as Arising from Historical Unconsciousness and Bias	**65**
3.1 Arguing for a socio-historical perspective	68
3.2 A generalized empirical method for historical self-reflection	69
3.3 The dialectic of history, historicity and historical-mindedness	72
3.4 Communal responses and responsibility regarding a crisis of authority	76
3.5 Nature as universally constant and natural right	81
3.6 The tension between natural law and the dialectic of history	87
3.7 Natural law and human rights	89
3.8 Types of bias	93
3.8.1 Unrecognized, unquestioned bias	94
3.8.2 The detrimental effect of bias in all its forms	96
3.8.3 Common sense bias	99
3.8.4 Cultural and religious bias against women	102
3.8.5 Clericalism and the formation of priests	104
3.8.6 Bias as leading to arrested and distorted development	110

CHAPTER FOUR: Authenticity and Human Desire for Fulfilment and Freedom **112**
4.1 Foundational reality as immanent and operative 114
4.2 The evolution of the principle of immanence 115
4.3 The desire to know, and insight 122
4.4 Authenticity as *existenz* and *aggiornamento* 129
4.4.1 '*Existenz*' defined 131
4.4.2 Lonergan and Heidegger 133
4.4.3 '*Aggiornamento*' defined 137
4.4.4 *Existenz* and *aggiornamento* in the subject 141
4.4.5 Interruptions and crises 144
4.4.6 Communal *existenz* and *aggiornamento* 150
4.5 Authenticity and conversion 156
4.5.1 The distinctions between faith and belief in conversion 158
4.5.2 Integrating faith, belief and life 161
4.5.3 The desire for God *vis-à-vis* the desire to know 162
4.5.4 Conversion for authenticity and authority 164
4.5.5 Transcendental method and conversion as transcultural 167
4.5.6 Conversion as life-changing 171
4.5.7 The precariousness of human being 174
4.5.8 Intellectual, moral and religious conversion defined 175

CHAPTER FIVE: Authentic Authority **183**
5.1 The dialectic between authority and power 185
5.1.1 Power as distinct from authority 186
5.1.2 Personal and institutional power 188
5.1.3 The enculturation of power 191
5.2 Authentic authority and the human good 202
5.2.1 Human good as articulated by Lonergan 203
5.2.2 Good education as a human good 208
5.2.3 Authentic authority as a human good 213
5.2.4 The theological virtues 215
5.3 Authentic authority *vis-à-vis* divine authority 218
5.3.1 Natural religion and revealed religion 219
5.3.2 Divine authority as the call to loving relationships 222
5.3.3 Responding to divine authority 226
5.3.4 Divine authority and discerning God's desire 228
5.3.5 Responding to resistance 234

CONCLUSION: The implications of Authenticity for Contemporary Pastoral Leadership **238**

BIBLIOGRAPHY **246**

LIST OF ABBREVIATIONS

The following is a list of abbreviations for the writings of Bernard Lonergan and for Vatican Documents cited in the work. Complete bibliographical information will be found both in the footnotes and bibliography.

MIT	*Method in Theology*
Insight	*Collected Works of Bernard Lonergan, Vol 4. Insight: A study of Human Understanding*
Verbum	*Collected Works of Bernard Lonergan, Vol 2. Verbum: Word and Idea in Aquinas*
2 Col	*A Second Collection*
3 Col	*A Third Collection: Papers by Bernard J.F. Lonergan, SJ*
Col	*Collected Works of Bernard Lonergan: Collection (CWL 4)*
CWL 5	*Collected Works of Bernard Lonergan: Understanding and Being*
CWL 7	*Collected Works of Bernard Lonergan 7: The Ontological and Psychological Constitution*
CWL 17	*Collected Works of Bernard Lonergan 17: Philosophical and Theological Papers*
TCWV	'The Transition from a Classicist World-View to Historical Mindedness', in *2 Col*, 1-9.
FT	'The Future of Thomism', in *2 Col*, 43-53.
TNC	'Theology in its New Context', *2 Col*, 55-68.
TS	'The Subject', in *2 Col*, 69-86.
DA	'Dialectic of Authority', in *3 Col,* 5-22.
HC	'Healing and Creating in History', *3 Col*, 100-109.
NRHM	'Natural Right and Historical Mindedness', *3 Col*, 169-183.
PJI	'Pope John's Intention', *3 Col,* 224-235.
FLM	'Finality, Love and Marriage', in *Col,* 17-52.

RCU	'The Role of the Catholic University in the Modern World', in *Col*, 108-113.
EA	'*Exiztenz* and *Aggiornamento*', in *Col*, 222-231.
DM	'Dimensions of Meaning', *Col*, 232-245.

Other Documents

CCC	*Catechism of the Catholic Church.*
LG	*Lumen Gentium*
LS	*Laudato Si!*
GS	*Gaudium et Spes*
VN	*Vehementer Nos*

ABSTRACT

This dissertation is a systematic study into authentic authority as informed by Bernard Lonergan's cognitional theory of intentional consciousness and his method in theology. A common assumption and understanding of authority as concerned mainly with power, authorities, governance and the successful and often uncritical replication of past achievements prevails. Personal authority and group authority, as tied to conscience and free will, remain cherished Church doctrine. Their meaning, however, is conditioned by an uncritical reception of an old theology of authority derived from a metaphysical consciousness concerned with corporate identity, function and a rhetorical and juridical concept of culture revealing an inadequacy demonstrated partly by the current crisis of authority. The exigence of human conscious intentionality and the polymorphic differentiation of human experiences and consciousness are not met.

This study considers the requirement for a renewed theology of authentic authority, one provided for by the writings of Bernard Lonergan, to provide an alternative understanding regarding authentic authority and its impact on pastoral leadership and consequently the cooperation or non-cooperation of Church members. A new understanding acknowledges a transposition of systematic meaning into authentic authority by which individuals and groups are able to confer a legitimacy on authority through a transcendental method attentive to the dynamism of a developing consciousness. True emancipation—the function and goal of authentic authority—can then be achieved and, with that, healing and redemption.

However, there is first the need to contextualize the theological problem and understand the dialectic of authority according to Lonergan, to isolate particular factors preventing the movement towards greater authenticity in the exercise of authority. Language, history, culture, classicism and bias from historical unconsciousness are given specific attention alongside Lonergan's transcendental method of theology as clarified and applied to this study. The intersection of

authenticity, conversion and redemption as they relate to true human emancipation, this thesis further suggests, is in keeping with a philosophy and theology that is faithful to both the human good and divine authority. Accordingly, authentic authority, rooted in the finest tradition of Aristotle, Augustine and Aquinas and transposed by Bernard Lonergan's turn to human subjectivity, demonstrates the continuity of a theology of authentic authority and its relevance for contemporary pastoral leaders.

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‘When eating bamboo sprouts, remember the person who planted them.’
- Chinese Proverb

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remaining grounded in my responsibilities to my family was made easier by the flexibility, trust and autonomy given to me in work-related matters.

As the eldest, and only daughter, to my parents, my life in post-colonial Singapore of the sixties and seventies would have taken a different course if it were not for having enlightened parents. While not privileged with formal education, they nevertheless valued faith and education. I was graced to witness the passion and joy of my late father, Lawrence, in his own pursuit of excellence in music. The long, quiet, early morning hours after work were dedicated to practising, writing and musical arrangement. Yet we were never in want of his love or attention. His work of reconciling the people in our village during the racial riots of sixties Singapore, and his generosity and concern for the poor no matter their gender, background or religion, were my introductions to concrete acts of justice and mercy. My dear mother Rose, equally ardent in her love for her children, nurtured our education and the value that we should not let suffering or difficulties be obstacles to our growth. A woman of quiet strength, courage and dogged determination, she never flinched in the face of life's sufferings. Her own creativity and remarkable linguistic ability in teaching herself to read, write and converse in Mandarin in order to guide her nephews and grandchildren in their struggles with a most difficult language, is one testament to her intelligence and to her immeasurable devotion to her loved ones. Thus to Lawrence and Rose Francisco I owe my life, my faith and my love for learning.

The rigorous intellectual pursuit of theology is to be concretely lived. To the often asked question: 'Why study? And why this topic?' my answer has been for my beloved husband, for our children and grandchildren, and for the Church I love. My gratitude to my husband Lawrence, my five children and eight grandchildren deepens with each passing day. I have carried each member of my family and all I have encountered over the years in this, my true labor of love. God be praised! I am emboldened in heart and mind through this work of theology, an act of my re-commitment to my family, the 'little church' and the Church. I hope for this work to be the beginning of many opportunities to bring healing and reconciliation where and when it is needed, as expressions of gratitude and thanksgiving.

PREFACE

This thesis is written from a conviction that all God-given human authority is answerable to divine authority and that all are gifted with a God-given authority for the purpose of living truly emancipated lives. The human need and desire for 'something more', often expressed as the search for meaningful living, most often motivate men and women to become originators of their own actions in human history and in the historicity of human living. However, this thesis did not begin from this conviction. Rather it is the result of seeking clarity to a troubling question: What *is* authority specifically in reference to this intense time of the Church's diminished authority in the world?

On a micro level, what occurs in the Church is personal if we are to take seriously any doctrine or teaching regarding God's Authority specifically in relation to the humanity and divinity of Christ and the dynamism of the Trinity. As a personal question, what was revealed were not neat deductions from available metaphysical arguments, but rather a series of complex interconnecting and intractable questions on how one is to live, with true conviction, the teachings of Christ, given the concrete revelations of unimaginably horrendous sexual atrocities and abuses within the Church and the failings of Church authorities in dealing with the crisis. Why should I continue to practise my faith within a Church that has demonstrated and acted in ways that proclaim itself to be the custodian and communicator of the Apostolic faith and yet, through its failure to live up to its own claims, has been the perpetrator of sin against countless innocent children? My own many experiences of witnessing and being the target of abusive authority and power made me even more convinced of the need to seek clarity with the hope of imaginatively seeing the more profound and perhaps fresh connections or possibilities of my own cherished God-given faith. Surely divine grace will offer humanity a way towards healing and reconciliation!

This work of theology is then first an acknowledgment of a personal need for healing. Consequently, the opportunity to contribute to communal healing will

arise, I believe, from the wider task of theology as understood and lived in today's context. This became clear to me after an encounter worth recounting here. While on a return visit to Singapore for my oldest son's wedding, my husband, mother and I went to visit the then archbishop who was an old family friend and one I had worked with in a local parish for more than fifteen years. In the ensuing conversation, he asked after the family and the reason for the visit to Singapore. When he heard my son was marrying in a civil ceremony and not in a Church he asked for a reason. I explained that my son's prospective bride was not Catholic and her prior bad experiences with Catholics were contributing factors for their decision to marry in a civil ceremony. His friendly countenance changed and he expressed anger and disappointment with me personally. He then said I should not attend the wedding as I would be committing a sin and 'encouraging him (my son) in the sin of fornication!' To which I calmly replied, 'With all due respect, your Grace, which is the more loving thing for me as a mother to do? To be by my son's side when he marries the woman he loves or to stay away?' He conceded it was up to my conscience, yet sighed in great sadness for me—an indication of his concern for one who, in his eyes, had indeed fallen from grace.

I grew increasingly cognizant that as a woman of the Church I *did* have a voice, and when I speak out of love and from love, I *am able* to come to my own true authority without compromise to Church teachings. Yet there was still the matter of speaking intelligibly with and about authority and the associated words, ideas, meanings and values attached to this lexicon. What does the word 'authority' really mean? How does it differ from power? What does Scripture have to say about the subject? What does the Church teach us about authority? How does it affect the role of the laity in the Church? Who has final authority regarding matters of faith and belief? Where does love come into it? How is sin to be understood in relation to authority? What constitutes informed conscience, assent and dissent? The list of questions expanded with time.

Each question prompted a subsequent inquiry, the collection of data and reflection. Yet the collected data remained like an incomplete jigsaw—some pieces joined together but with no distinct picture emerging, only frustration.

My growing understanding of the writings of Bernard Lonergan led me to two major findings crucial in piecing together the framework for this thesis: his small article 'Dialectic of Authority'[1] and his great concern with authenticity, which he understood as a process of self-constitution. I had very little doubt that here lay the crux of the answer to my question: the link between authenticity and authority. For Lonergan, authentic authority becomes the inescapable touchstone for validating the legitimate use of power in authorities and institutions, and the effects on those subject to authority. The dialectics of authority, however, meant a transcendental method was needed—one maintained by a fidelity to the transcendental precepts in order to withstand the precariousness of authenticity understood as a dynamic internal process rather than as an adjective or modifier of character. Models of authority are useful, and many works by distinguished theologians and from social, cultural and corporate experts have given the Church numerous tools for reflection and application, but the trouble with models is that:

> they presuppose that God is after all another item inside the universe: God can replace a missing bit of human nature and work as if divine action could supply a gap in human action. Or else, God is not capable of acting *in* but only *on* or *through* Jesus because where there is a complete human being, God can only act on it from outside.[2]

Thus, it was clear for me that what was needed was not another model but understanding, in my case, how Lonergan's shift to the analysis of intentional consciousness within human beings precisely demonstrates the need for a theology and philosophy of authority to be understood and grasped within the 'interiority' of each person. Authenticity is hard won but possible as the lives of many good men and women attuned to the needs of the suffering world demonstrate. Sustaining an authentic life in response to the desire within each human person's search for autonomy and meaning, as Lonergan continually stresses, relies on a

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[1] Bernard Lonergan, 'Dialectic of Authority', in *A Third Collection: Papers by Bernard Lonergan SJ,* ed. Frederick E. Crowe, (New York/Mahwah: Paulist Press, 1985), 5-12. Henceforth, *DA* followed by page number.
[2] Rowan Williams, *Christ The Heart of Creation* (London: Bloomsbury Press, 2018), xii.

transcendental method that is attentive, intelligent, reasonable, responsible and finally, loving.

I return to my own experience of love in the earlier recounted personal anecdote. My action and decision at that point resulted from a stubbornness or authority in insisting that God *is* Love and the 'real root and ground of unity is being in love with God'[3] that 'is not conditioned by human knowledge; rather it is the cause that leads man [*sic*] to seek knowledge of God' in an unrestricted way, thus introducing 'a dimension of other-worldliness into any culture'.[4] If such is the case, as Lonergan proposes, then a renewed theology of authority is needed, one that traces the fundamental elements in philosophy and theology, and the historical and cultural roots of authority as conditioning progress and decline. Invariably, a theology of authority is, as Lonergan tells us, fundamentally a question about God.[5] And questions about God are answered not by external criteria but by a turn to who each person is in relation to God and the conscious turn away from unauthenticity. For pastoral leaders, there is an urgent obligation to develop a self-conscious understanding of authentic authority, given the circumstances the Church finds itself in today, and given the impact of those circumstances on the lives of many in and outside the Church.

Eventually, the links between 'authenticity', 'authority', 'dialectic' and a method that is transcendental to meet the exigencies of human consciousness merged, coalescing in the final direction and terms of this dissertation.

To be sure, the anomalies of Church as experienced, resulting from the dialectic of authority, will continue to be a challenge because human acts of obtuseness, of unreasonableness or irresponsibility, once established culturally, structurally and linguistically, are not easily overturned. Authentic authority critiques and evaluates how every person and indeed every community is constituted and is faithful to the human good and divine authority. More than that, authentic

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[3] Bernard Lonergan, *Method in Theology*, (Toronto: University of Toronto Press, 1972), 327. Henceforth, *MIT* plus page number.
[4] *MIT*, 283
[5] *MIT*, 101.

authority finds concrete and creative ways of collaborating in the collective desire and search for intelligibility and healing through knowing the authority of God and of Christ, whose own authority continues to challenge and transform all who recognize, proclaim and live Christ the Word made flesh.

CHAPTER ONE

Introduction

1. Aim of the study

So often, crises are fundamentally crises of authority and authenticity, prompting some who feel it most deeply to meet the exigency of the crisis encountered. Towards the end of *Method in Theology*, Bernard Lonergan had this to say:

> to meet the contemporary exigence will also set the church on a course of continual renewal. It will remove from its actions the widespread impression of complacent irrelevance and futility.[1]

His prophetic vision is all the more poignant in the context in which the Catholic Church finds itself today. All members are 'caught' as it were in the sound and fury of our time and place, and wondering how as Church we can remain relevant. The widespread impression Lonergan describes is reflected in the diminished and sometimes maligned moral authority of the Church resulting from its inability to deal with the issue of sexual abuse within the institution, and a myriad of other problems affecting the lives of everyday Catholics. For many within and outside the Church, there has been a complete breakdown of trust in what the Church professes itself to be, not helped by the inadequate and sometimes disingenuous responses largely from those who claim to speak for the Church locally and sometimes globally. Communities have been torn apart by the Church's betrayal and inability to respond to the complex pastoral needs of the people. Lives have been damaged and lives in many instances have been lost. The sexual abuse scandal has unveiled and put under intense scrutiny the question of authentic authority and its related concerns during a time of crisis. Continual renewal indeed is the only way forward. However, the crisis of authority cannot be dissociated from the political, cultural and social contexts and, most importantly, from the internal dynamics within human subjectivity. In a separate article, 'Dialectic of

[1] *MIT*, 367.

Authority',[2] Lonergan clearly hints at the need for a 'more synthetic viewpoint,' one that locks authenticity with authority. Accordingly, the aim of this study is to argue for a synthetic and systematic renewed theology of authority that understands authenticity as being foundational to human subjectivity. Bernard Lonergan's insights into authenticity are highly significant in meeting the contingencies of any crisis of authority. Negotiating the dialectic of authority, as he suggests in the same article, becomes possible, fruitful and redemptive if human subjects remain attentive to the notion of authenticity in the proper exercise of authority within the context of a community.

While the application is universal, there is a specific reference in this thesis to authority in the Catholic Church. Authority, leadership and the faithful witnessing to the gospel are essentially theological concerns needing urgent clarification by all ordained and non-ordained members that constitute the people of God.[3] For all

> are gathered together in the People of God and make up the Body of Christ under one head. Whoever they are they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer.[4]

We are saved as a people and it is the people of God alone who can authenticate the authority that leads the community towards progress. The factors for the crisis in authority are multi-dimensional and complex.[5] Lonergan, as a critical realist, sought to understand how humanity can best achieve the development it seeks, one that has cultural, historical, social and religious integrity. His lifelong search to understand the basic human need for an authentic meaningful life led to his conviction that philosophy and theology and indeed all disciplines can retain their

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[2] *DA*, 5-12.
[3] I have appropriated from Ladislas Orsy, SJ, the term 'non-ordained' to refer to what has traditionally been termed 'the laity'.
[4] Vatican II, *Lumen Gentium* (Dogmatic Constitution on the Church), n. 33. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html accessed 1 May 2014.
[5] Constance Fitzgerald uses the term 'impasse' to describe this time in Church history where the social and human cultural situation seems to be at a standstill with no foreseeable solution available to break through the crisis. Cf. Constance Fitzgerald, 'Impasse and Dark Night,' 93, in *Living with Apocalypse: Spiritual Resources for Social Compassion,* Tilden H. Edwards, ed. (San Francisco: Harper Collins, 1984).

empirical and critical core by attention to the interior landscape within the polymorphic questioning subject. A transcendental method of consciousness, one that is attentive to the transcendental precepts, allows for such an authentic meaningful life. Lonergan's concern was primarily about the Church and the fact that, 'There are real theological problems, real issues that, if burked,[6] threaten the very essence of Christianity'.[7] He understood the basis of the cultural predicaments of human societies in our troubled times. Therefore, unlike most studies of authority concerned with polity, governance and good order, my aim is to suggest that good governance and good order, as well as the political, social and common life, reach greater potency when the foundational internal life of human beings is attended to, and in the context of this study, via Lonergan's transcendental method of intentional consciousness.

We live in a cynical, skeptical post-modern age with a lost capacity to achieve objective, truthful knowledge and to make responsible moral, ethical and religious decisions. Authority and the issue of leadership during these times of crisis are utterly crucial. The anomalies regarding authentic authority touch every aspect of modern living, whether one claims to be a person of faith or otherwise. The issue of authentic authority concerns all engaged in the common enterprise of human development. For people of faith, the issue should and must take on profounder, more reasonable judgements and responsible choices when faced with new questions of morality and ethics. Any culture striving for maturity must also strive for wholeness. Dictums no longer suffice for those with differentiated consciousness—something the Church is slow to concede.[8]

There are inherent systemic deficiencies in all institutions. These are often perceived as incompetency on the part of leaders. The Church's experience of a general mistrust towards its institution and authorities is a case in point. To

[6] The word 'burked' means 'to suppress or silence,' the meaning Lonergan intended.
[7] *MIT,* 140.
[8] The response to *Humanae Vitae* suggests the dichotomy between pronounced teachings and the reception of the teaching regarding contraception and family planning. Studies point to the civil rights movement and the women's liberation movement of the sixties as contributing factors for a rejection of the document.

alleviate the Church from the current existential crisis of authority, Bernard Lonergan's theology of redemption is particularly expedient and hopeful.

Redemption for Lonergan is inseparable from authentic authority calling us to conversion. Alignment of the Mystical Communion with the visible structure of the Church has always been an issue. The realities of living authentically and consciously the meanings and values of our common inherited Christian life are often at best patchy. Authenticity is difficult but necessary if the common aim is for human liberty. Authentic living becomes impossible without a sustained intellectual, moral and religious conversion of the whole person - one that adverts to divine authority.[9] This universal phenomenon of the innate desire for wholeness through authentic living is to be honoured. Humanity can then be rescued from the partial truths of a naïve realism that inadequately queries the word 'authority,' the acts of authorities, the culture, history and drama by which authority is concretized.

In the very first line of the article 'Dialectic of Authority', Bernard Lonergan defines authentic authority thus: 'Authority is legitimate power'. In so doing he points to the two basic terms and lynchpins of this thesis: 'Authority' and 'Authenticity'. For those not acquainted with Lonergan's theory and work, it may perhaps seem as if he is stating the obvious. However, there is a complex web of the dialectic of legitimacy and power with authentic authority, to which due diligence is given in this study.

In Chapter Two I draw specific attention to how authentic authority is obstructed by a lack of attention to the meaning of terms, the limitations of language and culture leading to what Lonergan calls a 'classicist' mentality responsible for impeded development. In Chapter Three I further explore how socio-historical unconsciousness and bias, a narrow understanding and application of a

[9] Lonergan hints at this in his use of the word 'communication', defined as more than the verbalization or expression of doctrinal truth.

transcendental method of intentional consciousness, cause distortions in judgements and choices accompanying the dangerous phenomenon of clericalism in the Church. Entwined in the complexity and variability of the dialectic of history, historicity and historical consciousness are the notions of human rights and natural law. Again, Lonergan provides a fresh understanding through his transposition and understanding of these philosophical concepts. The importance cannot be underestimated nor separated from the complementary heuristic structures pertaining to authentic authority.[10] Accordingly, the symptoms of pseudo authority can be identified first before progressing to a concentrated reflection on the role of authentic authority for human freedom the main theme of Chapter Four.

The existential desire for a meaningful life and freedom finds fulfilment in being better living editions of ourselves. Brian J. Braman, in his interpretation of Bernard Lonergan's (and Charles Taylor's) work on the subject of authenticity, affirms Lonergan's definition as 'the intimate link in philosophy, theology and ordinary living between careful reading and the way human beings personally and communally ask practical questions about the right way to live',[11] thus resolving the problem of 'the one thing most needful' (Lk10:42).[12] It is *that* very synthesis of the philosophical, the theological and life in relation to authentic authority that this thesis sheds some light on.

Rather than shun the question of human authenticity as being a desire for narcissistic moral relativism, as suggested by different philosophers, Lonergan understands 'authentic human existence as authentic self-transcendence expressed in a three-fold form of conversion that is intellectual, moral and religious'.[13] What constitutes conversion, according to Lonergan, is inextricably linked to the desire for authentic human existence as deeply intimate, personal

[10] The heuristic structures refer to the classical, statistical, genetic and dialectical.
[11] Frederick Lawrence, 'The Hermeneutic Revolution and the Future of Theology,' in *Between the Human and the Divine*, ed. Andrzej Wiercinski (Toronto: Toronto Hermenuetic Press, 2002), 330. Cited by Brian J. Braman, *Meaning and Authenticity: Bernard Lonergan and Charles Taylor on the Drama of Authentic Human Existence* (Toronto: University of Toronto Press, 2008), 6-7.
[12] Braman, *Meaning and Authenticity,* endnote #27 of Introduction, 7.
[13] Braman, *Meaning and Authenticity*, 7. See also pages 4-5 for a list of critics questioning the very concept of authenticity.

and existential. The extensive but fundamental epistemic authority within each human subject cannot be ignored. How then as human beings are we to meet this basic human desire for autonomy that is genuine, meaningful and fulfilling? Lonergan develops this idea throughout his work, and particularly in the article '*Existenz* and *Aggiornamento*'.[14] This article deserves close attention for the clues to investigate the immediate concerns of this dissertation, i.e., conversion, redemption and the human desire for authentic living. The theme of authentic living expressed as *existenz* and *aggiornamento*, and as conversion for existential meaning, will thus be given close scrutiny in this chapter.

Lonergan, writing in *Method,* cites 'the presence and absence of intellectual, moral or religious conversion'[15] as causes for differences or crises affecting a community. As development among individual persons is uneven, conversion and the move towards greater authenticity is always hard won, 'reached by long and sustained fidelity to the transcendental precepts'.[16] For this study, authentic authority is arrived at by the same faithfulness to the same precepts as manifested in 'three different carriers: (1) in the community, (2) in the individuals who are authorities and (3) in the individuals that are subject to authority'.[17] Only then does authenticity legitimate authority.

I have already hinted that authentic authority is for liberation and meaningful living. However, a quick survey of global events tells us we live in an age of heightened anxiety, oftentimes violent, debilitating and distracting. The culture of divisive politics in the Church and in society in general projects into society a sense of negativity and moroseness which if not curtailed can be destructive to the human soul. The culture of individualism, of commodification of entitlement so prominent in many societies, is further fed by an intoxicating brew of all forms of fake spirituality, devoid of any proper reference to the divine, and the false

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[14] Lonergan, '*Existenz* and *Aggiornamento,*' in *Collected Works of Bernard Lonergan 4*: *Collection*, ed. Frederick Crowe and Robert M Doran (Toronto: University of Toronto Press, 1993), 222. Henceforth, references will be made to *EA* followed by page numbers.
[15] *MIT*, 357.
[16] *DA*, 8.
[17] ibid.

equation between authority and the power to act as one wishes without reference to consequences for the self or others. Spirituality influenced by market forces and the turn towards self-validation suggests a forgetfulness of both human interdependence and of God as our ultimate end. Given these conditions, authentic authority must account for the human good while remaining sublated by divine authority. The precise nature of the human good and divine authority is considered in Chapter Five. The basic premise, underlying both the human good as expressed in *Method* and *Insight* and divine authority, is love, characterized by a response to the Being-in-love. Love directs the good, always to be done in solidarity with others and in accordance with divine will and authority. The social and individual attention to authentic authority as being faithful to the human good and divine authority supplants hatred, violence, ideological and institutionalized conflict, bigotry, xenophobia, homophobia, the 'othering' of others, and narrow uncritical intelligence with liberating self-transcending love. Healing and wholesome living are effected.

In theological method, communication, according to Lonergan is 'the final stage (in which) theological reflection bears fruit'.[18] It is through proper communication of the message that 'the community constitutes and perfects itself'. The Church, as a people of God, by definition therefore is constantly in 'the process of self-constitution',[19] or in the process of coming into greater authenticity – a fact often lost on many. Therefore, a moving away from static forms of being Church and the resultant turn from 'ignorance and incompetence … alienation and ideology' is the proper response.[20] Accordingly, this thesis sees the value of Lonergan's re-contextualization of theology and method as being critical if the Church is to move beyond the gridlock of the crisis of authority in which it currently finds itself.

To summarize: this study is my contribution towards a proper understanding of the theological problems regarding authority and authenticity within the human

[18] *MIT*, 355. See also *MIT*, 355-368 for Lonergan's specific use of the term 'communication'.
[19] ibid., 363.
[20] ibid., 360.

subject and within the Church. Authenticity *is* the principle and cornerstone which legitimates authority and leadership. I propose it is authenticity, together with a renewed theology of 'authority', that will enable all in the Church to negotiate and move beyond the current impasse in order to respond to the pastoral needs of our times. I aim to show that we can no longer contend with a general limited and reduced understanding of authority or authenticity. Individual and communal growth depend on a renewed and more refined theology of authority. The Church's desire for ongoing renewal, relevance and existence depends on these. With the shift to authentic authority within the Church, the current impression of the Church's complacent irrelevance and futility can be altered to being one able to engage positively through Christ-like fervour, quiet confidence and humility of service to all of God's people.

1.1 A renewed understanding of authority

Fifty years after Vatican II (1962-1965), in light of turbulent major geo-political dynamics, the shift seems to be towards a more rigorous, rigid and apologetic form of Catholicism among certain sections of the Church.[21] While understandable, such a reactionary and reductionist response is perhaps the result of an overwhelming and real sense of crisis, uncertainty and a general inability to find what Fitzgerald calls 'logical solution(s)' to meet the needs of these times.[22] It is therefore desirable that this research attempts to look at the historicity of inherited notions of authority, including endemic clericalism, with Vatican II being the backdrop for recent times. The dynamic process of authenticity, this thesis maintains, must account as well for a fuller understanding into the meaning and purpose of 'authority'. To put it another way: we cannot speak of the true meaning of authority without reference to authenticity and vice versa. Both are closely linked, much like the two strands that make up the human DNA. Both are necessary, and

[21] Cf. http://compassreview.org/spring04/5.html http://www.eurekastreet.com.au/article.aspx?aeid=35997#.VZN2XfmeDGc accessed 1 July 2015 for commentary regarding the growing popularity of a reactionary form of Catholicism.
[22] Cf. Constance Fitzgerald, 'Impasse and Dark Night', in *Living with Apocalypse: Spiritual Resources for Social Compassion,* ed. Tilden H. Edwards (San Francisco: Harper Collins, 1984), 93.

change in the understanding of either strand has the potential of affecting the whole organism, be it the individual or the Church.

Vatican II cannot be viewed without attention to Vatican I. The Church of the nineteenth century is often viewed as a 'highpoint' in Church history. The consolidation of governance based on a triumphalist Catholic monarchical system and a narrow view of authority was a response to the trauma and threat arising from the French revolution and the Enlightenment period. Therefore, it is proper that this research traces some of the more important historical developments leading to the received narrow understanding regarding authority and leadership.

The dialectic between continuity and change of meaning regarding authentic authority, and its exercise and purpose, remains a central part of ecclesiology. How do we know if what we hold is true or antithetical to the continuity that forms a basic teaching of the Church? Lonergan provides four factors to bear in mind: the call to conversion; the continuity of God's gift of God's love; the permanence of dogma to mean what God has revealed and the 'occurrence in the past of genuine achievement'.[23] Attention to all four potentially brings about the redemption he speaks of in his work. To that end, this research will look into the writings of St. Thomas Aquinas on his achievements regarding authority and obedience. A comparison with Lonergan's own understanding of authority and authenticity becomes a necessary task.[24] The purpose is two-fold:

1. To return to Aquinas' achievement for a contemporary understanding of Aquinas' teaching;
2. To discover the links with Lonergan's own transposition of Aquinas' understanding through the use and serious scrutiny of his method.

I will return briefly to the term 'crisis'. Every crisis, with its accompanied suffering, whether it is individual or collective, calls for a careful examination of

[23] *MIT*, 352.
[24] Lonergan developed his cognitional theory and transcendental method from the work of Thomas Aquinas.

ourselves, our community, our world. For us who believe in the redemptive power of Christ, a proper and perhaps excruciating scrutiny is the path to move toward the eschatological hope the audacious and daring man Jesus offers us. This examination demands an openness of heart, of mind, of spirit, and a trust to look to the possible, to overcome those blindnesses and biases arising from what Lonergan terms 'classicist' ideology. Human beings have the ability, through conversion, to correct the blinkered view stemming from classicist ideology. Only through intellectual, moral and religious awakening can human beings move into more authentic, autonomous living within the community. That appropriation ultimately lies within the human consciousness being greatly attuned to the immanent desire for good and for God, and the corresponding decisions impacting on our intellectual, moral and religious conversion. Then the hope for genuine witnessing and right action as Jesus' disciples becomes real, embodied, efficacious.

1.2 Survey of sources

This work is a systematic inquiry into two major inter-related notions: authenticity and authority. The basic premise is that authenticity is the necessary condition for the proper exercise of real authority in ecclesiology as stated at the beginning of this chapter. The rudimentary question remains: how does a person come to an understanding of what it means to be authentic in the exercise of authority? Lonergan's own concern with the question led to his development of a cognitional theory of intentional consciousness and transcendental method of doing theology. Accordingly, by turning to the operations in one's consciousness, through attending to one's own interiority, one can, according to Lonergan, move to greater authenticity.

Lonergan's transcendental method of doing theology within the context of this work is both theory and practice if this thesis is to remain true to its aim. Therefore, *Method in Theology* and relevant sections from *The Collected Works of*

Bernard Lonergan will be the primary source for investigation.[25] A transcendental method is an act of discovery within the dynamic structure of each human person's own cognitional and moral being. Accordingly, understanding how human beings come to knowledge and insight is crucial as 'insight is the source not only of theoretical knowledge but also of all its practical applications, and indeed of all intelligent activity'.[26] For this, Lonergan's major work *Insight* will serve as a primary source. The benefits of knowing the indispensable correlation between cognitional theory and practice lies in the organization, the unification and verification processes to possible solutions without the oversights and deviations in intelligence, and in the comprehension of the different associated ideas.

For the philosophical and historical development of authority with its essential form and function, this thesis will consult philosopher Yves R. Simon's *A General Theory of Authority*.[27] Simon's insightful work extends the understanding of authority beyond the original political field to include the moral and the scientific. His arguments for authority as the basis for liberty and order are compelling and supportive of the propositions advanced by Lonergan.

Both Lonergan and Simon derive their respective understandings from St. Thomas Aquinas. Lonergan, however, integrates his understanding of authority with his developed cognitional theory and method of theology. This is Lonergan's great achievement and point of significant difference from Simon. The thesis then will attempt to recover from Aquinas the original understanding of both major terms in this investigation to suggest how their current common usage and understanding

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[25] Bernard Lonergan's work, including lectures, are available and accessible through published works either by Lonergan himself or through the Lonergan Research Institute, Regis College, Toronto by University of Toronto Press. See Also, http://www.lonerganresearch.org/about-us/our-mission/ accessed 13 July 2015.

[26] Bernard Lonergan, *Insight: A Study of Human Understanding* in Collected Works of Bernard Lonergan, Vol. 3, ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1992), 7-8. First published in London, 1957, by Longmans, Green &Co. Hereinafter references will be made to *Insight*.

[27] Yves R. *Simon. A General Theory of Authority* (Notre Dame: University of Notre Dame Press, 1962).

have shifted from their original understanding. Accordingly, the relevant sections of *Summa Theologica* will be closely consulted.

The other conceptual framework source is philosopher Charles Taylor's *The Ethics of Authenticity* (1991). It serves as a useful contrast to Lonergan's own understanding of authenticity and the human good. This will be studied in conjunction with Braman (2008) on the question of the human search for meaning and authenticity.

As a systematic work of understanding the intersection of authentic authority, leadership, dogma and praxis within the Catholic context, this dissertation will consult the relevant Vatican documents as part of uncovering insights for a renewed theology of authority.

1.3 Critical literature review

A quick survey suggests that there is extensive literature written about the key areas being considered in this thesis. While much has been written on both topics separately, for good reasons, I maintain that it is only Lonergan who has managed to synthesize both into an integrated schema. A conscious decision was made to refer to the available literature in the area of ecclesiology, philosophy and history within the Catholic tradition. However, some work from other fields will be examined for the insights relevant to this investigation.

1.3.1 On the subject of 'Authenticity'

Lonergan's work on authenticity is a major element of his work. It is a theme that runs consistently throughout his large body of writing.[28] Catholic Canadian philosopher Charles Taylor's *Ethics of Authenticity (1991)*[29] suggest the points of

[28] See also, two examples cited here: *Insight*, 199 and *EA*, 227-231.
[29] Charles Taylor, *The Ethics of Authenticity* (Cambridge, Massachusetts and London: Harvard University Press, 1991).

convergence and difference with Lonergan. His lecture, 'A Catholic Modernity?'[30] with responses from other theologians, forms the basis for comparison.

Charles Taylor (1931-), is known for his investigation into the socio-historical impact on the modern self or the human subject in continual engagement with modern Western society. For Taylor, an individual's sense of self for authentic freedom and individuality is attained through a movement towards the benevolent or good. Key is a compassionate response to the suffering of others. Taylor's hermeneutical approach accounts for an individual's continual engagement within the social realm. The role of the community defines the self, with individuals having a responsibility and commitment to the communities in which it functions. He comes close to Lonergan in understanding the human subject as being in continual engagement with the community.

Taylor likewise sees meaning as mutable, as influenced by time and culture. Moral development is possible through the person's capacity to transcend differences of time, place, culture and language through meaningful dialogue in order to make choices within a hierarchy of goods. Taylor upholds the theory of a pluralism of values within the community and argues for transcendence; the human person's desire for meaning beyond the concerns of ordinary living.

In *The Ethics of Authenticity*, Taylor attempts to suggest that the modern self need not move into greater individualism or narrow self-fulfillment. He provides a compelling (and hopeful) network for negotiating the complexity of moral values in the light of post-modern concerns. However, the major point of difference that is important for this thesis is that Taylor does not provide *a method* for coming into authenticity for self and communal transcendence as Lonergan does—a necessary condition in responding to the challenges facing post-modern Catholics.

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[30] James L Heft ed. *A Catholic Modernity? Charles Taylor's Marianist Award Lecture, with responses by William M Shea, Rosemary Luling Haughton, George Marsden, and Hean Bethke Elshtain* (Oxford: Oxford University Press, 1991).

Braman argues that authenticity *is* possible. He believes that 'authenticity' as a term is commonly associated and used synonymously with 'self-actualization, self-realization'.[31] Consequently, there are many critics to the notion of authenticity.[32] His notion brings the ideas of both philosophers into dialogue and synthesis to suggest that it is possible and meaningful to speak about 'authenticity' in a way that negates criticisms that the search for authenticity is a privatized form of 'megalomania of self-initialization'.[33] Braman argues that, while Taylor grounds his moral ontology on *phronesis* or practical reasoning,[34] Lonergan provides for a transcendent authenticity or transposition to immanent intentionality based on an existential method. This accords with my own understanding and appreciation of the importance of Lonergan's work in arguing for authenticity when considering the dialectic of authority.

Michael H. McCarthy, a lifelong Lonergan scholar, contends that it is a crisis of Catholic philosophy and theology that renders it inadequate in responding to the cultural exigencies of our time. In accord with his judgement, this work will examine the nature of the theological and philosophical crises through changing definitions of terms and their imprecise use. His latest work, *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*,[35] will be an added contribution towards investigating the topic of this thesis. McCarthy appraises and

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[31] In cultural studies to determine the social construct of authority, the model of authenticity is based on business leadership and a particular management style geared towards success. The literature spans across a spectrum from serious academic research in the fields of business and philosophy to self-help books. Braman cites excessive consumerism, affluence, bureaucratization and political disengagement as factors clouding the real meaning and understanding of authenticity. He sees a common social understanding of what it means to be authentically human as vital in shaping societies and institutions and to provide the necessary solution to many social ills. Cf. Braman, *Meaning and Authenticity*, 6.

[32] Braman, *Meaning and Authenticity*, 4.

[33] See Braman, *Meaning and Authenticity,* 4-5. Braman cites Christopher Lasch's description of the 'cult of authenticity' as another form of narcissism, similar to Alan Bloom's notion of authenticity as a form of self-centredness and the collapse of the public self, and Daniel Bell's description of authenticity as a 'megalomania of self-infinitization' in the refusal to accept the limits where 'nothing is forbidden and all is to be explored'. Others noted include post-structuralists, deconstructionists and philosophical postmodernists including: Foucault, Derrida, Lyotard, Rorty, with Theodor Ardono being the most critical. Ardono is quoted as seeing 'authenticity' as a 'magical and impoverished form of theological discourse', with the term 'authenticity' reduced to meaningless jargon.

[34] Braman, *Meaning and Authenticity,* 37.

[35] Michael H. McCarthy, *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*, (Notre Dame, In: University of Notre Dame Press, 2015).

explores what he claims as Lonergan's cultural mission and defense of the human capacity for self-transcendence as a way of renewing the Catholic faith and Church. For McCarthy, Lonergan's work was a response to the *aggiornamento* called for in Vatican II, through the field of philosophy and theology and as such it fittingly links with Lonergan's article, *'Existenz* and *Aggiornamento.'* In this article, Lonergan articulates the inter-relationship between the search for existential meaning and coming to be better versions of ourselves, and with that realizing a greater sense of our authority. This will be a major theme in this study.

1.3.2 On the subject of 'authority'

John Fuellenbach, informed by his missionary background, envisions Church as base ecclesial communities and as contrast communities. He traces the development of the Church through its scriptural roots, beginning with the mission of Jesus, to draw the connection with Vatican II's articulation of the theological vision of Church.[36] He strongly argues for an authentic embodiment of Church in 'constant engagement with the world'—one willing to be transformed so as to transform.[37]

Edmund Hill investigates the tension between ministry and authority. 'Magisterial papalism'[38] according to Hill is a distortion of the true definition of Church. The task is to recover the collegial aspect of Church, one grounded on ministry and succinctly articulated in Vatican II. Service-based ministry will allow for a dissipation of the triumphalist, hierarchical Church. The work's strength lies in the presentation of the historical development of a form of clericalism and hierarchism

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[36] John Fuellenbach, *Church: Community for the Kingdom* (Maryknoll, NY: Orbis Books, 2002).
[37] See also Stephen Bevan's argument regarding conversations and understandings of Church as beginning with the mission as given by Jesus. Both Bevan's and Fuellenbach's experiences as missiologists bring an understanding of Church as beginning with the community, thus undercutting the problems arising from defining Church first and mission second. http://www.acu.edu.au/__data/assets/pdf_file/0004/197644/Bevans_Mission_Has_Church.pdf accessed 13 July 2015
[38] Edmund Hill, *Ministry and Authority in the Catholic* Church (London: Geoffrey Chapman, 1990). Hill coined this phrase to suggest an obedience to a centralized power largely residing in the person of the Pope and by extension the Curia.

that deems ministry as its sole right and responsibility. Hill traces the manner in which such development culminated in the Vatican's exclusive right to appoint bishops. The impact of episcopal appointments is moot for this study.

For David Stagaman, authority 'is not an attribute of a person, for example, the local bishop, not of a thing, for example the Scriptures. Authority is rather the bond experienced by all members of a community as they interact in certain relationships'.[39] Authority affirms a community's identity, grounding it in the principle beliefs and values that make the community unique. The question of religious freedom and autonomy of the baptized persons to participate in the life of the community, according to Stagaman, supersedes the juridical authority of the Church. For Stagaman 'the religious freedom of the individual conscience within the Church is the principal unfinished business of the post-Vatican II Church'.[40] However, he does not propose how the freedom of individual conscience, autonomy and an expression of identity that is true to communal beliefs can be evaluated as being truly genuine. This thesis maintains the need for a conscientious and persistent attention to the transcendental precepts as developed by Bernard Lonergan.

Joseph Komonchak's assessment of the impact of modernity on Roman Catholicism questions the confrontational negative and binary thinking in operation, as a response to the 'Church' at this critical time in history. His evaluations from a socio-historical perspective, ground the conversation while moving it from the usual 'mixture of more or less theological reflections and practical suggestions' which according to him, forms the bulk of the work of Roman Catholic ecclesiology.[41] On authority specifically and ecclesiology in general, Komonchak

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[39] David J. Stagaman, *Authority in the Church* (Collegeville, Minnesota: The Liturgical Press, 1999), xiv.
[40] Stagaman, *Authority in the Church,* 135.
[41] Joseph A. Komonchak, 'History and Social Theory in Ecclesiology,' in *Lonergan Workshop* 2/1981 ed. Fred Lawrence (Boston College: Lonergan Institute, 1981), 2. See also, Guiseppe Aberigo and Joseph A. Komonchak, eds., *History of Vatican II, Volumes 1 to 5* (Maryknoll: Orbis, 1995, 1997, 2000, 2003 and 2006). Also, Komonchok's article, 'Lonergan's Early Essays on the Redemption of History,' in *Lonergan Workshop 10: The Legacy of Lonergan*, ed. Frederick G. Lawrence (Boston, MA: Boston College, 1994), 159- 177.

demonstrates the limitation arising from the external or objective expression of Church. Greater trust in the social relationship that is authority, according to Komonchak, is a precondition of Lonergan's own definition: authority is legitimate power.[42] Accordingly, the place of the local Church becomes central to a renewed understanding of *Ecclesia congregate* 'that must gather a new generation into God's people, the *Ecclesia congregans',*[43] one, I maintain, that is conscious of authentic authority and its manifestations.

Ladislas Orsy, a canonist, also examines the question of authority. Concentrating on the teaching magisterium of the Church, he argues that, 'it is not enough to come to an understanding of the abstract concept of the development of doctrine; it was also necessary to understand that the concrete reality of the Church was subject to evolution'.[44] This evolution necessitates that 'councils, popes, bishops and theologians, [who] as a rule shied away from speaking of and reflecting on, the humanity of the church,' cannot ignore the issues confronting humanity.[45] The prevailing view regarding an attitude of authority as being solely attributive to the specific charism of bishops at their ordination is likewise dismissed as 'there is no divine guarantee that at any given moment of history the bishops have the deepest insights into the divine mysteries'.[46] Such insights, Lonergan would argue, arise from the conscientious application of the transcendental precepts, with which Orsy would be familiar.[47] Accordingly, Orsy's understanding of magisterium and the teaching office of the Church, informed by Lonergan, becomes an essential support for the value of authenticity in the teaching authority of the Church.

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[42] Joseph A. Komonchak, 'Authority and Conversion or the Limits of Authority' in *Cristianesimo nella Storia 21* (2000), 207-229. https://jakomonchak.wordpress.com/2010/07/24/authority-and-conversion/ accessed *24 June 2014.*

[43] Joseph A. Komonchak, 'The Church: God's Gift and Our Task,' in *Perspectives on Leadership and Catechesis* ed. Robert I Colbert and Janice A. Kraus (Washington: National Catholic Educational Association, 2001), 1-13. Cf. Joseph A. Komonchak, 'The Local Church and the Church Catholic: The Contemporary Theological Problematic,' in *The Jurist* 52/1992, 416-447.

[44] Ladislas Orsy, *The Church: Learning and Teaching* (Delaware: Michael Glazier Inc. 1987), 22.

[45] Orsy, *Receiving the Council: Theological and Canonical Insights* (Collegeville, MN: Liturgical Press, 2009) 23.

[46] Orsy, *Receiving the Council,* 31.

[47] Cf. Frederick E. Crowe, *Developing the Lonergan Legacy: Historical, Theoretical and Existential Themes* (Toronto: University of Toronto Press, 2004), 268. In this work dedicated to Ladislas Orsy, Crowe makes references to Orsy's interest in *Insight* and Lonergan's cognitional theory that informed his work in canon law.

Ecclesiologist Richard Lennan, in his work *Risking the Church: The Challenges of the Catholic Faith* (2004) interrogates Vatican II to propose a more expansive definition of 'Church' as one that seeks communion between God and humanity. The foundation for a contemporary theology is the relational and dynamic; between the Church and Jesus Christ and among humanity. The Church according to Lennan is an indication and symbol of the Holy Spirit. Accordingly, the many elements such as tradition and authority allow for an invigorated and dynamic Church in fruitful relationship with society and culture. A dynamic Church has the capacity to embrace diversity and is an indication of God's presence at work. Lennan further justifies his use of social theory to glean theological insights into the very complex nature of the Church as a living body, of which 'no one description … can exhaust its meaning'.[48] For Lennan, authority is consensual; it is *communio* not limited to discussions regarding the centrality of the Pope in the Catholic Church. While Lennan, a Rahnerian scholar, alludes to 'the human being as project',[49] he does not suggest a process by which the transformation or conversion central to the notion of authenticity can be effected.[50] Nevertheless, Lennan's work becomes crucial in understanding the concepts of *communio* through reaffirming the essence of the conciliarist movement.

Philip Trower in *Turmoil and Truth* (2003) sees conflicts regarding authority in contemporary ecclesiology as rooted in previous centuries but having become more pronounced and identifiable in the years after the Council.[51] In contrast, John O' Malley maintains a more conventional historical approach.[52] By contextualizing the Council within the framework of modernity and the seminal events of the 19th century, he sees the Council as an attempt to heal particular painful aspects of the Church's historical past; respond to new developments in different fields of study;

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[48] Richard Lennan, 'Leadership, Authority and Power: Issues in *Communio* Ecclesiology,' *The Australian Catholic Record*, 76:2(April 1999),153.
[49] Lennan, 'Leadership, Authority and Power,'154.
[50] This is precisely Lonergan's critique of Rahner's work and Lonergan's contribution in developing a method into transcendental consciousness.
[51] Philip Trower, *Turmoil and Truth: The Historical Roots of the Modern Crisis in the Catholic Church* (San Francisco, U.S.A.: Ignatius Press, 2003).
[52] John W. O'Malley, *What Happened at Vatican II* (Cambridge Massachusetts: First Harvard University Press, 2010).

grapple with the rising prominence of the papacy; and contend with the political, historical and social events of the twentieth century.

This is some of the selected literature under review suggesting a fundamental shift in the way Church is envisioned. A contemporary understanding sees Church as dynamic, communal, relational and centered on the mission entrusted to the Church. Vatican II has generated a proliferation of ideas across many fields. In recent times, the concern is to understand, to find causes for and solutions to the crisis of authority. The problem still remains: Why is the Church still struggling with a crisis of authority? Is it possible to 'legitimate authority in its authenticity'?[53] A general consensus amongst theologians, commentators and interpreters of source material is for authenticity in engaging with the dialectic of authority. However, most seem to have stopped short of proposing or clearly articulating the need for a transcendental method of consciousness to negotiate the dialectic of authority that Lonergan has managed to achieve in order to legitimate authority in individuals and groups. This thesis therefore hopes to fill the existing gap by arguing specifically for Lonergan's transcendental method as a 'necessary condition'[54] for legitimizing authority.

1.4 Conceptual framework

This investigation does not begin with questions about God, but emerges from a human subject's turn towards the Transcendent within the historical context of the community. The basic premise of the Church's waning authority is reflected in the general lack of moral authority. The crisis of authority is a crisis of leadership. Within its organizational structure is a dissonance between what the Church stands for and the hypocrisy of practice by many of its authorities. Declining attendances and participation, and a rising antagonism towards the Church and the Pope to the

[53] *DA*, 11. Lonergan is clear that legitimation is more than myth and ritual, law, rhetoric, logic, codes, philosophy, of which he says, 'none of these solutions is adequate'.
[54] ibid.

point of fracture in the West are indicators.[55] This impact of the crisis of authority and leadership in the Church is far reaching. This dissertation is my practical response, drawn from my own growing familiarity and application of Lonergan's general empirical method and cognitional theory of intentional consciousness, in order to deal with the crisis of authority in the Church resulting from what I see as a deviation from the message and mission of Jesus. Jesus, the embodiment of divine authority, calls all to authentic authority, one that ultimately is answerable to the divine authority of the Trinity. The result of this conviction is captured in the title of this thesis: **The Implications of Authentic Authority for Contemporary Pastoral Leadership: An Application of Bernard Lonergan's Dialectic of Authority.**

The two concepts mentioned earlier are crucial in this thesis: 'authenticity' and 'authority'. The conceptual framework includes the direction in which the thesis will move in clarifying both essential terms. The philosophical, theological and historical foundations of both terms are important to recover. A hermeneutics of historical, philosophical and theological data, through critical analysis of relevant source material, is therefore an important aim of this study.

Consequently, I will articulate an understanding of the synthesized phrase 'authentic authority' as it functions in individual human subjects and groups professing a collective common belief. This key section of the thesis is one contribution to a developing synthesis regarding the place and use of the transcendental precepts from which the Catholic Church may address some aspect of the crisis currently affecting concerned Catholics. Most vital is the clarification of terms such as *existenz*, *aggiornamento* and the human good, as used by Lonergan, to explore the meaning and value of living in constant engagement with the difficult moral, ethical and religious questions of our time, while remaining true to the gospel and to the Credo we profess, in an attentive, intelligent, reasonable and responsible manner.

[55] Cf. The Vigano controversy and the threat of schism. https://international.la-croix.com/news/flirting-with-schism/8390 accessed 19 September 2018.

Redemption is a possibility for all as promised by Jesus, through his own birth, life, death and resurrection. The Church, as a flawed body of Christ, has the capacity to rise, through conversion, from the crisis of authority it is experiencing. Lonergan's presentation of a three-fold form of conversion clarifies the complexity regarding conversion and so offers insights into whether transformation is authentic or unauthentic. The effectiveness comes with a continual response to the 'self-sacrificing love' calling us to suffer, die and rise again as a people of God. Authentic communication of authentic authority results.

Lonergan's eighth functional specialty, communications, is the result of methodical theological reflection. The implications for a more transformative and pastoral leadership arising from this reflection into authentic authority take practical meaning and value with communications. The thesis will thus conclude with a reflection on the implications of authentic authority for contemporary pastoral leadership.

1.5 Methodology: Lonergan's General Empirical Method

This is a systematic inquiry into the question, based on Bernard Lonergan's method of theological reflection. As it comes from a Lonergan perspective, the first task is to clarify for readers and this practitioner, Lonergan's cognitional theory with specific attention to terms, their definitions and what is meant by Lonergan's Transcendental Precepts.[56] This matters, for control of the method crucially ensures an integrity throughout the process and for arguing and defending the pivotal question. The authentic function of the researcher (as it is of those exercising authority in the Church) is foundational to understanding the 'inter-locking set of terms and relations' necessary for 'describing reality' or 'forming

[56] Lonergan outlines four precepts: Be Attentive, Be Intelligent, Be Reasonable and Be Responsible. Be Loving is hinted at as a precept when he alludes to the place of self-sacrificing love in attaining transcendence. Cf. *MIT*, 55, 113, 231.

hypotheses'.[57] This is the first principle. Accordingly, a community of likeminded people *is* a source of truly authentic authority and power.

The transcendental method is in Lonergan's own opinion 'quite difficult' but necessary. It calls for a 'heightening (of) one's consciousness by objectifying it' by intentionally applying the cognitional operations in order to make those choices responsibly as summarized by the left-hand side of Diagram 1.[58]

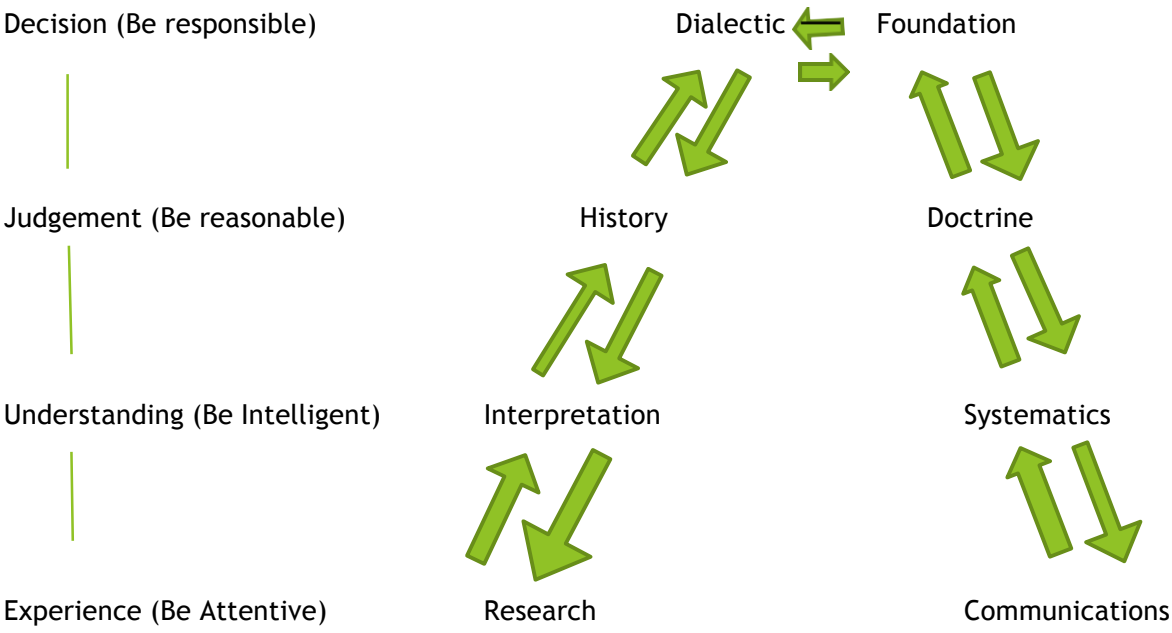

Diagram 1

The four cognitional operations: experiencing, understanding, judging and deciding[59] correspond with Lonergan's developed eight functional specialities on the right, forming a heuristic structure that is concrete, dynamic, relational, intentional and transcending. To this framework is applied the transcendental

[57] *MIT*, xii. Lonergan is clear that he is not offering a mere model for theological method. The method he proposes is first and foremost a journey of discovery into the dynamic state that is the theologian's cognitional and moral being while allowing for the necessary creativity in the doing of theology.
[58] J.J. Mueller, *What are they saying about Theological Method?* (New York/Ramsey: Paulist Press, 1984), 17. I have adapted Mueller's diagram. Lonergan's method in theology allows the theologian to focus on any one of the eight functional specialities and to draw, when relevant, on the other seven.
[59] *MIT*, 13-20.

precepts: Be Attentive, Be Intelligent, Be Reasonable and Be Responsible.[60] These precepts are contained in questions 'prior to the answers'.[61] Intentionality is, then, the way in which this inquirer will move from unknowing to knowing by being intentionally conscious of the data of experience in which the inquirer is immersed.[62] The aim is for intellectual, moral and religious conversion or transformation firstly of the self and hopefully for others. It is for understanding my own God-given authority to live a meaningful life as a disciple of Jesus; in which case, this thesis is as much personally existential, intimate. Yet Lonergan does point out that conversion 'is not so private as to be solitary'. Therefore, this thesis contends that Lonergan's methodology has general, collective or communal relevance and can 'become historical … and can pass from generation to generation. It can spread from one cultural milieu to another. It can adapt to changing circumstances, confront new situations, survive into a different age, flourish in another period and epoch.'[63] There is opportunity for progress and development regarding authentic authority as a means of responding to the crisis of authority currently gripping the Church. The next diagram (Diagram 2) illustrates the theological method as applicable for the transformation of communities.

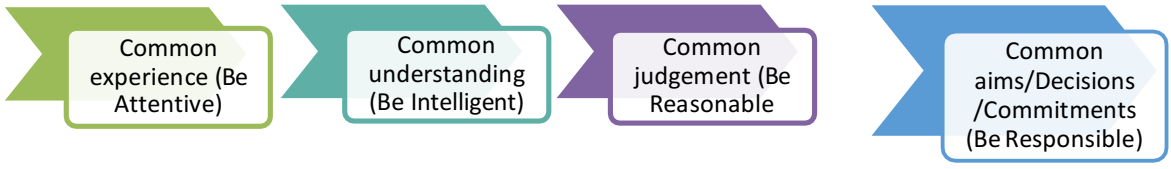

Diagram 2: How communities are constituted

[60] *MIT*, 231-232. Lonergan discusses how these deal with any bias blocking intellectual progress. He alludes to the reality of self-transcendence through being in love. That first principle of being a being-in-love with the Being-in-love' is 'the fulfilment of our conscious intentionality'. See Also, *MIT*, 105.
[61] *MIT*, 11.
[62] Data of experience includes the empirical data of one's consciousness.
[63] *MIT*, 130-131

The thesis will largely confine itself to *Interpretation*. All of the eight functional specialties are proper for investigation in their own right. However, each cannot function without reference to the others. This thesis will have components that will critically examine aspects as they arise and are deemed relevant. For example, this thesis engages in the historical method as part of the investigation, 'to chart the different development, to restore what had been previously overlooked,' and 'what had been merely juxtaposed … what had been dimly felt and remembered'[64] regarding authority, authenticity and ecclesiology.

However, it must be emphasized that the aim of this thesis is not to provide an in-depth historiography of Church authority for the advancement of Church history. Lonergan's developed understanding of what it means to have historical-mindedness is more than the commonly understood understanding of historical criticism; it is valuable in reviewing others' insights sensitively in order to inform this thesis towards the possibility of new insights in a renewed understanding of authentic authority. A socio-historical method for understanding and interpreting authority as it has developed over the years will be the focus of Chapter Three. Understanding the factors for the 'diminished' state of the Church in the world today potentially widens collective horizons. Knowing the problems, engaging with them through the transcendental precepts affords a greater chance to realize the mercy of the Being-in-love amidst what can sometimes seem an overwhelmingly unkind world of violence, decay and abject suffering.

Coming to terms with the crisis of authority and the need for authenticity involves coming to terms with meaning as 'embodied or carried in human intersubjectivity, in art, in symbols, in language, and in the lives and deeds of persons'.[65] Lonergan insists that, first and foremost, meaning is intentional and has several functions. Meaning properly understood is constitutive. What is meaningful changes and undergoes development within a community. This change is subsequently

[64] ibid. 183.
[65] *MIT,* 57.

communicated.[66] Meaning forms the bedrock of the culture or tradition one values. Meaning is accepted or rejected by individuals or the whole community only through continuous questioning, negotiation and sometimes compromise. Meaning is ultimately ontological and the world we live in makes sense in as much as it is mediated by meaning. When shifts in meaning cause division, crisis occurs as evidenced in the current Church and in any crises of human making. The appeal to tradition for its own sake, to nostalgia, to a golden time in history, becomes extremely attractive. There is comfort in conformity, in the known, the familiar. Similarly, the impulse to discard as meaningless all that has been developed is just as potent.[67] To remain complacent or intentionally apathetic or ignorant denies the call to an authentic life according to the teachings of Jesus. This thesis will engage with the question of meaning within the dialectic of authority.

Any theological systematic inquiry in the Christian tradition must concern itself with 'promoting an understanding of the realities affirmed', in doctrines about the 'mystery of Christ's message for the specific mission of building God's Kingdom'.[68] Accordingly, such a concern presupposes the need to communicate and proclaim those very truths encapsulated in the accepted doctrines regarding the birth, life, death and resurrection of Jesus Christ, the incarnate revelation of the inner gift of God's love for the purpose of emancipation and salvation.

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[66] Unfortunately, the problem of what constitutes infallible teaching is tied to the office held, including the office of the Pope with the power to silence ongoing dialogue and development. In that respect, a fuller life of the whole Church can sometimes be curtailed. See for example, John Paul II's apostolic letter, *Ordinatio Sacerdotalis* (May 22, 1994), paragraph 4, where he states: 'Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church's divine constitution itself, in virtue of my ministry of confirming the brethren (cf. Lk. 22:32***)*** *I declare that the Church has no authority whatsoever to confer priestly ordination on women and this judgement is to be definitively held by all the Church's faithful*.' Cf. https://w2.vatican.va/content/john-paul-ii/en/apost_letters/1994/documents/hf_jp-ii_apl_19940522_ordinatio-sacerdotalis accessed 5 September 2016. The forcefulness of the language leaves no doubt that this is a non-negotiable declaration.

[67] For example, the issue of migration has raised tension and division because there is no common meaning as illustrated in the global rise of conservative, nationalistic groups in Europe, the United States and here in Australia. This is an over-reaction to the unprecedented global migration and the inability by political leaders to deal with the complexity of this and other issues. The issue of defining marriage, the constitutional changes to acknowledge and include the first Australians, and the repeal of the anti-discrimination act are equally contentious issues in Australia. All these examples have implications for Catholics and the Australian Church.

[68] *MIT*, 335.

This thesis seeks to understand the possibility for conversion and redemption in a subject's or community's turn to the Being-in-love. In the movement towards the Being-in-love arising from being cognitionally attentive to the movement of grace and the human desire for good and love, one moves towards being more authentic as a human being. The drive is for fulfilment and freedom, not an indulgent self-serving definition or interpretation with personal liberties at all cost. Rather the authenticity that legitimates authority is one able to move human subjects beyond the bounds of deformed interpretations of love, autonomy and freedom and of what it means to be true to oneself.

The community, the field of intersubjectivity, is the crucial context for the expression and living out of that authenticity. How do we meaningfully and authentically contextualize the gospels in a shifting cultural context without compromise to the truths revealed about human authority and divine authority? This is a question, the responsibility and challenge all in the Church are asked to consider in order to rise from the ashes of this deep crisis of authority and its horrific effects.

Is the task too daunting, perhaps impossible? Collective responsibility, Lonergan warns, is 'not without its difficulty'.[69] Lonergan reminds us of the creative minority who are able to shift the collective horizon along through their persistent, imaginative, creative and courageous commitment to the human good. Their willingness to dispose the self to the 'self-correcting process of learning', reflecting, deliberating and decision making is more 'promise than fulfilment' but when couched in love, 'life begins anew'.[70] The Church has the ability to meet the crisis of authority resulting from stringent ideology and alienation, as history has demonstrated. In a sense, what is offered in this thesis is not new. The dream of Pope John XXIII for a pastoral Church, centered on the exercise of authentic

[69] Lonergan, 'Natural Right and Historical Mindedness,' in *The Lonergan Reader,* ed. Mark D. Morelli and Elizabeth A. Morelli (Toronto: University of Toronto Press, 1997), 581. Henceforth, *NRHM*. See Also, Lonergan, *A Third Collection: Papers by Bernard Lonergan SJ,* ed. Frederick E. Crowe (New York/Mahwah: Paulist Press, 1985), 169-82.
[70] *NRHM,* 580-595. Also*, NRHM, 3Col*,169-82.

authority, has continued with Pope Francis and likeminded people. What is new and important for our time, as this thesis contends, is to articulate a small shift in the theology of authority through Lonergan's theory and work to meet today's context.

The end result or purpose of any proper theological method is always for the edification of the self and the whole Church. An edified person can demonstrate through virtuous living the intellectual, moral and religious differentiation of consciousness, and witness to that truth accordingly. People generally gravitate towards these good individuals. Similarly, the same good people often are at the receiving end of nastiness because their audaciously lived authenticity makes the unauthentic others uncomfortable. Their authentic authority involves a fidelity to both the human good and divine authority. Therefore, the relationship and intersection between the human good and divine authority is an important contribution of this thesis.

In conclusion, through this study I seek to work out and understand how Lonergan understands authority as part of his overall pattern of thought. I hope to understand and judge the development of authority as it has come to be generally received. In deferring to Lonergan's ideas I hope to expose and advert to the deficiencies of uncritical, undeveloped and undifferentiated understandings of a reduced theology of authority and so contribute to a relevant and renewed understanding of authority, including divine authority. There is first the matter of uncovering some of the complexities surrounding the crisis of authority. I have identified two major problems: language and classicism. Accordingly, I will proceed with these in the following chapter.

CHAPTER TWO

The problem of Language, Classicism and its Antidote

The crisis of authority is a cultural crisis. This chapter will examine two specific cultural factors: language and classicism as contributing to the continuing crisis of authority. Accordingly, the chapter will demonstrate why Lonergan's theory of intentional consciousness with a particular emphasis on his transcendental precepts has the possibility of providing the necessary antidote to the cultural crisis in the specific concern of authority in the Church context.

I begin with an extended quotation from Lonergan's *Method of Theology,* to demonstrate how dialectic in theology and in the specific issue of authentic authority functions in the current crisis of authority in the Church.

> Dialectic, the fourth of our functional specialties, deals with conflicts. The conflicts may be overt, or latent. They may lie in religious sources, in the religious tradition, in the pronouncements of authorities, or in the writings of theologians. They may regard orientations of research, contrary interpretations, contrary histories, contrary styles of evaluation, contrary horizons, contrary doctrines, contrary systems, contrary policies. Not all opposition is dialectical. There are differences that will be eliminated by uncovering fresh data. There are differences we have named perspectival, and they merely witness to the complexity of historical reality. But beyond these there are fundamental conflicts stemming from an explicit or implicit cognitional theory, an ethical stance, a religious outlook. They profoundly modify one's mentality. They are to be overcome only through an intellectual, moral, religious conversion. The function of dialectic will be to bring such conflicts into light, and to provide a technique that objectifies subjective differences and promotes conversion.[71]

In considering the elemental crisis of authority within the Church, this thesis asks why periodic attempts to address the crisis and ensuing conflict of authority have been limited or partial. The philosophical and theological issues of what constitutes authority have ancient roots. There are universal and invariant elements to authority, allowing for general agreement to what authority means.

[71] *MIT*, 235.

For instance, the agreement that authority is for good governance, for allowing human beings to be free and for the enhancement of life of all in a community.

However, authority is culturally and linguistically conditioned as well. Authority as concretely understood, as accepted and exercised, occurs within the context of human living. Each person perceives authority as experienced within the community. One can accept and affirm the community's cultural understanding, its beliefs regarding authority, or one can reject the communal expectation of what authority should be. Assent or dissent to authority arises from each person's willingness to engage with the complexity of authority. As Lonergan points out above, 'differences' are 'perspectival, and they merely witness to the complexity of historical reality. But beyond these there are fundamental conflicts stemming from an explicit or implicit cognitional theory, an ethical stance, a religious outlook. They profoundly modify one's mentality.'[72]

The crisis of authority is further complicated by the lack of understanding that any anthropological and historical critique of authority requires close attention to the initial sources, origins and specific social contexts in which these understandings of authority first emerged. These include the socio-historical and cultural moments of conflict and uneven development responsible for social and cultural decline or progress arising from crises of authority. The unevenness and variance of understanding and development, it is worth remembering, becomes even more pronounced when we factor in the differences arising from the uniqueness of each community, each culture and each language within a complex matrix of human society.

In the extended quotation above, Lonergan encapsulates rather neatly, but challengingly, the reasons why crises occur and, in so doing, he articulates the aims of this thesis. The crisis of authority is the basis of conflict in the Church because there is a contrariness in naming, clarifying and understanding the

[72] *MIT,* 235.

dialectic of authority together with a current lack of 'articulating a technique that 'objectifies subjective differences and promotes conversion'.[73]

The historical problem of the crisis of authority, as I identify here, is that of language and classicism. This dissertation therefore seeks to adequately name, clarify and understand how language and classicism contribute to the dialectic of authority as it relates to progress. This chapter seeks to understand how language as a carrier of meaning has affected the general reception of a reduced perception of Church and Church authority. The thesis therefore recommends an antidote to the problem through Lonergan's insights into conversion as being central to the existential life of human subjects and human communities.[74]

2.1 Specifying the problem: The hubris of 'authority' and the need for a renewed theology of authority

The most obvious function and goal of authority is good governance for the purpose of good order, progress, stability and the flourishing of the human race. The collective human good arising from good governance, however, is not the sole function, although it has become a major preoccupation and justification for the exercise of authority by political, social, and religious officials. The situation becomes all the more unsavory when hubris degenerates real authority to pseudo authority in the exercise of power by individuals or groups.[75] A general mention of the word 'authority' itself can often either incite hubris or unearth a plethora of negative connotations, reactions and images, becoming exceedingly political—all adding to the general state of confusion and great mistrust associated with the word 'authority'.[76] When this occurs, the arguments become reductive and

[73] *MIT*, 235
[74] Each term, 'dialectic', 'data', 'horizon', 'historical reality' 'conversion' has specific meanings in relation to Lonergan's cognitional theory. Their use and full meaning will become clearer as this thesis develops. The aim is first to succinctly point to the dialectic underlying the meaning, form, function of authority as it is currently understood.
[75] One can look to the Australian Royal Commission into Institutional Responses to Child Sexual Abuse as evidence of the hubris of authority and the exercise of pseudo-authority.
[76] The problem of defining authority is one of language intertwined with a classicism that has remained due to limited horizons.

confined to authority as vested in authorities and how they have come to be in their position of influence and power. The reduction becomes even more pronounced in the associated forms of language and expressions.

Expressions such as 'Twilight of Authority' and 'Crisis of Authority' have become commonplace, fueling further misapprehension of what authority in its real sense means.[77] The issue becomes even more contentious when viewed through the social, political, religious and historical upheavals of human history as is the manner in which both Nesbit and Luxon have responded in their social and political reading of our times. Both Nesbit's and Luxon's readings of contemporary understanding of authority provide the starting point but the concern is as much about understanding the deeper causes for the decline, crisis or endemic mistrust of authority as it is about judging the issue as being an indicator of the socio-political-intellectual concern of our times.

What are the innate causes for the increasing suspicion and hostility towards the Church as institution and as a moral voice in the world?[78] What are the factors at

[77] Cf. Robert A. Nesbit, *Twilight of Authority* (Indiana, USA: Liberty Fund, 2000). Nesbit, a social conservative, sees the domination of centralized power in large-scale governments as the cause of traditional institutions and groups such as the family and Church losing influence with detrimental effects. Individuals accordingly become alienated from the traditional primary groups with catastrophic effects on democracy, freedom and human welfare. Cf. Nancy Luxon, *Crisis of Authority: Politics, Trust and Truth-telling in Freud and Foucault* (New York: Cambridge University Press, 2013). Luxon turns to Freudian psychoanalysis and Foucault's understanding of ancient ethical practices of 'fearless speech', or *parrhesia* to provide the generative points 'between self - governance and political governance; the educative relationships they sustain actually nourish the psychological, ethical, and cultural dimensions of political authority'. She seeks to understand the dynamics between those who govern and those governed and how the 'modern ethical subject' can respond to 'seemingly bankrupt concepts of political authority, trust, and truth-telling'. Both works are well worth considering in understanding the social construct of the Church as an institution.

[78] Cf. http://www.theage.com.au/comment/want-equality-for-all-then-spurn-organised-religion-20150503-1mxmtg.html accessed 5 May 2015. Clementine Ford argues that religion of 'the organized, dictatorial incarnation' does little for equality in society. She claims that religion has no place in public policy and the influence of Christianity and Catholicism is not to be underestimated in Australian government decision-making. She is correct in stating that there cannot be an imposition of any one particular religious worldview on policy and decision-making. Historically in Australian politics and even amongst some contemporary Australian politicians, there is no denying the influence of the Catholic Church in social and political governance. Cf. Bruce Duncan, *Crusade or Conspiracy: Catholics and the Anti-communist Struggle in Australia* (NSW, Australia: University of New South Wales Press, 2001). Ex-Prime Minister Tony Abbott is an acclaimed admirer and disciple of J.B. Santamaria and his overtly militant brand of Catholicism. However, Ford's argument fails to acknowledge the essential value of religion in informing or providing another perspective

play accounting for the diminished influence of the Church? Is it the case that the Church has for too long been too concerned with governance, with insufficient attention to or engagement with the excessive egalitarianism of the post-modern age? Have authorities failed to truly understand the foundational authority at the core of each human being, including their own? Can an examination of key historical events and people provide us with an adequate understanding of the distrust and waning influence of the Church as a moral authority?

The fundamental epistemic authority,[79] the foundation of what it means to be free, autonomous beings in search of knowing the truth is the bedrock function of authority. This integral teaching of the Church is not well understood and is often summarily dismissed by different sections of the Church. Anselm's definition of theology as faith seeking understanding suggests the fundamental first principle in human beings to respond to existential questions such as 'Who am I? What am I doing when I am knowing? Why is doing that knowing? What do I know when I do it?' The answers to these existential questions have largely been thought of as being a matter of personal conscience in response to moral questions—a matter of choice or act of will.[80] Rarely is the word 'authority' ascribed to properly discerned autonomous acts in response to life's major questions. Existential questions require an existential or transcendental approach. Existential questions are not the sole domain of individuals. I would suggest that the Church collectively, as a dynamic

for society to appropriate ethics, morals and virtues in politics and for decision-making, equality, emancipation and real dialogue.

[79] By 'epistemic authority' is meant the capacity of a human person to arrive at the 'good' through carefully considering the factors and situation before decisions are finally made. Pseudo epistemic authority is based purely on personal decision-making and personal fulfilment without recourse to others or cost to them.

[80] *MIT, 25*. Lonergan is clear that all three questions are part of the heuristic structure comprising the cognitional, epistemological and metaphysical. For Lonergan, these are transcendental, attained through a transcendental method, itself 'a part of theological method. It supplies the basic anthropological component. It does not supply the specifically religious component. Accordingly, to advance from transcendental to theological method, it is necessary to add a consideration of religion.' See also, Bernard Lonergan, *CWL 5: Understanding and Being* (Toronto: University of Toronto Press, 1990), 226 -234, regarding Lonergan's precise definitions and meaning of 'choice' and 'will', traditionally defined as 'an appetite that follows reason, an intelligent appetite'. These questions move a human person from the external realms of common meaning to consider the interior workings of one's interiority for appropriation.

organism, is at a time where these very existential questions are necessary for its development and survival.

A general perception likewise exists that personal, subjective responses are of lesser value to prescribed, mandated laws and actions of groups or authorities. The problem becomes further complicated with the misconstrued interpretation of epistemic authority as an end in itself without due consideration of the wider context beyond the subjective. The overemphasis of either form at the expense of the other has the danger of forming a type of alienation marked by a ghetto mentality,[81] or degenerating into a 'plaster-cast "Thomist" in whom authority has taken the place of personal development'.[82] Lonergan insists on both the accumulated, received, living tradition, most often but not necessarily encoded in laws; and the development of the 'self towards the universe of being' that comes from being attentive to one's inner being in relation to others, the world and, most importantly, to God who calls us into the fullness of being. Isolating one from the other, leads to unauthentic expressions of authority.

Pseudo epistemic authority, a product of excessive egalitarianism has shaped Western thinking and living over the last century. Hannah Arendt contends that authority is something that 'was' and not what 'is'.[83] Is excessive egalitarianism the major contributing factor for the disrepute? Or is the problem a limited or misinformed understanding of what it means to be egalitarian? Or is it a lack of questioning or of the appropriate questioning of the nexus between authority and freedom? All these legitimate questions need attention. What the different

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[81] *CWL 5*, 141 and 13. This study is confined to the context of Western philosophy, culture and society. For an Eastern understanding of personal autonomy in relation to society and the commonalities in the mystical traditions of Western and Eastern religions, refer to Kwong-Loi Shun and David B. Wong, *Confucian Ethics: A comparative study of Self, Autonomy and Community* (UK: Cambridge University Press, 2004).

[82] *CWL 5*, 184.

[83] Excessive egalitarianism breeds an unconscious and superficial form of equality conditioned by personal rights to the exclusion of other factors. Vucan Kuic in his introduction to Yves R. Simon's posthumously published work, *A General Theory of Authority* (Notre Dame, Indiana: University of Notre Dame Press, 1962/1980, 5); points to Arendt's suggestion that it is the loss of the understanding of the full meaning of authority that has resulted in a general lack of understanding of freedom.

commentators do agree on is that there is a need for authority to be authentic. However, apart from Lonergan, they fail to address the foundational intentional consciousness needed to move the questions into the interiority of each human subject who asks these questions. How both terms are received, understood and ultimately applied in human living becomes the thrust of this thesis.

Lonergan's theory of intentional consciousness and suggested method of theology, as this thesis maintains, provides a more developed understanding of what constitutes authenticity in relation to authority.[84] The causes for the many crises the Church has had to struggle with over the centuries are diverse. The common inference to be drawn is that each and every crisis in the Church has always been a crisis of authority. For questioning individuals, trying to negotiate the dialectical tension between what is taught and proclaimed by Church authorities and personal judgement is always a crisis of authority. Lonergan is clear the dialectic *can* be overcome through properly interrogating the situation using the transcendental method.[85] And this is why Lonergan's achievement becomes crucial for the Church at this time in history. He allows for the transposition necessary to come to terms with the dialectic of authority and the crisis of authority at this time.

A renewed theology of authority is a necessary condition for a shift to understanding authority first and foremost as a dynamic operation of human consciousness. Before definitions there are the questions and before the questions are the experiences needing close attention. This is true for all attempts at defining abstract nouns of which 'authority' is one.[86] However, understanding how language affects common perceptions contributing to the dialectic of authority is the first task.

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[84] See specifically chapters 4 and 5 for my reflections on authenticity.
[85] Cf. *MIT*, 20-21 for the functions of the transcendental method.
[86] To understand Beauty, Love, Truth, Hope, Grace, Authority and other abstract nouns, we begin by asking 'What is_____?'

2.2 A matter of language: shifting definitions, nuances and reception

> If … the relation between words and what we encounter or have to deal with were a 'stable' one, to repeat the same words would be to say the same thing; the fact that repetition does not guarantee understanding reinforces the point that there is a fluidity in the relation, and that the passage of *time* makes a difference.[87]

As Williams suggests, it is insufficient to repeat the same words as language and life are culturally conditioned. Human beings, by their very essence are 'worded'. Words gain substance when meaning becomes enfleshed in the people who articulate them. Through language we make meaning of the world, our lives and our faith.[88] One is reminded of how Helen Keller's sightless world opened up to new possibilities when she was able to associate 'word' with meaning, with what words represented in the world, and correspondingly the meaning of her place in the world.[89] An awareness of the dynamism of language, how meanings and usage change according to social, historical and political contexts, exposes the distortions and consequent abuses of authority and power that come with any shift of linguistic or cultural meaning.

Language and meaning are constitutive of the person, community, society and culture all of us are born into. The interaction between culture and community on language and meaning is powerful. Language and meaning adapt, change and are communicated to succeeding generations through training and education.[90] The problem arises when the original intent of words, what they mean, becomes blurred through an indiscriminate narrow use of terms and definitions without consideration of changing circumstances or of the origin of commonly used words. The adaptation and meaning can either clarify, redefine and enrich or go through

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[87] Rowan Williams, *The Edge of Words: God and the Habits of Language* (London: Bloomsbury, 2014), 68.
[88] Language includes the written and spoken word, symbols, music and art communicating meaning and the meaningful. Lonergan refers to meaning as elemental, embodied and carried out in human intersubjectivity. Cf. *MIT*, 57-100.
[89] Helen Keller, *The Story of my Life* (New York: Doubleday, Page, 1903). See Also, Kim E. Nielsen, *Beyond the Miracle Worker: The Remarkable Life of Anne Sullivan Macy and Her Extraordinary Friendship with Helen Keller* (Boston: Beacon Press, 2009).
[90] *MIT*, 78.

such adaptation that the transformed meaning and intent can 'be impoverished, emptied out and deformed'.[91] Adaptations in language and meaning always occur within the community. The shift in meaning and perception of the word 'authority' is an example. Words and meanings 'have histories', as Lonergan points out.[92] In that sense it is the community that is the carrier and source of power that allows the shifts and adaptations to occur down the ages in terms of language and what the community deems as being vital for its identity, preservation and development.

The inextricable link between language and meaning within the community, the human condition and history is unmistakable. Language development is the work of the community that tries to articulate those common understandings, ideals and beliefs binding groups of individual subjects so those agreed goals and objectives may be fulfilled. Articulating the common experiences of the group gives the community or group a unified sense of identity and purpose.[93]

The intersubjective nature of language, where decisions regarding meanings and usage through everyday interactions amongst community members allow for groups and individuals to make sense of the world. In time, the agreed language becomes part of the 'common sense' of the community.[94] Each development, each articulation is an attempt at trying to understand significant common experiences,

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[91] ibid. 79. Lonergan is speaking specifically of the function of meaning originating in individual minds but communicated to others through different means until it becomes common meaning. It is not the work of one individual nor accomplished in one generation, although the initial meaning or insight would have arisen in the individual. Language, a carrier of meaning, undergoes similar changes, with words connoting different meanings depending on usage, the user, the context. The words 'gay' and 'queer' for example have shifted from their original meaning and in today's context would almost exclusively be used with reference to the LGBTIQ community.

[92] *MIT,* 79.

[93] The diminishing participation within the Catholic Church and the waning sense of identity and purpose amongst those willing to identify themselves as Catholic is partly due to the disjuncture between language, meaning and communication. Pope Francis, in his awareness of this, communicates by powerful, creative and effective language and symbols when speaking to a general audience beyond the Church.

[94] *MIT,* 83. 'Common sense' refers to the accumulated insights proceeding from intellectual development. They remain incomplete until new questions arise to add to new insights. The data comes from the familiar world of experience. Cf. *Insight,*196-269.

further binding the members, through a strengthened, shared identity and purpose, thus making their community unique.

However, language, like meaning, has varying degrees of accomplishment and is dependent on a multitude of factors not excluding the development of the individuals who themselves are at different stages of growth. Each may have the ability to use the commonly agreed terms but not be fully appreciative or aware of the connotation or denotation of specific expressions, words or gestures and how they communicate meaning and ideas. Tension amongst users may arise, in relation to how the world is interpreted, either with devastating or positive and creative results.[95]

The power of the constitutive nature of language and words is, therefore, not confined to the 'purely cognitive'.[96] Myth, by which human beings attempt to articulate 'the story of the world's shape and origin and destiny',[97] is likewise constitutive. One need not look further than the language of creation stories from the Judeo-Christian tradition and those of the Aboriginal peoples of Australia. For the latter group, the stories have been 65,000 years in development. They articulate a spirituality, a social and cultural richness we are only just beginning to grasp, if at all. The sacred stories of the first Australians, the uniqueness of their language in informing the dominant Christian religion in this country and other imported religions, remain largely tokenistic and underappreciated. With time and progress, and the dedicated work of enlightened groups of individuals we shall perhaps see the fruit of being attentive to the wisdom of the first Australians.[98]

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[95] The insights of Ludwig Wittgenstein (1889–1951), a significant philosopher of language and meaning, are duly noted but his work is beyond the framework of this thesis. Cf. http://plato.stanford.edu/entries/wittgenstein/#Bio accessed 6 May 2015, for a general summary into Wittgenstein's life and work.

[96] *MIT*, 89. One crucial question surrounds the liturgical and sacramental language of the Church, with its embedded deep symbolic meaning and the manner it resonates or does not resonate with today's Catholics. Parts of the latest translation of the missal for example, have a formality of language that can distance rather than aid Catholics into a fuller and richer understanding of the Eucharist. See also, the *New Revised Roman Missal,* 2011.

[97] *MIT,* 89.

[98] In preparing for a Mass for Pentecost, I thought a significant acknowledgement of the first Australians and their insights was crucial. The indigenous message stick, symbolic of the need to carry 'The Word' with us and to others, as part of the entrance procession, was met with objection.

When like-minded people with a particular view of the world congregate, that potential for social, cultural and religious change is multiplied with consequences for communities and their further growth or stagnation. The effects can be short- or long-term, progressive or debilitating. The Catholic Church is no different. Commonly received understanding is reinforced by repeated and common use of particular language forming part of 'the private knowledge of ordinary usage'.[99] Stagnation can occur in the unexamined use of specific language and common terms, becoming then, part of the culture and makeup of the group. This needs to be challenged.

Accordingly, the 'word of tradition that has accumulated wisdom, the word of fellowship that unites those that share the gift of God's love, the word of the gospel that announces that God has loved us first and, in the fullness of time, has revealed that love in Christ [born, living,] crucified, dead, and risen',[100] is to be authentically communicated and lived in the spirit of the first Christian community. Understanding how language develops, how language can form and deform human beings through an unconscious or at times deliberate use of terms to control, to incite or to argue for why things are to change or remain is the responsibility of proper authority. The adversarial positioning arising from the inadequacies of language is a reality of which to be consciously mindful. Rather than facilitate progress, unhelpful conflict reliant on unscrutinized rhetoric often results in entrenched political wrangling and a general state of decline.

With language development comes a corresponding discovery of how existing terms take on different nuances of meaning. These are all, Lonergan insists, 'a matter of

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The uninformed saw the message stick as representing a different 'religion' in competition with Catholic worship and liturgy. The fact that the message stick was a powerful symbol of communicating sacred stories was lost even though the image of the risen Christ was painted on it. A short explanation was written for the parishioners regarding the significance of the message stick in a Catholic, multicultural, Australian community. The stick is now respectfully mounted in the Church and used on many occasions.

[99] *MIT*, 255.

[100] *MIT*, 113. I have added the words 'born, living' to express the fullness of how I read the Incarnation as being one revealed in the fullness of Jesus' life from birth, through to his actual living, crucifixion, death and ultimate resurrection.

expressed mental acts',[101] occurring in human beings. And those mental acts, if properly attended to, can overcome the fossilization resulting from a failure to acknowledge the organic characteristic of language. Through subsequent communication, the new term or language takes form and undergoes further changes until it becomes common currency, or has 'an ordinary meaningfulness' within the community and many times loses the meaning first intended.[102] The use of jargon or technical language for its own sake to articulate axioms with absolute rigorous deduction and little recourse to the fact that such axioms are far from fixed and immutable is one such example. The language of the Church enshrined in the catechism, in canon law, in liturgy and in different documents is full of specific examples which illustrate my point.[103] From a general understanding of how language develops and functions within a community, how it shapes meaning and culture, I now turn specifically to the word 'authority' and its impact on the Catholic Church.

That word 'authority' has its own history and context in Christianity. In that word, too, is implied the authority of Jesus, *The Word* for the redemption of the world to be communicated truthfully.[104] As it stands, within the Catholic Church (and in mainstream society) there exist different notions of the word 'authority.' How one perceives authority has a bearing on the personal and collective experience of faith. Therefore, this thesis calls for an examination into the philosophical and theological roots of the word 'authority,' for:

[101] *MIT,* 255.
[102] ibid.
[103] The furore over parts of the translation of the Roman Missal into English, is an example, especially with the term 'consubstantial'. The use of dogmatic language can create barriers to fuller liturgical experiences. When static, incomprehensible language is transmitted to the laity who unconsciously, without due consideration, repeat the static language, meaningful understanding and experiences are hindered. Pope Francis, aware of this phenomenon, has opted for plain speech in his addresses and encyclicals, thus dispensing with the formal theological language of past encyclicals.
[104] 'Authenticity' is another word with its own philosophical and theological history. This will be the subject of Chapters 4 and 5.

> Language primarily is confined to the spatial, the specific, the external, the human, and only by special techniques is it extended to the temporal, the generic, the internal, the divine.[105]

In summary, the task is to uncover the 'original meaningfulness'[106] of the word 'authority'[107] from a socio-political, linguistic, philosophical, theological and historical perspective. This task is important, for language, being historically and culturally conditioned, needs to be purified from a classicism that exists not only in language but in culture and communication, and in how we construct meaning. Consequently, the causes for the mistrust of authority will be duly revealed.

2.3 Classicism

At this point, it becomes helpful to consider French philosopher Yves R. Simon's contribution. Simon specifically traces the philosophical and historical development of 'authority' in his work *A General Theory of Authority*.[108] Simon extends the common understanding of authority beyond the original field of politics to include the moral and scientific disciplines. Vukan Kuic in his introduction to Simon's work sees Simon's interpretation as 'the perfect antidote', 'the all-inclusive scope' regarding the nature and function of authority in our pursuits not only of political ends but also of scientific knowledge and moral excellence'.[109] In his development of a theory of authority, Simon is concerned with political authority as developed from Aristotle and later Aquinas. He shows why and how authority functions within the framework of governance in a community as common policy for goal setting. He provides the following insights that are useful and relevant for this thesis. First, authority is never the question of freedom versus authority. Authority is perfective in function for moral excellence to provide civic virtue and the proper exercise of which becomes obvious only in

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[105] *MIT*, 257. The 'special techniques' refer to Lonergan's transcendental method of investigation into theology for the purpose of meeting the exigencies of our times. Cf. *MIT*, xi.
[106] 'Original meaningfulness' according to Lonergan, can be traced to the insight of one person, communicated to and consequently becoming part of the common meaning of the group.
[107] A similar task will be applied to the term 'authenticity.' Other terms will similarly be examined for a comprehensive understanding of what and how they substantiate the goals of this thesis.
[108] Yves R. *Simon A General Theory of Authority* (Indiana: University of Notre Dame, 1962/1980).
[109] Cf. Vukan Kuic's Introduction to Yves R.Simon's *A General Theory of Authority*, 5-7.

practice.[110] Second, ethics is not to surrender to politics, but rather politics must be infused with ethics. Third, authority is to consider the twin elements of service to the community in terms of the common good as well as the personal element of freedom.[111] Subjective hindrances, according to Simon, are the 'last and most formidable obstacle to true freedom'.[112] Finally, authority and liberty are not irreconcilable, but rather both these concepts complement each other in all aspects of our lives.[113]

Both Lonergan and Simon derive their respective understandings from the ideas formulated and synthesized by St. Thomas Aquinas. We can see hints of commonality in both Simon and Lonergan. However, the major and most significant point of difference is Lonergan's integration of his understanding of authority with his developed cognitional theory and method of theology. If we accept the premise that authority exists in the community for the specific functions Simon has stated, and as corroborated by Lonergan, then the next point to consider is why there is the ongoing problem of a general mistrust of authority, to the level of tearing the Church along different seams.

For Simon, the possibilities for the mistrust and general suspicion or even abhorrence of authority, 'a thing without which they cannot by all evidence, live and act together'[114] include 'conflict with justice, life, truth and order'.[115] Where the Church is concerned, the illegitimate exercise of power and authority in the Church more than conflicts with the conditions Simon identified for a civil society. The case of the sexual abuse scandal is an antithesis to justice, life, truth and

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[110] Simon, *A General Theory of Authority,* 10.
[111] Simon, *A General Theory of Authority* 7. Simon defines personal freedom as 'freedom from self,' thus hinting to the interior dimension of human subjects in their search for freedom. However, he falls short of providing a method for communal and human reflection in relation to the exercise of proper authority and freedom. Rather Simon recommends we make a conscious practice of obedience to higher ethical principles or the 'objectivity of theoretical truth', where 'we no longer need society, witnesses, experts or teachers. For it becomes a part of us. Objective truth sets us free.' Cf. Simon, *A General Theory of Authority,* 11.
[112] Simon, *A General Theory of Authority,* 11.
[113] Simon, *A General Theory of Authority,* 12.
[114] Simon, *A General Theory of Authority,* 13.
[115] Cf. Simon, *A General Theory of Authority,* 10-20 for an extended explanation of what he means.

harmony as reflected in the Church's cherished doctrines of the Trinity and Incarnation.

A suspicion of authority remains a fact of human existence because human beings are not homogenous in their experiences and development. Lonergan shifts Simon's idea further, by alluding to 'classicism'[116] as the underlying factor for any conflict be they of justice, or truth, or order. This thesis will turn to consider 'classicism' in the light of the crisis of authority facing the Church.

2.4 Classicism and culture

Lonergan defines classicism as 'no more than the mistaken view of conceiving culture normatively and concluding that there is just one human culture'.[117] Perceiving and accepting culture normatively presupposes culture to be singular and homogenous in dimension, thus denying the variation and complexity of human subjects and human society. Further, such a perception conceives theology as 'a permanent achievement'[118] with the discourse becoming purely intellectual, cerebral and externally conditioned. Consequently, the empirical method to understanding, knowledge and appropriation as a long ongoing process is denied, so too the collaborative nature of theological achievements. The achievements of new social, anthropological, pure and applied sciences in informing a more holistic understanding of theology are not considered or accepted. Importantly, the socio-historical dimension in which human beings are immersed is not attended to. Instead such a classicist is convinced of the accidental nature of human circumstance, where the human subject is deemed as being subordinate to laws, doctrines and one form of orthopraxis. The classicist perceives control of meaning as universally fixed for all time with the understanding that all things have a

[116] Lonergan makes a clear distinction between 'classicism' and 'Classics.' Cf. *MIT,* 123 and 161-162 respectively. The classicist defers to the static form based on abstraction and denies the historicity of dogma, doctrines and structures.
[117] *MIT*, 123. By extension, the classicism can occur in fixed definitions or static language.
[118] *MIT,* xi.

specificity to their natures and these are known through the properties they possess and the laws they obey.

Classicism further defines individuation or the process by which individuals become distinguished from one other as being governed by the specificity of matter. The intrinsic fallacy of this individuation lies in the argument that what is observed or true in one in a species is true for all instances. Accordingly, classicism vehemently seeks to defend against 'illegitimate' interpretations of dogmas or doctrines from a method of subjective interior reflection.

In such a normative schema, authority becomes static, universally fixed to the point that, 'one should never depart [even] from an accepted terminology'.[119] The classicist perception of culture and the effect of classicist thinking on the surrounding culture affects how illegitimate authority is exercised and as this thesis contends, leads to a strong mistrust of legitimate authority. In its most dangerous form, ideological classicism denies the work of the Holy Spirit of God in human affairs.[120] Or rather, classicists view the work of the Holy Spirit as being intrinsic in the one faith 'coming to us through Jesus Christ', concluding that the diversity of peoples, cultures and social arrangements can involve only a difference in dress in which doctrines are expressed, but cannot involve any diversity in church doctrine itself'.[121] This perspectivism can only be judgemental and divisive.[122]

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[119] *MIT*, 122. The static terminology and culture in the contemporary Church is illustrated by Cardinal Sarah's encouragement to priests to celebrate Mass *ad orientum* as a way of orienting and shifting the focus back to God in the Mass. I do not doubt the Cardinal's good intentions. However, this is yet another example of doctrinal and canonical teaching without due consideration of history and the change of meaning, including that of 'authority'. This 'reform of the reform' will appeal to particular sections, but does not quite consider the cognitional processes necessary for transformation of individuals or the community. Cf. https://www.ncronline.org/news/faith-parish/experts-cardinal-sarahs-mass-comments-encourage-what-canon-law-permits and http://www.catholicherald.co.uk/news/2016/07/05/cardinal-sarah-asks-priests-to-start-celebrating-mass-facing-east-this-advent/ accessed 11 July 2016. The clumsiness of the new Mass translations and 'new' rites for the sacrament of confirmation, for example can hinder rather than deepen experiences for worshippers, especially those who attend Mass infrequently.
[120] Simon's 'obedience to the objective truth'. Cf. footnote #41.
[121] *MIT*, 302.
[122] Examples of classicism are evident in the contemporary simplistic thinking regarding issues such as climate change, trickle-down economics as a means of addressing poverty and in the different

The classicist cannot accept a plurality of ideas or diversity of thought. Therefore, human culture is secondary or subordinate to singularly interpreted doctrines, ways of worship, of understanding authority, of who has authority, where it resides and what form it takes. These are accepted and promulgated as truths to be received homogenously without a proper examination of their intelligibility for lived experience. For the classicist Catholic, there is only one Catholic culture with the universality of the Catholic faith interpreted as such. And Catholic culture exists and does all that is possible to ensure that there is but one and only one form or expression of belief; that there is but one understanding of good determined through being part of the one, holy Catholic and apostolic Church. This 'flight from understanding blocks the insights that concrete situations demand'.[123] It blocks the conversion central to what being Catholic or Christian means. Classicist thinking reduces the vibrancy, the life Jesus proclaims in John's gospel, to a set of propositions and to a singular interpretation and expression of Christianity.

Classicist culture assumes that progress or understanding is for a selected few attained through learned Scholastic theology and philosophy, with proficiency in and the legalist application of canon law being the basis of success. In such a context, authority within authorities is attained through the successful accomplishment of knowledge with 'approbation and favor of the right

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claims to truth that remain political and cut-off from the ethical or moral. The resurgence of an aggressive form of nationalism calling for assimilation of persons to a particular culture is a growing phenomenon and concern. Meaningless use of terms such a 'un-Australian' or 'Australian Culture', instead of leading the shift towards progress, only encourages the decline to unhelpful black and white classicist thinking.

[123] Bernard Lonergan, 'The Transition from a Classicist World-View', in *A Second Collection: Papers by Bernard J.F. Lonergan, SJ.,* ed. W. F. J. Ryan and Bernard J. Tyrrell (Philadelphia: The Westminster Press, 1974. Republished Toronto: University of Toronto Press. 1987), 7. Henceforth, *TCWV*.

See also Robert Micken's article 'The Pope's Opposition' on http://johnmenadue.com/blog/?p=4773 accessed 22 June 2016. Cardinals Pell, Müller and Sarah, according to Mickens, wrote to the Pope criticizing the way the Synod on the Family was run. One suspects it is the fear to move beyond current doctrinal teachings regarding marriage, sex and family as the basis for this criticism. Mickens quotes theologian Enzo Bianchi who opines that these and other bishops have waged 'a fierce battle' against the Pope with the prelates losing sight of the pastoral concern of the synod. In Biachi's words, 'What's at play here is not Catholic doctrine on the indissolubility of marriage … No, it's the pastoral dimension, his attitude towards those who make mistakes and towards contemporary society … Let's be clear—what scandalizes them is mercy!'

personages'.[124] With this classicist understanding of authority, the embodied structure of authority is and can only be hierarchical, male, rigid, apologetic and positivist.[125]

The classicist notion of authority in the Church seeks to strengthen its position by focusing on the theological questions regarding Christ in order to bring about a singularly, permanently established universal culture that is the Church. The ultramontanist Church of Pius IX (reigned 1846-78) is a specific example. Pius IX favoured a form of centralized authority reinforced by the promulgation of the dogma of papal infallibility linked to a theology of Christ and his ministry. The Church, as 'the pillar and bulwark of the truth',[126] was 'infallible' by virtue of the belief that divine revelation was possible only through the Church. The authenticity of teaching and of authority is deemed to reside in the Pope and the bishops; they are 'authentic teachers, that is teachers endowed with the authority of Christ' vested with the responsibility and power to 'preach the faith to the people entrusted to them, the faith to be believed and put into practice'.[127] The question of truth regarding Christ, his ministry and divine revelation linked with and confined to a theory of infallibility through an unbroken line of ascendency in the pope and bishops, propagates a line of argument that assent to the truth is an external proposition. Sadly, remnants of ultramontanism and its related offshoot—clericalism—are endemic in the Church. Ultimately, ultramontanism and clericalism in today's Church conflict with justice, the proper order of what it means to be Church, the truth of the doctrine of the Incarnation and each and every person's search for *humanum*.

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[124] *MIT*, 326-327. In this case, Catholic culture has favoured clerics and males. Career clerics are a continuing phenomenon in the Church.

[125] In Simon's assessment authority becomes mistrusted because illegitimate expressions of authority are the antithesis of justice, truth and order.

[126] *Catechism of the Catholic Church* # 2032. Cf. footnote no. 74 *1 Tim* 3:15; *LG* 17. Henceforth *CCC* cf. http://www.vatican.va/archive/ccc_css/archive/catechism/p3s1c3a3.htm accessed 18 July 2016.

[127] *CCC* #2034. Cf. footnote no 75 which refers to canon law (CIC, can. 747 § 2). http://www.vatican.va/archive/ccc_css/archive/catechism/p3s1c3a3.htm accessed 18 July 2016. For a long while this was confined to the Congregation for the Doctrine of the Faith, with the authority of local Bishops Conferences contracted to the point that decisions could only come from Rome.

The Church of Pius XI, weakened in terms of its position as a power of influence in Europe at the time, struggled to deal with the historical, political and ideological flux of the time. The reactionary response led to the development and consolidation of a theology of authority through documents such as *Pastor Aeternus* ('Eternal Shepherd') decreed by Vatican I on July 18, 1870.[128] *Pastor Aeternus* claimed that:

> the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed.[129]

The opposition to the document at the time was short-lived. Prior to this, Pius IX had declared, by virtue of his *own* authority, the official doctrine of the Immaculate Conception, followed by the Syllabus of Errors in 1864. These documents, released one after the other, served to secure and enhance the Pope's position and power in the Church. Emphasizing a culture that insists on the people of God following directives rather than exercising the fundamental human operations of reflection, understanding, judging and decision-making resulted in an overtly devotional and dogmatic Church.[130]

Two subsequent documents by the Sacred Congregation for the Doctrine of Faith were published in 1973 and in 1998 as a means of dealing with opposition to the question of infallibility and to clarify the Church's teaching as proclaimed in *Pastor Aeternus*.[131] Dogmas have their own history—something these documents of

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[128] http://www.papalencyclicals.net/Councils/ecum20.htm accessed 18 July 2016.
[129] *Pastor Aeternus, First Dogmatic Constitution on the Church of Christ*, Chapter 4: On the infallible teaching authority of the Roman Pontiff, #9.
https://www.ewtn.com/library/COUNCILS/V1.HTM accessed 18 July 2016.
[130] The inability on the part of many to deal with the current crisis similarly encourages a return to devotionalism and dogmatism and subsequently resistance towards Pope Francis' vision for the Church.
[131] http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19730705_mysterium-ecclesiae_en.html accessed 18 July 2016 and http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19981031_primato-successore-pietro_en.html accessed 18 July 2016 for both documents referenced.

Vatican I failed to acknowledge or deal with.[132] Doctrines too, have long lasting effects. Any critical change is slow, because the proper grasp of principles requires a radical conversion of the self or group. Clarifying infallibility in relation to the teaching magisterium is one action. Understanding the meaning is a different thing altogether given the changing historicity of individuals and the general history of different eras. The positive outcome of the 1973 and 1998 documents suggests a willingness of the Church hierarchy to engage in dialogue and to acknowledge the historical dimension of documents proclaimed.[133] However, these documents reaffirmed the argument regarding papal ascendency and the primacy of the teaching office of the bishops. Episcopal roles and structures have their place. However, by continuing to overtly emphasize this line of argument regarding authority as being specifically defined, the endemic classicism in the purely doctrinal teaching of infallibility remains an avenue for ongoing ultramontanism and clericalism. The minimal role of the laity, specifically the non-ordained or those not called to religious life, together with the exclusion or diminishment of women leaves the unity of the *corpus ecclesiae* fragile. Classicism severs the Church from the reality of changing socio-historical factors and the question of meaning. Dialogue, forgiveness, inclusion, justice, mercy and collaboration, vital if the pilgrim Church is to journey together, become limited by classicist thinking.

Developments in anthropology, historical research, psychology and technology, have pointed to the emergence of a vast array of cultures, ways of viewing and responding to the world, and even 'social arrangements'.[134] Defined and definite

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Published in 1973 and 1995 respectively, they are interesting interpretations of the original documents and seek to clarify the meaning of 'infallibility' in relation to doctrines. The shift from the original is evident, but the essential element of the teaching authority as being conditioned by a 'ministry of unity entrusted to Peter' and as belonging 'to the permanent structure of Christ's Church' as *Corpus Ecclesiae* with the teaching magisterium of bishops as the trustees of truth and the will of Christ, continues. The 1998 document is important for stating that 'episcopal collegiality does not stand in opposition to the personal exercise of the primacy nor should it relativize it'. Cf. The Document: *The Primacy of the Successor of Peter in the Mystery of the Church*, 1998.

[132] *MIT*, 324.

[133] Cf. # 5 of then Cardinal Ratzinger's explanation of how Vatican II 'reaffirmed and completed the teaching of Vatican I' with regard to the 'primatial' office of the Bishop of Rome in relation to the other bishops. # 15 alludes to the 'human errors and serious failings' that 'can be found in the history of the Papacy.'
http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19981031_primato-successore-pietro_en.html accessed 20 July 2018

[134] *MIT,* 300.

institutions and terms have become fluid. For example, 'family' and 'marriage' have wider interpretations with corresponding pastoral challenges. The Church needs to acknowledge this reality and respond intelligently, reasonably, responsibly and lovingly. To his credit, Pope Francis' calling of the Synod on the Family acknowledges the changing reality of varying social arrangements and cultural diversity. The pastoral concern underlying the Synod is commendable, even if there are lingering aspects of classicism in relation to how culture is perceived.

Classicist culture and classicist interpretation of doctrines do not acknowledge the variations in human society. The truth embedded in doctrines cannot be authentically proclaimed or received if other cultures where the gospel is to be preached are deemed subordinate to a Eurocentric expression of Church culture. An example from history illustrates my point. The Chinese Rites controversy that erupted sporadically from the 1630s led to several prohibitions arising from the 1715 decree by Pope Clement XI who deemed Chinese rites and culture as being at cross purposes with Christianity.[135] The decree led to a counter-decree by Emperor *Kangxi* who in 1721 concluded that:

> the Westerners are petty indeed. It is impossible to reason with them because they do not understand larger issues as we understand them in China. There is not a single Westerner versed in Chinese works, and their remarks are often incredible and ridiculous. To judge from this proclamation, their religion is no different from other small, bigoted sects of Buddhism or Taoism. I have never seen a document which contains so much nonsense. From now on, Westerners should not be allowed to preach in China, to avoid further trouble.[136]

This example demonstrates how the evangelical mission of the Church can be stymied through a lack of consciousness regarding another culture and language. This is not confined to the missionary outreach in other lands and cultures. The fact that there is a continuing use of language to describe the Church as

[135] http://www.ricci.usfca.edu/assets/prr32.pdf accessed 18 July 2016.
[136] https://www.fordham.edu/_search/s/search.html?query=Ricci+Institute&collection=fordham-search accessed 18 July 2016.

‘mystery’, ‘mystical’ or as ‘mother Church’ without the proper education of what these concepts mean for a different generation not familiar with such language, and an absolutism surrounding their definitions, denies the human imperative to be attentive, intelligent, reasonable and responsible.

The insistence for example, of total assimilation of cultures at the expense of the heritage, identity and wisdom others bring into a particularly Western form of Christianity is another example of cultural classicism. This was evident in all places where colonization occurred and where Christianity, being the religion of the conquerors, was preached as being more highly evolved. The attempt at eradicating Aboriginal culture through assimilation, the forced removal of children and, recently, the resurgence of ultra-rightist parties in Europe and in Australia are indicators of classicism in relation to the specific culture of a group. Religion and culture seem to collapse into each other, become indistinguishable one from the other, thus preventing the Christian message from being truly heard and truly accepted.

Culture encompasses meaning embodied in structure, encoded in laws, enshrined in a specific orthopraxis or ways of doing things. When a certain rigidity dominates, the control of meaning encoded in rigid language and in universally immutable laws becomes prescriptive in interpretation and communication. Communication becomes unidirectional and sterile.

At this point this thesis moves to a reflection on the impact of classicism on communication in terms of style and what it hopes to achieve.

2.5 Classicism and communication

When teachings are accepted with little or no questioning or are closed to other possibilities for the purpose of achieving uniformity of thought and ways of operation, the resulting communication is similarly affected. The objective of

classicist communication is utopian—the forging of a singular supposedly perfect society. Therefore, the stability of a universally constructed society where everything is kept intact and where preservation is the guiding principle becomes the primary purpose and motivation. The expectation that there is no dissent to be tolerated makes the communication devoid of the creativity that comes from healthy dialogue. The Word is corrupted to mean, 'my word' or the word of one authority or one ideology to the exclusion of others. Authority functions then to promulgate ideologies through the use and often abuse of power. Members of the group become no better than automatons adhering to the demands and rules of the powerful. The blind obedience elicited can take such catastrophic and far-reaching proportions as can be seen in authoritarian regimes where mind and social control is *de rigueur*. This inconceivable, surrounding evil is a surd, a sin,[137] giving rise to deformed, disjointed and ultimately meaningless lives of untold misery and pain on those forced to accept one interpretation, one understanding and one belief.[138]

Communication is confined to received interpretations and controlled by certain authorities within the system. Any variation is considered heretical. This polar opposite to understanding and accepting fully the dynamism of consciousness foundational to each and every human person as well as the living reality of the community is anathema to authentic authority.[139] Structure and hierarchy dominate with the encouragement of a cult of personality surrounding personages and offices. The person with ultimate authority can attain a mystical aura, deified and made more so by being inaccessible or accessible to only a few. All regimes,

[137] Lonergan appropriates the mathematical term 'surd' to mean any form of evil that is meaningless and irrational. See also, M. Shawn Copeland, *Enfleshing Freedom: Body, Race and Being* (Minneapolis: Fortress Press, 2010), 5, where she gives the example of the abuse of black women during slavery and the continuing 'slavocracy' as another contemporary example of a surd.
[138] Contemporary examples include the rise of so-called Islamic radicalism seeking to terrorize society for the establishment of a caliphate. The rhetoric and politics of leaders such as Donald Trump in America, Pauline Hanson in Australia and the UKIP party in Britain are growing concerns and examples of classicism. Church history similarly demonstrates the excesses of classicist expressions in the treatment of innocents, of the Jews, of those classified as heretics and of women.
[139] Examples include the reversal to a more ponderous, archaic translation of the Roman Rite of the Mass. The Catechism similarly does not consider the changing dynamism inherent in language.

whether they are fascist, Marxist or communist display this form, structure and purpose of authority, giving an alternative meaning to the term 'structural sin'.[140]

Those societies priding themselves as being democratic are not spared the rot of classicism. Whenever and wherever there is a stubbornness to cling to positions; whenever and wherever there is judgement, condemnation and vilification of the other or differing views; whenever and wherever authority is deemed as being an externalized operation encoded in norms of behavior guided by the respective closed perceptions and understanding and judgement, then classicism prevails.

The Church is not immune to the structural sins borne of classicist forms of communication. The abuses of the Spanish inquisition and the suppression of movements or individuals at different times in Church history are painful and shameful examples. The use of overt ultramonantanism and the cult of personality surrounding different popes, most recently in the long reign of Pope John Paul II, as ways of promoting one Catholic culture and identity for the sake of security amidst suspicion and decreasing relevance in contemporary society is reactionary, classicist in response and ultimately futile as recent history has demonstrated.

Of course, there are complex psychological, social and historical reasons for the phenomenon of blind obedience and the resorting to classicist forms of communication. Pope Francis is 'cognizant of the fact that in seminaries in a number of countries, and in some national colleges in Rome, young men openly, and with a sense of pride identify themselves as "John Paul II seminarians" or "Benedict XVI seminarians"'.[141] What these indicate is the lack of or the inability of individuals or groups of individuals to question, reflect on and contemplate the

[140] In religious contexts, there are the examples of cults where total obedience to the religious head or the group's way of life becomes the sole motivation for all members. Any deviation is met with extreme punishment or excommunication.
[141] Gerard O'Connell, *'Rough Diamonds'* in America: The National Catholic Review, 27 Oct 2014 issue. http://americamagazine.org/issue/rough-diamonds%E2%80%99
accessed 18 October 2014.

deeper meaning of their individual and collective role in the community of the *ecclesia*.

Classicist communication prevents true conversion and transcendence. In some, there is a deliberate refusal of conversion and a suspicion of self-transcendence. They cannot or refuse to see the classicism and the classicist form of communication as a cause for alienation and ideology.[142] Classicist varieties of communication therefore ring hollow to differentiated minds and are found to be false and not at all authoritative in the full meaning of the term. The group, while it may subscribe or conform to classicist communication in its purpose or method, has to all intents and purposes relegated their responsibility as legitimators of authority for the purpose of their own selective needs at the expense of truly intelligent, truly moral or truly religious principles.

The object of authority where the Church is concerned is the communication of Christ's message to the world. This communication presupposes that those called to this ministry are to expand their own horizons to include a sound and intimate understanding of the cultural and linguistic contexts of those to whom they are communicating. The enlargement of horizons can only occur when minds and hearts are transformed through a proper attention to one's interiority.

The classicist on the other hand 'would feel it was perfectly legitimate for him to impose his culture on others' and accordingly, 'for him to preach both the gospel and his own culture, is for him to confer the double benefit of both the true religion and the true culture'.[143] The 'proper' communication of the gospel message, while it may be sincere, becomes unwittingly corrupted. Consequently, dissent as 'acting from one's conscience' is perceived with suspicion together with an unwillingness to engage in dialogue because development and appropriation is

[142] *MIT*, 258.
[143] *MIT*, 363.

neglected or denied. [144] The epistemic authority of individuals and of groups is not a major concern. Classicist notions from classicist communications dominate. A mistrust of authority results.

The authority of all true achievements in theology must be affirmed for the purpose of demonstrating their contribution to the collaborative work of theology. This thesis repeats its affirmation of Lonergan's achievement in providing the obvious, yet still underappreciated insight, that authority is a dynamic principle of human consciousness.

2.6 Affirming achievements and shifting to intentional consciousness

Affirming the proper authoritative achievements of the past in order to isolate those kernels to be retained as part of the living tradition of the Church is the role of theology in mediating the significance of Christianity and its role within a cultural milieu. The 'enduring and profound' effects arising from the achievements of the classical period from Aristotle to Thomas Aquinas and others in advancing the knowledge and understanding of the Greek masters, together with scholastic thinking, has shaped the Church in significant ways.[145] The more 'efficacious' the achievement the more profound its ability to transform the culture, the social order and the intellectual endeavor of the time.[146] The enduring ability to

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[144] I point to personal experiences with clergy who disengage from real dialogue regarding personal pastoral matters by using the argument of conscience to mean adhering strictly to unexamined Church doctrines.

[145] *MIT*, 279.

[146] I have appropriated Lonergan's use of the word 'efficacious' in expressing the power of the classics in achieving a desired effect or result. Cf. Lonergan, 'The Future of Thomism' in Bernard Lonergan, *A Second Collection: Papers by Bernard Lonergan* ed. William F.J. Ryan and Bernard J. Tyrrell (Toronto: University of Toronto Press, 1974), 43. Henceforth, *FT*. This is true achievement to be found in classics and is not to be confused with 'classicism' which, as discussed earlier, is a form of stagnation resulting from perceiving culture as normative. A significant example from recent history can be seen in *Amoris Laetitia* (Chapter 8*)* where Aquinas is quoted by Pope Francis, with regard to the exercise of prudence, to argue for a pastoral response to families based on the old and enduring Christian teaching regarding mercy. Similarly, the document attempts to extricate the Church from the grips of long-held, repressive and damaging Augustinian understanding regarding human sexuality, particularly the issue of virginity and celibacy in chapters 3, 4 and 5, paragraphs 150-162. Cf. https://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf accessed 7 September 2016.

transform meaning and culture is what gives these achievements their inherent authority. The Church acknowledges these as being an important part of its intellectual and theological heritage and its work towards further progress. The transformation of earlier theological and philosophical achievements through cultural synthesis right through to include contemporary times is illustrated by the specific example in Diagram 3.

The classicism of mediaeval culture had 'one defect', according to Lonergan. It remained on the level of the logical and the metaphysical with the purpose of reconciling all the elements in the medieval Christian understanding of the world. The attention to history and the historical process was yet to be discovered.

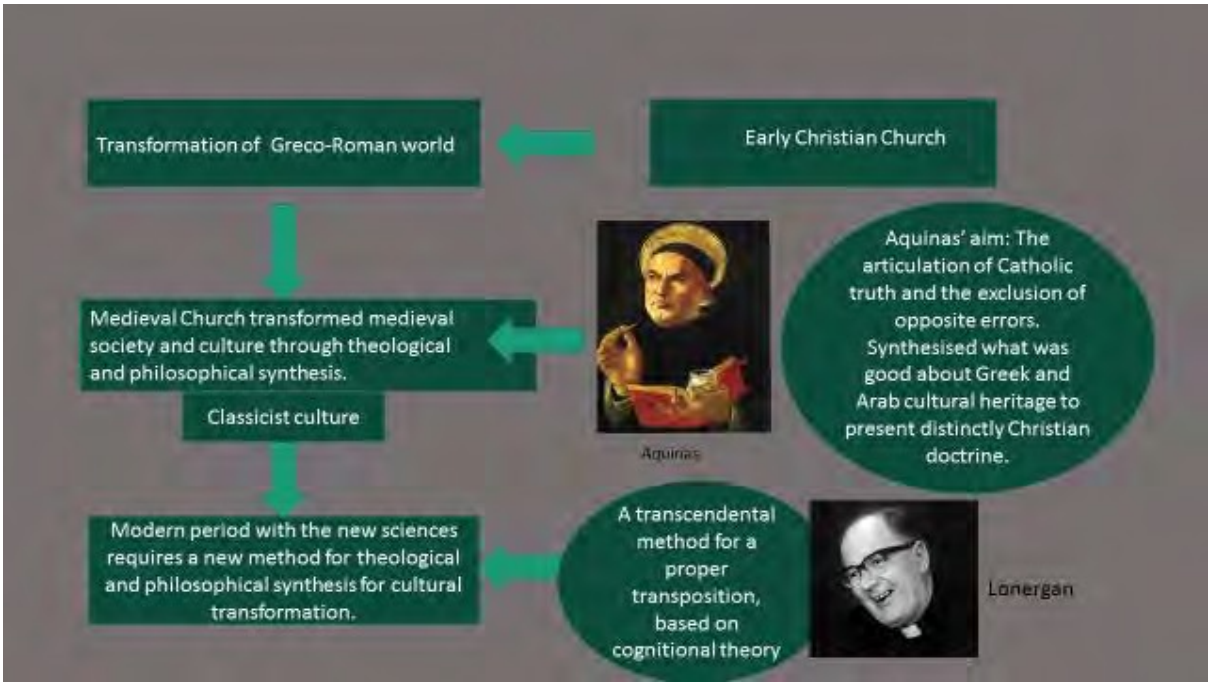

Diagram 3

Rather than condemning the achievements of the past as being irrelevant, there needs to be an acceptance of each past achievement as conditioned by the knowledge and understanding available at the time. St. Thomas Aquinas, as with

all human beings, is subject to the operations of his human consciousness. However, the greatness of Aquinas' achievements was his ability to use the 'feverish ferment' of his day, ask the relevant questions regarding their implications for his society and his religious convictions, and to arrive at a new synthesis while remaining 'fully Catholic'.[147] Aquinas' persistent questioning led him to transpose coherently the data available to him at the time and to address the dialectics he encountered within a proper systematic framework.

Against the background of the Enlightenment's capitulation to radical empiricism, Lonergan, through his own study of Aquinas and interest in the common human desire to understand meaning, a preoccupation among the Greeks, medieval scholars and the moderns, was able to conclude that control of meaning is ultimately 'not verbal'[148] and is integrated within the interior dimension of human subjects. The shift towards an understanding of the empirical, the dynamic in each person's cognitional and moral makeup is therefore inevitable if new discoveries are to be achieved.[149]

Scholasticism, despite its achievements, was not able to reconcile the historical, the cognitional and an understanding of the reality that progress becomes possible through an attention to the interiorly differentiated consciousness of human

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[147] *FT*, 44-45. Lonergan's own work on Aquinas' Con*tra Gentiles* reveals how Aquinas was able to avoid deductive reasoning and so 'save the dogmas from being formulaic'. He points to Aquinas' use of scripture not as a means to suggest an idea and then prove it, but rather as confirmation or strengthening of his position for which he has already worked out the reasons. According to Lonergan, Aquinas wanted to demonstrate that understanding, valuing and receiving elements of Greek or Arabic achievements was not contrary to Catholic faith. He uses the word 'home' to suggest the synthesis possible by taking what is best, coherent, relevant and meaningful in understanding Aristotelian philosophy for a proper transposition of Christian thought.

[148] *TCWV*, 4. I understand Lonergan's use of this phrase to mean that control of meaning is ultimately an interior dynamic.

[149] Pope Francis' awareness of the need to respond to changing definitions to meet contemporary pastoral need is demonstrated in his encyclicals. His deep consciousness of engaging the empirical for intellectual, moral and religious transformation is clear. See chapters 2, 4 and 8 of *Amoris Laetitia* specfically, and *Laudato Si!* where Pope Francis urges dialogue, education, discernment and the collective responsibilities of humanity to truly engage with and work towards justice, mercy and compassion. See also https://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html accessed 7 September 2016.

beings.[150] The classical period, dependent on a classicist culture and a developed deductive method of logic, accordingly, could not be sustained. What was needed was a proper 'psychological introspection'[151] to understand the human person and what drives human action. The achievements of the Modern period demonstrated the severe limitations of classicism.[152] A new transposition was needed.

The modern period with its achievements in science, language, literature, philosophy and new theories regarding human society, culture and psychology proved and continues to prove to be a challenge for the Church—one Lonergan took up with his study of Aquinas, resulting in a systematic framework based on a developed cognitional theory.[153] Consequently, he isolated five shifts needed to transpose Thomism such that it continues to speak with a freshness to each age without a compromise to Catholic thinking. These shifts are from logic to method; from science as logic and deductive towards new theories of science; from metaphysics of the soul to the self-appropriation of the human person within a socio-historical context, through a transcendental method of understanding the self and world.[154] Lonergan does give a caveat that these conditions are not exclusive and, in so doing, he is true to his understanding that the truly scientific is always open to possible contingencies yet to be discovered through intentionality. Thus it becomes possible to negotiate the contingencies of life, the conflicts, crises and uncertainties that come with the turn to modernism and its achievements—something the Church was highly suspicious of and slow to accept.

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[150] Lonergan, 'Dimensions of Meaning', in *Collected Works of Bernard Lonergan 4: Collection.* ed., Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1993), 244. Henceforth, *DM* followed by page number.
[151] *FT*, 49.
[152] Lonergan's great esteem for Aquinas is evident when he affectionately states that Aquinas 'stands before us as a model, inviting us to do for our age what he did for his. And, if I [Lonergan] may express a personal opinion of my own, a mature Catholic theology of the twentieth century will not ignore him; it will learn very, very much from him; and it will be aware of its debt to him, even when it is effecting its boldest transpositions from the thirteenth century to the twentieth.' Cf. *FT*, 49. Astute scholars of theology and philosophy would heed Lonergan's assessment of Aquinas and see Aquinas' relevance as we move into the twenty-first century.
[153] Cf. the section in the chapter examining the specific impact of the Enlightenment on the Church.
[154] *FT,* 50.

Lonergan's understanding of how the authority of knowledge, meaning and understanding is able to stand the test of time cues us into what and how modern researchers are to make of the work inherited from the masters of theology and philosophy of the pre-modern period. To cast them off as being irrelevant is short-sighted at the least; to retain them for the sake of tradition would likewise make them anachronistic and quaint. The existential element lies within the realm of interpretation. The classics and the achievements of Aristotle, Aquinas and other scholastic thinkers come to mind. Their works are classics if by classic we mean those writings that are, 'never fully understood. But those that are educated and educate themselves must always want to learn more from [them].'[155]

In Lonergan's own assessment of both the classicist and modern mindsets, and in his acknowledgment of past achievements specifically in the work of Aquinas and in the person of Aquinas, Lonergan points to three common threads needing detailed consideration and to which this work will be attentive: the human subject, the definition of the good and the role of the Church in its engagement with the world. All three threads contain within them the notion of 'authority' requiring the shift to intentionality in order to transpose understanding and meaning.

That word 'authority' for the Church over the centuries centered on the 'logically rigorous' static, and abstract definition. This, according to Lonergan, 'cannot shift a single iota' the ideas necessary for a renewed theology of authority. Authority, to paraphrase Lonergan, becomes an ideal 'to be pursued, not by logic but by method', one willing to consider all the five shifts he proposed. The question then becomes 'What classicist and modern notions of authority currently exist and needs shifting?' The question *does* imply that, even within the modern frame of mind, a shift is necessary through a conscientious transcendental attention to the question of authority.

[155] *MIT*, 161. Lonergan attributes this quote to Friedrich Schlegel, and as quoted by H.G. Gadamer, *Wahrheit und Methode* (Tübingen: Mohar, 1960), 274, n.2.

Affirming the achievements of the past is important as it 'grounds a tradition', by providing the basis for continual hermeneutics occurring in those whose consciousness seek to understand the classics and how they inform the present. Being attentive to this fact is being true to the living tradition that is the Church. There can never be a direct transposition of the classics to contemporary understanding. Faithfulness to the tradition is, therefore, faithfulness in seeking to understand:

> the cultural tradition, the mentality, the *Vorverständnis*, from which they will be read, studied, interpreted. Now such a tradition may be genuine, authentic, a long accumulation of insights, adjustments, re-interpretations, that repeats the original message afresh for each age.[156]

This process begins by considering the socio-historical context for understanding the 'original meaningfulness' of significant terms. In the context of this work, the original meaningfulness of 'authority' is of specific concern. Tracing the philosophical roots of the key terms 'authority' and 'authenticity' is seminal to the authenticity of this work, the theological process, and for avoiding any 'watering-down of the original message, in recasting it into terms and meanings that fit into the assumptions and convictions of those that have dodged the issue of radical conversion'.[157] Accordingly, this thesis will move to uncover some of the philosophical understanding of authority and authenticity in this and subsequent chapters.[158] For now, the thesis will demonstrate how classicism is a significant factor for a mistrust of authority.

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[156] *MIT*, 162. By *Vorverständnis* is meant the preconception or prior understanding of an issue or term. Cf. http://dictionary.reverso.net/german-english/Vorverst%C3%A4ndnis accessed 26 July 2016.

[157] ibid. Lonergan is insistent that the interpreter is subject to the same stringent self-criticism or critical thinking not only of the material but also the 'tradition that has formed his own mind'.

[158] Cf. chapters 3 for 'Authority'; chapters 4 and 5 for 'authenticity' and 'authentic authority' respectively.

2.7 Classicism as cause for mistrust of authority

A general mistrust of authority emanates from classicism with a dominant world-view to the exclusion of others.[159] For the classicist, history and culture from which the concrete data of experience is gleaned are only accidental.[160] There is in fact a true denial of the historicity of doctrines or language and how one perceives meaning.[161] Linguistic, cultural and social differences for the classicist hold little bearing or are dismissed as non-essential for an understanding of truths regarding the human condition.

In the classicist's suspicion of the authority of the Church, the fluidity and complexity of culture and cultural changes factor insignificantly, if at all. Classicist theory forms the bedrock of operation with little deliberation on how theory functions in reality. The classicist, while possibly acknowledging the intricacy and multiplicity of human society, fails to accept and understand the full implication of the Church as *one* community in a complex ecosystem of communities within an increasingly intricate social, cultural and globalized matrix. To them the authority of authorities who hold more heterogeneous views regarding the human person and human society is suspect. There is a cynicism and rejection of new principles, new and different ways of seeing the world, new developments. The classicist of the traditional mould, cannot reconcile development as essential to human and social and cultural growth. Trapped in a time-warp, the traditionalists' sole object is the

[159] Cf. Charles Curran, 'Facing up to privilege requires conversion'. https://www.ncronline.org/news/opinion/facing-privilege-requires-conversion accessed 19 June 2016. Curran points to the dominance of theology as being largely that of privileged white males. Cf. M. Shawn Copeland's work, *Enfleshing Freedom*, 68-73, where she examines racism as revealed in the embodied experience of African American women and women of color. The insight can be drawn in relation to how those in power can sometimes be blind to the very exclusionary thought processes within themselves as a result of their own privileged histories.

[160] Culture (that includes doctrines) and history as accidentals deny the fullness of human beings and critically control and stifle growth. An image that comes to mind is the art of cultivating *bonsai* plants where growth is stunted, manipulated and controlled according to set principles of the art form.

[161] An aim of this thesis is to interrogate the history of the terms 'authority' and 'authenticity' as it has come to be generally understood. The thesis maintains that this is essential for understanding and for real reform beginning with subjects, with small communities.

reinstatement of a glorious past. In Church history, this is manifested in a hunger for the triumphalist Church that arose as a reaction to Modernism.

Among the progressives, a certain form of classicism can likewise exist where the suspicion of authority is directed towards established Church 'forms, structures, methods, etc.' A 'continuous, irreversible ongoing process'[162] of change becomes the impetus for continuous and ongoing reform with little or no acknowledgement of the gifts of hard-earned achievements of the past. While history and the historical process factor significantly in the theory of progressives, the minds of 'classicist' progressives suffer the same fate of possessing an undifferentiated consciousness in their outright condemnation of the gifts of the past, of hard won wisdom arising from centuries of accumulated achievement. Classicist worldviews among 'progressives'[163] is manifested in abject resistance to considering the good in an opposing argument or interpretation. A militant activism, unintelligent and unreasonable in its demands, and ultimately irresponsible to the whole community, overtakes the call for reform.[164] Reform for the sake of reform becomes the prevailing reaction. Violence is a real possibility when classicists on both sides of contentious issues refuse to see the logs in their own eyes.

Both manifestations, on account of their rigid thinking and perception of the Church in the world, show 'differences in horizon, in total mentality.' Both fail to 'understand the other is a major achievement and when such understanding is lacking, the interpretation of Scripture or of other theological sources is most likely to be at cross-purposes.'[165] Transposition, the need for growth and development, first in each human being and in each group of beings, therefore

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[162] *TCWV,* 2.
[163] Lonergan uses the terms 'modern, liberal perhaps historicist' in his article, 'The Transition from a Classicist World-view to Historical Mindedness'. Cf. *TCWV*, 1-9
[164] This is evident in the anti-religious stance of some. Cf. the policies and aims of the Atheist Foundation of Australia. http://atheistfoundation.org.au/about-us/ accessed 11July 2016. The unintelligent, unreasonable recourse to personal freedom, rights and epistemic authority can likewise be classicism bordering on the kind of nihilism Lonergan suggests. The appeal to the rights of individuals to determine and control their own lives and deaths as in active euthanasia is perhaps one example, for it denies the unknown possibility for appropriation that continues to the very last moment of life.
[165] *TCWV,* 2. For 'horizon' see the relevant sections of this thesis and the index of *MIT,* 386.

becomes necessary before bridges can be built and the common unity of purpose achieved.

The mistrust of authority is political and can be directed towards anyone including the Pope. The conflict between the 'progressives' with their qualms about the traditionalists and vice versa waxes and wanes in Church history with the different swings time and again towards either conservatism or progressivism.[166]

In Lonergan's view it is not where one sees oneself as being a defender of tradition or a reformer of archaic principles that is important. Rather one must be able to negotiate the dialectic of authority in order to be a fully self-constituting individual.[167] For the appropriation of individuals and the communities 'theology is not the full science of man … theology illuminates only certain aspects of human reality … the church can become a fully conscious process of self-constitution only when theology unites itself with all other relevant branches of human studies. The possibility of each integration is a method that runs parallel to the method in theology.'[168] A cognitional and transcendental method therefore can properly reconcile the dialectic of authority crucial for a more transparent and authentic Church.

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[166] The canonization of Mother Teresa of Calcutta elicited some very uncalled for and cruel criticism and accusations regarding her life. The late Christopher Hitchens was one of her most strident critics and his views have re-emerged virulently on social media. Again, the cause can be attributed to classicist binary thinking arising from undifferentiated and closed minds who refuse and cannot see beyond the purpose of Mother Teresa's work, life and history. She is not the first, nor will she be the last target of unnecessary and misunderstood criticism. In canonizing Mother Teresa, Pope Francis himself has been subject to cruel criticism.
http://www.nbcnews.com/news/world/mother-teresa-s-canonization-controversy-clouds-nun-s-work-n641181
http://www.bloomberg.com/news/articles/2016-09-04/mother-teresa-honored-as-saint-and-model-of-mercy accessed 7 September 2016. This latest historical event confirms and affirms my own aim in the thesis and the crucial and timely contribution of Bernard Lonergan as an antidote to classicism.

[167] Cf. *MIT*, 332. Lonergan, in speaking about the responsibility of authorities of the Church, including theologians, states, 'They will fulfil [their] responsibility the more effectively, I believe, if they turn their thoughts to the topic of method and if, instead of waiting for the perfect method to be provided them, they adopt the best available and, in using it, come to discern its shortcomings and remedy its defects'. See Also, *DA*, 8 where he warns against the 'sin of backwardness, of the cultures, the authorities, the individuals that fail to live on the level of their times … through a more effective approach … [by adopting] a more synthetic viewpoint.'

[168] *MIT,* 364.

2.8 Re-statement and specification of the aim

Lonergan's article 'Dialectic of Authority' provides the comprehensive framework for understanding and responding to the dialectic of authority. This is an important document to be read, analysed and reflected on in conjunction with Lonergan's other work. He points to the interlocking questions and answers regarding authority to be understood as a cognitional process within the human person; to authenticity as a necessary condition by which authority is to be critically judged and therefore deemed legitimate, or otherwise; and to the goal of authority as ultimately existential in response to the Being-in-Love.

The systematic framework of transposition Lonergan accomplished points to a transcendental method by which the dialectic of authority can be understood and negotiated. Lonergan's successful accomplishment, by which the crisis of authority can be properly understood, is the transposition necessary for our times. His own creative amalgamation on authority began with his own interrogation of Aquinas' work, not exclusively on the specific topic of this work, but on uncovering, tracing, interpreting and merging Aquinas' achievements into his own coherent systematic framework regarding intentional consciousness. The question of authority in his small article has a completeness suggesting a strong synthesis of ideas on the subject after he himself has conscientiously worked out his understanding of 'the operations that theologians perform'.[169]

My major task is to tease out and dissect the framework Lonergan has offered to examine the interconnected links necessary in considering authority within the contemporary context. Lonergan knew and worked out the shift necessary for *all* theological questions. He saw and ultimately worked out the transposition important for our postmodern times. This particular theological question of authority requires the method Lonergan suggests to grapple with the existential

[169] *MIT,* xii. 'Dialectic of Authority' was first published in 1974, *Method* was published in 1971.

demands of our times.[170] Only a proper transposition to a transcendental method can make sense of how a meaningful life can be lived in a context of competing material choices and lifestyles with the speed by which information is transmitted. A changing culture where meaning is determined by the dominance of social media needs a transcendental method more than ever to deal with existential questions. The intellectual, moral and religious conversion—the task of authentic authority—cries out for such a transcendental method. Lonergan's fertile insights provide the much needed antidote with which to overcome the current crisis of authority.

Authority as a dynamic state lies within the relationship of human beings in love with The Being-in love or the Divine Being. This fundamental relationship undercuts all notions of power, or abuse, of inane and unjust judgement arising from false or inadequate definitions and understanding of authority—often the cause of great human suffering. A deep look into the rawness of human suffering at the hands of others who equate authority with power reveals itself for what it is—cruel, shameless, deliberate, mindless, insulting to the dignity of human person and many times unnecessary.

What I propose to achieve in this thesis is undoubtedly limited in scope. By articulating what I understand to be the dialectic involved in authority I aim to contribute towards affirming and encouraging the serious consideration of authority as a dynamic state by which love is the centre and call of all authentic authority. The implications and possibilities for a more pastoral leadership are not to be underestimated.

I must emphasise that this work does not call for a dismantling of structures of offices or roles. Rather it is a call to return to the fundamental understanding of the purpose and function of authentic authority to which all human persons are called not in isolation but always in relation to the community of persons.

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[170] Cf. *FT,* 43-53.

Minds and mindsets need shifting regarding authority. This is the real transposition needed because it is basic, universal and relevant to the cultural crisis of authority we are experiencing. A renewed theology of authority, beginning with experience in individuals or as communities, and progressing further to a renewed theology of authority centered on divine authority is contingent on intentionality analysis. That in a nutshell is the aim and purpose of this thesis.

CHAPTER THREE

The crisis of authority as arising from historical unconsciousness and bias

The source of authority as 'legitimate power', according to Lonergan, resides in the 'cooperation that extends down the ages' and 'cooperation that is going on here and now'.[171] Accordingly, authority and the dialectic of authority is historically conditioned. Authenticity of authority as a condition for good pastoral practice, therefore, requires a stringent consideration of history and its dialectic to confront 'contradictory histories',[172] because of the resultant intellectual, moral and religious implications. These categories form the foundation for human authenticity and human progress, a major challenge for our post-modern world. Accordingly, the purpose of this chapter is firstly to argue that historical unconsciousness leads to bias impacting on how authority is understood and exercised and is in part responsible for the crisis of authority. Secondly, this chapter will develop the argument for an historical consciousness through a method faithful to the transcendental precepts for uncovering the intellectual, moral and religious implications for a proper renewal of authentic authority. The bias of history as arising from individual and communal oversight or blindness perpetuating unhealthy, static and even dangerous notions of authority and its exercise need to be unearthed.

In doing so, the dissertation will consider Lonergan's own emphasis on 'history' or 'human affairs'[173] and the dialectic in relation to historicity. I will further examine the intersection between human nature with the variability of historical and cultural contexts giving rise to any crisis of authority and the crisis in the Church; demonstrate the insufficiency of a 'diagnosis' of the dialectic of history and of

[171] *DA*, 5-12. By 'cooperation' is meant not only the consensual acts or teamwork or mutual aid given by groups but also a wider acknowledgement of the role history plays in cooperation.
[172] *MIT*, 227.
[173] Lonergan, 'Healing and Creating in History', in *A Third Collection: Papers by Bernard J.F. Lonergan, SJ*, ed. Frederick Crowe (NY/Mahwah: Paulist Press, 1985), 100-109. Henceforth, *HC* followed by page numbers. Lonergan continually emphasized the role of history in human activity. The relation to authentic authority is a relevant and necessary component of my own work.

authority;[174] and uncover the contributing factors of historical, communal and personal bias to the crisis of authority. Lonergan is adamant that dialectic 'has to do with the concrete, the dynamic, and the contradictory'.[175] Dialectic is about how human beings operate in the world. I will therefore use specific examples from Church history to help diagnose the cause of the crisis.[176]

All crises confront individuals and groups with the need to make choices. These decisions indicate the state of stasis, progress or decline.[177] The reality and conventional acceptance of history repeating itself in relation to decline holds a certain amount of truth. We often ask 'Why do human beings give in to the kind of violence and division that cause needless suffering and pain?' or 'Why do ideologies continue to have a stranglehold on people and groups in societies?' These and other questions reflect a curiosity and perhaps an all-too-common underlying frustration regarding humanity's slowness to learn from the damaging excesses or incorrect judgements of the past. Similarly, these questions indicate the drive and thrust for understanding progress, decline and the search for renewal. Choices, decisions, progress, decline and renewal *are* about authority and the legitimacy or otherwise of the power exercised concretely. Each consciously functioning human person has a God-given authority. However, understanding the constitution of authority and the way that authority is to be exercised varies.

The dialectic of history and the dialectic of authority in relation to the Church offer opportunities to know the present and to learn from the past so as to provide positive directions for the future. We gain insights into the human condition, and understand social and cultural interrelatedness and the manner and struggle of making choices without compromise to persons and to the call of their faith. For

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[174] *HC*, 102. Lonergan uses 'diagnosis' to suggest a proper 'positive course of action' is needed. This course is the application of a proper generalized method attentive to the transcendental precepts.
[175] *DA*, 8.
[176] In *MIT*, Lonergan sees dialectic as 'an instrument for analysis' to 'ferret out instances in which ideology is at work' and to 'trace its effects' so policy makers can come up with procedures to eradicate alienation and ideology. Cf. *MIT*, 365.
[177] *DM*, 243. Historical crises imply existential crises to which the questions 'What do we choose to be? What do we choose to make of ourselves?' become defining questions in order to 'decide for ourselves what we by our own choices and decisions are to make of ourselves'.

Christians, the fundamental link to the Incarnational truth as understood, lived and proclaimed is a dialectical imperative. Therefore, what occurs in history to lives lived singly and collectively must matter to all Christians, if we are to hold firm and remain constant in our belief that Christ the Word became flesh for the salvation of all. Similarly, belief in the creative energy of the Triune God must challenge us to question the legitimacy of authority as exercised in the context of human history. Human authority as derived from divine authority serves the absolute good. The failure to truly seriously defer to this truth has led to the failure of systems and of institutions to advance the collective human good. Human misery and suffering come from the oppression, suppression and repression of the other when authority is debased.

The correlation between the dialectic of history and the crisis of authority makes visible those human failings, too vital to leave in the recesses of our collective memory. Unhelpful bias resulting from active indifference damages lives and human society.[178] History reveals how we have been shaped and how we, through ignorance or enlightenment, leave our imprints on history. Martin Luther King Jr. once said, 'Nothing in all the world is more dangerous than sincere ignorance and conscientious stupidity' and 'man [*sic*] must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love'.[179] Lonergan would concur with King. Therefore, Lonergan's devotion to understand and clarify a transcendental method based on self-sacrificing love is an achievement to be 'extended into the methods of theology and history'.[180] What is commonly understood, commonly accepted and commonly held to be certainties regarding authority can then develop. The intersection of dialectic with method will become increasingly clear as the chapter proceeds.

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[178] Again, the revelations of the Australian Royal Commission into Institutional Responses to Child Sexual Abuse suggest that this is so. Cf. https://www.catholicweekly.com.au/day-1-of-the-royal-commissions-catholic-wrap-up-summary-and-analysis/ accessed 8 February 2017.

[179] Cf. http://www.keepinspiring.me/martin-luther-king-jr-quotes/#ixzz4W5QTsGs8 accessed 18 January 2017.

[180] *MIT*, 227. Lonergan acknowledges other alternatives proposed by others with different philosophies but is quick to point out that these would 'only serve to clarify further the dialectic of diverging research, interpretation, and history'. He also insists that the method be applied to the historian or theologian and their work. Cf. *MIT*, 365.

3.1 Arguing for a socio-historical perspective

No generation and no individual or collective appropriation emerges *ex nihilo.* Our immersion in the complex cultural milieu in which we find ourselves shapes how authentic authority is understood, appropriated and exercised.[181] Authentic authority constitutes us and our world and unauthenticity in the exercise of authority similarly constitutes us and the world. This may be stating the obvious. However, a complacency in accepting the obvious can be confronted by an inquiry into what it means to be 'historical beings' and to be 'historically conditioned'. Lonergan refers to 'co-operation' to draw immediate attention to the fact that for human activity and progress to be meaningful and authentic, the co-operation must recognize the dynamics within the multivalent nature of human society and human beings. For the Church this matters if a belief in the principles of solidarity, of true emancipation central to the Incarnational and Trinitarian doctrines is to be upheld.

Lonergan's achievement was to reconcile his own comprehension of the dialectic of history with the ancient principle of natural right; a discovery theologian and Lonergan scholar Michael H. McCarthy describes as 'an unprecedented intellectual recognition of the constitutive role of history in human existence'.[182] A clarification of this is in order and it forms the subject of subsequent sections. My specific attention will be on the Church from just prior to Vatican II to current times. But first it is necessary to expand on the importance of Lonergan's generalized empirical method for historical self-reflection. I will weave relevant historical examples to illustrate the major themes of this chapter.

[181] Whether individuals or groups consciously show interest in, name or exercise authentic authority is a different matter. We are all subject to authority of different forms from the time we are born right through to the end of our lives.
[182] McCarthy, *Authenticity as Self-Transcendence,* 6. Lonergan sums this up succinctly in the very first line of *MIT,* xi when he states, 'A theology mediates between a cultural matrix and the significance and role of religion in that matrix'. How that is so is developed in this work.

3.2 A generalized empirical method for historical self-reflection

According to McCarthy, our 'present age is not lacking in self-reflection. We have multiple ways to characterize the particular historical period in which we live'.[183] Self-reflection is a form of exercising authority. However, contemporary self-reflection can take different forms and methods. Given the plurality of culture, history and critical heuristic methods, there is always the danger for self-reflection to be 'reductive and imperial often relying on an exclusive ontological and conceptual scheme'.[184] Although the process of self-reflection itself is indicative of an authentic or genuine desire to understand oneself and the world, paradoxically unauthentic, limited or even wrong conclusions about oneself, one's situation, and the world one inhabits may result. The challenge is particularly problematic for historians.

Lonergan, aware of the pitfalls of indulgent introspective methods of self-reflection, continually insisted on proper historical criticism as part of his generalized empirical method. The reductive and classicist intellectualism of indulgent introspection can then be counteracted. A generalized empirical method true to the intentional consciousness of the historian provides authentic analysis of the complexity of history and culture and the common desires of the human person.[185] History, as the discipline operating on its 'heuristic, selective, critical,

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[183] McCarthy, *Authenticity as Self-Transcendence*, 11. McCarthy describes the current age as one dominated by 'digital technology, global communications, finance, and commerce; of diminished national sovereignty and ineffective international institutions; of opposition to racism and patriarchy, and support for universal human rights; of passionate moral and political advocacy, and skepticism about the sources and justification of evaluative judgements; of heightened religious consciousness among Muslims, evangelical Christians, and orthodox Jews alongside the increasing secularization of the West'.

[184] McCarthy, *Authenticity as Self-Transcendence*, 4.

[185] What is meant by human nature and historical-mindedness will be further elaborated. See relevant sections of this chapter. The generalized empirical method is the method first developed in *Insight*, 95-96, 268. Lonergan draws on the empirical nature of scientific method as being verifiable by data, transposing it to what he terms a generalized empirical method of consciousness where the verifiable data for the method is drawn from the data of consciousness as consisting of the complex interconnecting experiences pertaining not only to individual subjects but between conscious subjects 'and their milieu environment, and between consciousness and its neural basis'. Simply put, the total sum of our experiences provide the data for the application of a transcendent method of theology for more insight, for a shift in our horizon and movement to a more differentiated consciousness. Cf. *Method*, 3-25. See also Chapter One of this thesis. See further footnote 2 on page 7 of *MIT* for Lonergan's own comment on the patterns of operations.

constructive, judicial aspects'[186] is insufficient if it lacks an understanding of 'a satisfactory cognitional theory' that historians have to learn and master.[187] Lonergan's insistence for authenticity in historical research preoccupied his understanding of critical historical-mindedness based on his cognitional theory of intentional consciousness, thus attending to the objective and subjective data of history.

This researcher does not claim to be a specialist historian, nor does this workclaim to be historical research. I leave the task to Church historians. However, a systematic work in theology has to take history into account for accurate diagnosis of the data regarding authority in history. The historical-mindedness demanded of historians is a similar stipulation for myself. I am obliged to attend to the data within myself, the subjective component of the researcher as part of the whole. An attentiveness to my own cognitional operations is imperative for a proper historical consciousness in negotiating the relevant data of history, the 'pooled memories of the group',[188] the stuff that is concerned with 'the drama of life'[189]

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[186] *MIT*, 193

[187] *MIT,* 175. Lonergan notes that Gerhard Ebeling holds a similar view that 'the modern historical science is still a long way from being able to offer a theoretically unobjectionable account of the critical historical method, and that it needs the cooperation of philosophy to reach that goal' cf. Wor*d and Faith*, London: SCM, 1963, p.49. Originally, '*Die Bedeutung der historiach-kristischen Methode*', *Zschr f. Theol. u. Kirche,* 47 (1950), 34. For a contemporary example of a limited historical consciousness applied to issues regarding meaning, culture and language, cf. Anna M Silvas, *'Alice in "Amoris Laetitia" Land' in* criticism of Am*oris Laetitia* accessed through http://chiesa.espresso.repubblica.it/articolo/1351311?eng=y on 23 November 2016. A patristic and classical scholar, Dr. Silvas, from the University of New England and the John Paul II institute in Melbourne, heavily criticizes the document for its lack of biblical language. Her interpretation is highly classicist in my opinion, relying heavily on doctrinal and canonical instructions without engaging with foundational principles of human intelligibility, within the flux of contemporary culture, history and development in the social and empirical sciences. She is one of the signatories of a letter sent to the world's cardinals criticizing Pope Francis and *Amoris Laetitia*. Cf. https://www.ncronline.org/news/vatican/signers-document-critiquing-amoris-laetitia-revealed accessed on 23 November 2016. While critical history 'can and does effect a partial elimination', Lonergan insists there is still the problem of 'mistaken views on possibility, by mistaken or misleading value-judgements, by an inadequate world-view or standpoint or state of the question'. See Also, *MIT*, 195.

[188] *MIT*, 177. 'Pooled memories' is selective in that it is what the group chooses to remember or forget. These can have both negative and positive consequences on group functioning and development. The nostalgic recourse to a triumphant past with the group's dominance over other groups is recovered to justify, feed or promote certain mind-sets and agenda. New historical conditions or situations are not taken into account. The rise of a type of nationalism that is parochial, insular, defensive and exclusive in face of global migration and the refugee question is an example.

[189] *MIT,* 179.

informing this work. Therefore, this investigator is bound by a 'passionately dispassionate intellectual' method to trace and sift out what is enduring and what needs innovation and development.[190] The aim is to recall some of the forgetfulness in the abuses of unauthentic authority in history, reinforced by an acquiescence of and normalization of these critically unauthentic forms in relation to what Metz terms 'the dangerous memory' of the suffering, crucified Christ of history.[191] The purpose is to name the bias, triumphalism and clericalism responsible for the abuses of authority and power. Again I reiterate: the importance of the generalized empirical method or transcendental method cannot be underplayed if ideological warfare is to be avoided.[192] The effects on the life of the community are too devastating to ignore.

The transcendentally attentive person 'is not content to understand what people [mean] … He [*sic*] wants to grasp what was going forward, in particular groups at particular places and times.'[193] To this end, 'mere repetition' of past events, of old ways of doing things, of old mindsets are to be avoided as routine. By contrast, understanding how the change has come about; understanding the 'process and development, decline and collapse' by understanding how specific human agents act out of their own history and culture is suggestive of good historical and theological reflection.[194] Gathering and integrating the heuristic elements to point to the universal properties at the core of human nature in order to 'make human history intelligible and open to normative appraisal'[195] is the purpose of good historical criticism. Progress with the possibility of conversion emerges. Unpacking and providing clear definitions for 'history' and the dialectics involved is another task, to which I now turn.

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[190] Copeland, *Enfleshing Freedom,* 2.
[191] https://www.lonerganresource.com/pdf/books/9/Lawrence,_Fred_-_Communicating_a_Dangerous_Memory.pdf accessed 10 February 2019.
[192] Revisionist history, divisive ideology is so because there is no proper application of a transcendental method to history, the workings of society, politics. Contemporary politics with the antagonism, the vitriolic arguments and insults hurled by opposing groups is an example. The Church is not immune to muck-raking and mud-slinging.
[193] *MIT*, 178
[194] *MIT*, 178-179. 'Mere repetition' infantilizes, stunts and gives rise to the problem of history, or action repeating itself.
[195] McCarthy, (2015), 6.

3.3 The dialectic of history, historicity and historical-mindedness

History, as alluded to in the preceding section, is concerned with what was 'moving forward' and, to achieve this, history is concerned with determining what, 'in most cases contemporaries do not know'. Hence, for Lonergan, authentic history and historical research accepts all experiences as individual, with the data of history in the collective experiences of many. Similarly, historical events result not only from what individuals intend, that is, the choices they make but also from the 'mistakes, oversights and failures to act'. History cannot predict, it can only conclude from what has happened because history's role is to look at the data in relation to other 'interlocking discoveries', providing greater clarity to the decisions and actions of human beings impacting on events.[196]

History as objective science is the field by which the variants and defining cultural and historical events marking each era are studied, with specific attention to

[196] *MIT,* 179. Policy makers and other specialists need to intelligently, reasonably and responsibly draw from history to propose plans and strategies for development. A corollary to this is when what has been uncovered is denied, and the strategies lead to stagnation, decline and *ressentiment*. *Ressentiment* is a deep-seated resentment, 'hostility, anger, indignation', powerlessness, hatred and even violence against authorities or institutions that do not consider or reject outright the values of those who have a more differentiated consciousness. Cf. *MIT,* 33, 273. Lonergan refers to Scheler's use of *ressentiment*. The original idea arose from Friedrich Nietzsche. He interpreted *ressentiment* as an individual's or group's denial of everything that is different from it. Nietzsche sees this as an oppositional moral force, a form of nihilism against the elite, the powerful, as in groups of slaves revolting against their ruling masters. For Nietzsche, *ressentiment* can be a force for change. Nietzsche's brand of *ressentiment* is akin to a form of blind aggression against the privileged, the ruling intelligentsia. There is a psychology of blame against the socially and economically advanced who have gained at the expense of the underprivileged. Ultimately it is a battle of power and will between two oppositional classes. Max Scheler, drawing from Nietzsche, understands *ressentiment* as an underlying affective condition permeating one's consciousness of intentionality. He arrives at his notion from a phenomenological perspective. As it is affective and intentional, *ressentiment* is linked to a hierarchy of values; is complex and is akin to a sense of impotence or a feeling of powerlessness. The subject or group fall into *ressentiment* when the value desired is unattainable and the consequence is a resignation to the status quo because it is an easier alternative. There need not be the sense of nihilism or complete hatred or resentment. There may be a devaluation or dismissal of the desired value as being impossible to attain and therefore worthless or meaningless in itself. Often this form of *ressentiment* is suppressed in the psyche and for Scheler originates and terminates in a sense of self-worth. For a comparison of Nietzsche's and Scheler's understanding of *ressentiment* cf. https://www.bu.edu/wcp/Papers/Anth/AnthMore.htm accessed 27 March 2017.
For a short review of *ressentiment* in politically correct culture see also http://www.nationalreview.com/article/420010/nietzschean-concept-explains-todays-pc-culture-jonah-goldberg accessed 27 March 2017
http://prometheus-journal.com/2008/10/19/creative-force-of-ressentiment/ accessed 27 March 2017.

particular people, or movements shaping the course of human development. Historicity' on the other hand, refers to the response individuals or communities make to their experiences, understanding, judgement and aims at any given place, time and circumstances in which they find themselves. In other words, historicity is that which is made as we live. How we act and live reflects the meaning and values we hold in relation to the historical and cultural context of our lives. For the group, common meaning emerges from the benefits of living out those common goals, common values, common responsibilities. The merit of this is demonstrated in different social groups, such as political parties, religious organizations, and corporate and business groups where much is made of 'team work' 'corporate vision and mission statements', and the importance of team-building exercises.[197] For Lonergan this is 'collective attention' at work. The tension emerges when the personal value system and meaning do not correspond to that of the group, in which case a certain course of action is expected by the individual or the group.[198] A clash of meaning can likewise arise from obtuseness, spuriousness and deception, the attraction to triviality and outright hatred. Social disorder, violence, interrupted development and 'a dialectic of radically opposed tendencies'[199] become by-products. Consequently, this dialectic in history, culture and authority

[197] All groups, including religious groups, have some form of mandate and ways of ritualizing behavior to strengthen membership in the group. The common goals and values may not be fully accepted or assented to by all members. The suppression in individuals or sub-groups of any dissenting views is either externally or internally imposed. The responsibility then falls to the individual or sub-group to respond. The individual or the sub-group could then lead the larger group to re-define its aims, goals, values and responsibilities with new insights or find themselves excommunicated on the grounds of being heretical.

[198] The disruptions and division unleashed in many Western democracies in response to immigration and refugee and migrant issues reveal the clash of meaning and values. Thus, in Australia, one is 'un-Australian', when one does not conform or subscribe to a dominant worldview that is white, privileged, heterosexual, male.

[199] *NRHM*,176. The turbulent and uncertain state of political and social life in the United States of America at the moment is an example of the dialectical tension between radically opposed values as a result of the election of 2016.
http://www.americamagazine.org/issue/time-trump accessed 9 January 2017.
The state of high anxiety is reflected in this article. http://www.vox.com/the-big-idea/2016/11/28/13758392/second-american-redemption-trumpism accessed 9 January 2017.
In the Church, the crisis within is demonstrated in the following articles
https://www.lifesitenews.com/news/cardinal-burke-responds-to-dubia-critics-not-a-sign-of-illness- to-care-abou accessed 9 January 2017. http://www.americamagazine.org/content/dispatches/pope-francis-speaks-about-reform-roman- curia-and-resistance-it accessed 9 January 2017.
This next article suggests the ongoing, underlying tension between Cardinal Burke and the Pope reflected in Burke's and others' decision to sack the Grand Chancellor of the Knights of Malta. http://www.thetablet.co.uk/news/6571/0/exclusive-cardinal-burke-and-grand-master-festing-defied-wishes-of-pope-by-sacking-grand-chancellor- accessed 9 January 2017.

provides the opportunity for reflection, for dialogue, for individual and collective choices and ways constituting meaningful living.

Proper critical historical-mindedness takes account of *both* the vast historical milieu *and* the historicity of what we individually or collectively become within that cultural and historical matrix. Recognizing history as culturally bound acknowledges and demonstrates that no particular historical culture can serve as a timeless norm for the many others.[200] Further, human cultures are inherently plural, consisting, as they do, of contingent beliefs; there is diversity of human societies because human beings are concretely situated in nature and history.[201]

Accordingly, in seeking authentic authority in times of crisis, we do well to recall the multivalent and changeable nature of culture and history to 'anticipate' from the 'total source of meaning', 'not only social order but also disorder, not only cultural vitality and achievement but also lassitude and deterioration, not an ongoing and uninterrupted sequence of developments but rather a dialectic of radially opposed tendencies'.[202] Part of the dialectic involves how 'individuals have to deal with in their own minds and hearts'.[203] Self-responsibility is, therefore, an unavoidable requisite if individuals and communities wish to live truthfully the values they hold to be meaningful and important. In summary, critical historical interpretation examines significant people and movements in history, the historian's own historicity and bias, and the respective cultural contexts for an

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[200] The Church and western societies have for centuries believed that Christianity and Western democracy are answers to progress. Recent history in Iraq demonstrates the impossibility of trying to transplant and force a system of belief from one society to another. http://www.huffingtonpost.com/daniel-raphael/the-failure-of-the-iraq-w_b_5530820.html accessed 18 January 2017. The situation is worsened by the hubris of authority of the American president and his allies at the time, including Australia's Prime Minister of the time, John Howard, who saw it as their role to 'liberate' the Iraqi people and to exact revenge for 9/11. While there is much to recommend about Western forms of democracies, the inherent problems lie in the fact that it is human beings who interpret what being 'democratic' means.

[201] One example refers to Jesus Christ himself. Biblical and theological insights now understand Jesus as both an important historical figure and one with a historicity—the culture, language, politics, geography, religious and social attitudes—of that time. Consequently, our own historicity impacts on how we receive Jesus and conditions our own belief or lack of belief in his person, his teachings and the Christian dogma of the Incarnation. The basis of authentic reception of Christ is proper questioning, the state of the question and the aims to the questioning.

[202] *NRHM*,176.

[203] ibid.

intelligent, reasonable and responsible response in the task of historical investigation.

The larger historical context of past human affairs (what is written about),[204] is open to new development and consequently new interpretation. In Church history, a fundamental premise to bear in mind is that as institution, the Church is 'not fixed and immutable'[205] nor is it socially, culturally and linguistically homogeneous.[206] The dynamism of change to which institutions such as the Church are exposed may seem obvious. There is still a strong resistance to accepting this truth largely because of bias stemming from a myopic view of Church as immutable, as absolute.[207] This extends to an absolutism of teachings regardless of changing social contexts and pastoral needs, and of the Church as institution itself. Unquestioned assent to these ordinances and the existing structure are misguidedly seen as indicators of true and authentic faith. It cannot be overstated that assent to changes of meaning require an internalization of the central meaning of the change, not adequately settled by recourse to old frameworks and models. The choice is always whether the person is willing to wrestle with the change of meaning before assent or dissent is given. That calls for faith in the process, in the self, in the choice.[208]

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[204] *MIT*, 184. The discipline of history of the first order as described above is concerned with the investigation of social and cultural data to understand events and persons within the cultural context of particular eras. Cf. *MIT*, 193, for Lonergan's elaboration of the historical task. Critical history compares, evaluates historical knowledge, and appraises the knowledge in relation to other discoveries and is subject to revision in order to avoid historical relativism that does not pay attention to what Lonergan calls 'historical consciousness'.

[205] *NRHM*,170.

[206] There is still that underlying tendency to think this is so and to promote that that is so, especially in the area of pastoral responses understood as an adherence to the Catechism or doctrines, such as those relating to divorced persons and the Eucharist and the question of homosexuality. http://www.americamagazine.org/issue/558/editorial/vatican-instruction-priestly-formation accessed 7 January 2017.

[207] In a 'post-truth, post-fact' era where the denial of fact and truth is a denial of authority, the increased prevalence of false news and facts proliferated through social media adds to the increased non-acceptance of or an inability to distinguish truth from fiction. Lonergan is convinced the reason for any ongoing resistance to major changes of institutional structures is because it involves a 'change of meaning—a change of concept, a change of judgement or evaluation, a change of order or the request'. Cf. *NRHM,* 170. This resistance is the kind of classicism discussed in detail in Chapter Two.

[208] I refer to Marin Luther King Jr. who said, 'Faith is taking the first step, even when you don't see the whole staircase'. Cf. http://www.keepinspiring.me/martin-luther-king-jr-quotes/#ixzz4W5QTsGs8 accessed 18 January 2017.

3.4 Communal responses and responsibility regarding a crisis of authority

There is a responsibility which each generation has to acknowledge 'what it will have done and become as a community, society, nation, and increasingly, as a race'. [209] This modern consciousness is, according to Komonchak 'historical consciousness, the cultural equivalent … of the existential moment' to which collectively-responsible choices suggest the internal capacities to engage or to disengage with the cultural and historical events, movements and forces.[210] Again, the polymorphic nature of human development means that full consensus is never completely achieved, but there is the possibility of that achievement and one that is desirable, according to Lonergan.[211]

A decision of disengagement is itself a decision and a choice, and this is precisely what many choose in the wake of the crisis of authority facing the Church. This historical problem becomes one of authenticity of choice in the wake of crisis. In Komonchak's view, 'the problem of authenticity is thereby transposed: it no longer affects merely the individual's self-definition, but also constitutes the question of the meaning of all history as a human product'[212] and is therefore subject to the intentionality of human consciousness. In this case, the notion of human nature and of historical-mindedness first named by Alan Richardson (1905-1975),[213] is

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[209] Joseph Komonchak, 'Authenticity in History', in *Foundations in Ecclesiology* ed. Fred Lawrence (Boston: Boston College, 1995), 121.

[210] The indicators are there that as Church we are living in an acute 'existential moment'. An illustration is beneficial here. My eleven year-old grand-daughter was greatly distressed recently by the events occurring in the world, particularly with the reality that the world has never been in such a state of heightened crisis politically since the cold-war era. Her questions, amidst her distressed crying at the height of the Syrian crisis was, 'What is happening, Mama? I am so afraid. What is going to happen to children like myself? I am scared the world is going to be destroyed!' My own reassurance to her was that there will always be enough good people, including herself, who will make sure we do not continue on this slide to destruction. Her young mind is aware of the events of these times and hopefully my response might spark in her the understanding of the collective responsibility all, including children such as herself, have in responding to and shaping the times we live in.

[211] *NRHM*,169.

[212] Komonchak, 'Authenticity in History' 121. Cf. *Insight*, 28, which Komonchak quotes in relation to the question of choice: '… the challenge of history is for man progressively to restrict the realm of chance or fate or destiny and progressively to enlarge the realm of conscious grasp and deliberate choice'.

[213] Cf. http://journals.sagepub.com/doi/pdf/10.1177/001452466407500704 accessed 8 February 2017 for a précis of Richardson's work.

elevated to critical historical consciousness as defined by Lonergan, who synthesized both the notion of human nature and historical consciousness to negotiate the dialectic of history and the dialectic of authority.[214]

Historical consciousness without the intentional consciousness and the appeal to the immanent focusses on what the self wants[215] without regard for history and historicity. Groups are not immune to the phenomenon. In a culture of self-promotion and aggrandizement, the undifferentiated historical consciousness of groups further feeds the selfish desire for personal or communal satisfaction without regard for the needs of others.[216] This is also evident in a form of populism encouraging insularity and nationalism. In the Church, a form of traditionalism and apologetics quite remarkable among a number of younger Catholics can be traced to populism and the desire for certainties in uncertain times.[217] The practical intelligence for authority, foundational in individuals and coalescing within groups for governance, enables groups to function well. Educating and equipping the general population towards being efficient and high-functioning so that agreed communal goals are attained has a limited validity. High level skills and knowledge or practical intelligence is insufficient, although it is the first important stage by

[214] *NRHM*,171. Lonergan defers to A. Richardson, *History Sacred and Profane* (London: SCM, 1964), 32 and the German Historical School regarding their achievements in an evolutionary and holistic framework to economic, political and social theory. His understanding of this movement inspired his understanding and work on intentional consciousness within human beings 'not in the abstract, but mankind in its concrete self-realization' . Cf. *NRHM*,171.

[215] For Lonergan this can be categorized as authentic unauthenticity when the goal or end is self-aggrandizement. One asks questions of what is intelligible only with a proper analysis of one's historicity in relation to the overarching human history in which all are immersed, and only through a proper reflexive method that is attentive to the transcendental precepts.

[216] Pope Benedict XVI and Pope Francis strongly cautioned against the fruit of relativism. Cf. http://www.vatican.va/gpII/documents/homily-pro-eligendo-pontifice_20050418_en.html https://www.ncronline.org/blogs/ncr-today/benedict-battles-dictatorship-relativism https://www.ncronline.org/blogs/ncr-today/francis-vows-press-benedicts-fight-vs-dictatorship-relativism all accessed 8 February 2017.

[217] http://www.churchmilitant.com/news/article/more-catholics-are-embracing-tradition-and-resisting-the-establishment-chur accessed 1 February 2017. Perhaps this is a response to the uncertain times we live in, giving rise to the desire for greater certainty. Perhaps as Church we have failed to educate our young people in a proper understanding of what constitutes authentic faith. The intellectual, moral and religious imperatives require greater exposition and deliberation. Education into how we move towards greater authenticity of faith is, in my opinion, the greater challenge we face today.

which human societies develop.[218] Modern society seems to be in a state of confusion regarding the moral and ethical imperatives to which individuals and groups of individuals need to commit themselves for progress. While there may be agreed guidelines and codes of behavior, ultimately the group has to decide which moral imperatives hold priority, and why and how these can be achieved. Contradictions abound.[219] The first responsibility of the group is to decide through proper discernment what it values and what it wants to achieve. Even then there is no guarantee that all moral imperatives and codes of ethical behavior follow the one-size-fits-all rule.

Moral and ethical imperatives shift and can be ambiguous. McCarthy tells us that it is difficult not least because the ends can be different and our moral feelings can be 'twisted and corrupted in subtle and devious ways'.[220] Crises are unavoidable, because human beings are constantly pulled towards *cupiditas* or *caritas*.[221] The call to holiness, to conversion, becomes almost fraught with disaster. The problem of sin, of bias or ideological justifications to rationalize and distort what is intellectually and morally sound make such movement towards the higher imperatives within society difficult, leading to what theologian Constance Fitzgerald terms 'societal impasse.'[222]

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[218] McCarthy points out Aristotle's own observation that skilled physicians can kill as well as cure. Cf. McCarthy, *Authenticity as Self-Transcendence*, 43. The moral implications for the individual and collective good depends on a commitment to rediscovering what is meant by the good.

[219] For example, it is not uncommon for those who insist on having a pro-life approach and actively work towards the abolishment of abortion to be on the side of capital punishment or stringent immigration laws denying access to refugees and asylum seekers. Catholics can be xenophobic, homophobic and misogynistic. In work regarding the implementation of the Child Safe Standards Policy, there was some dissent as to why the parish needed to consider Aboriginal issues. This is more a case of bias and blindness than any real detestation of a particular cultural group.

[220] McCarthy, *Authenticity as Self-Transcendence*, 44. Cf. *Insight*: 652-54.

[221] McCarthy, *Authenticity as Self-Transcendence*, 48. *Cupiditas* and *caritas* are Augustinian notions. *Cupiditas* (or heart of stone) is the egoism arising from a narrow horizon and distorted view of what it means to love oneself. *Caritas* (or heart of flesh) is the more expansive love driving us towards the God who loves us first and therefore to a life of service and selfless love for others.

[222] Constance Fitzgerald, 'Impasse and Dark Night'.
M. Shawn Copeland 'Discipleship in a Time of Impasse'. Mary Milligan R.S.H.M. Endowed Lecture 2016. https://www.youtube.com/watch?v=AxlZnxR4b4I accessed 29 November 2016.

How then do we move beyond the impasse?[223] Is it possible to move beyond the societal impasse in an era marked by post-truth and post-fact where authority of any form seems to come under suspicion or, worse, when authentic authority is denied, overlooked or disclaimed completely?[224] Emotionalism connected to an overt form of individualism, self-aggrandizement and self-promotion colors perceptions, understandings, judgements and decisions with the most destructive surd revealing 'structural injustices of whole societies' and 'distorted priorities of a decadent culture'[225] taking 'different, opposed, belligerent forms to divide mankind and to menace civilization with destruction'. [226] Lonergan's prophetic assessment is plain when we look at the crisis of authority; a problem for the Catholic Church and for the world. This universal issue is more urgent in an increasingly polarized world experiencing an existential moment in history with values, morals and ethics regarding the good becoming dangerously contentious. Never before has the need for authentic authority in institutions, in authorities, in information and developed areas of science and technology, in the authentic authority arising from the creativity of those engaged in the arts—our historians, our poets, our musicians, our writers—and those engaged in theology and philosophy, been more urgent.

The bias and obtuseness, fruit of self-deception, of arrogance affecting individuals have a collective parallel. Groups can be blinded to their own agendas. The drive for preserving what works, what is comfortable, what requires as little risk as possible is a deeply ingrained human trait. Collective bias and wrongs, the collective structural and communal sins that find a comfortableness with rigidity,

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[223] Cf. Constance Fitzgerald, 'Impasse and Dark Night'. She states with impasse 'there is no way out of, no way around, no rational escape from, what imprisons one, no possibilities in the situation'. https://www.iccdinstitute.org/home/impasse-and-the-dark-night/ 29 November 2016.

[224] Post-truth is the denial of objective truth as evidence and the preference for the arbitrary selection of emotional appeals to shape public opinion. Post-truth, for example, is used by climate change deniers refusing to acknowledge or accept scientific evidence regarding global warming and climate change.

[225] McCarthy, *Authenticity as Self-Transcendence*, 44.

[226] *MIT*, 40. Contentious issues bring out the worst of human behavior. For example, Hillary Clinton's dismissive, woeful and biased use of the phrase 'a basket of deplorables' to label those who do not agree with her politics only served to disenfranchise and bring ill-repute to her character. Cf. http://www.politifact.com/truth-o-meter/article/2016/sep/11/context-hillary-clinton-basket-deplorables/ accessed 1 February 2017.

conformity, and ideology as reasons for justifying accepted norms are negligent of Jesus' warning about living on bread alone (Matthew 4:4).[227] There is little regard for the internal movements of the spirit. In bias-ridden groups, empathy and compassion are many times forgotten. Image, self-preservation and self-interest take priority.[228] The dialectic of history accounts for the bias, oversights and the development or lack thereof, revealing then the actual acceptance or rejection of these. The work of the 'creative minority', representatives of progress[229] becomes crucial.

Progress occurs over time as, little by little, ideas and insights coalesce to provide the meaningful living individuals and groups of individuals seek.[230] A conscious study of progress and its shadow side equally throws light on the deficiencies of human living making it difficult for conversion to occur. While intellectual conversion is self-correcting, cumulative and progressive, moral and religious shifts are not guaranteed because human beings and human societies are ongoing enterprises.

In summary, the place of history and historical consciousness as foundational to empirical studies is necessary to uncover and track the changes and provide for an inter-disciplinary approach to dialogue and new policies or reforms. History is not universal or subject to universal laws of the natural sciences such as physics,

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[227] The issue of bias will be dealt with separately in a different section.

[228] This is evident in the media-saturated world where image is tied to physical attributes, overt materialism and consumerism. Narcissism is encouraged by social media, and becomes more valued and desired. In the Church, status, hierarchy and privilege feed the narcissism of those who forget the meaning and purpose of their calling.

[229] *DA,*10. Lonergan draws from the work of historian Arnold Toynbee. Cf. Arnold Toynbee. *A Study of History* (Oxford: Oxford University Press, 1957), 348, 372, 366.

[230] Development of science, technology, literature, art and religion, and the writing of history are cultural and historical achievements, expressions of communal achievement. These areas of learning and achieving are self-correcting processes. We learn by correcting mistakes. The moral and religious distortions are more difficult to correct as they become habitual and entrenched in ideology and group or self-deception. Cf. *NRHM,*169-183. A subtle but important point Lonergan makes is that family and polity are communal achievements. If this is properly understood, then perhaps there is a way out of the division in Church and society regarding the definition and constitution of 'family'. The lack of a common field of experience regarding families of different types and the entrenched sociological, cultural and religious ideology regarding marriage and family built over centuries is the cause of much debate, division and rejection of those who do not adhere to the ideal. As Lonergan states, what 'can be made by convention can be unmade by convention'.

chemistry or biology. As such, history is variable and the veracity of the claims of any historical discovery is based on interpretation, judged and accepted as correct at that particular time.

Critical history while responsible for eliminating historical relativism is not foolproof. Other contingencies in the investigative process may not be apparent to the historian. At best, at any given time, the investigator can claim to be genuinely pursuing the questions at hand if the generalized empirical method is applied thoroughly and dispassionately to the available data at the time. The investigator's own historicity and historical-mindedness and bias have a bearing on the outcome of the research.

Finally, where the crisis of authority in the Church is concerned, it is important to understand how the dialectic of authority interfaces with the philosophical understanding of human nature and natural law, to which I will now turn. Natural law clarifies and pinpoints the ontological and gnoseological constants in all human persons. In the context of Lonergan's writings and philosophy, natural right is intentional consciousness by which we come to our ontological reality and authority within the socio-historical dimensions of human living.

3.5 Nature as universally constant and natural right

In contrast to the variability of history and historicity[231] suggesting the complexity in understanding genuine authority, Lonergan's achievement was to build onto the philosophical insight of human nature as the universal constant in all persons, first articulated by the Greeks and later appropriated by Augustine and Aquinas. Human action and practices vary and are part of convention. A simple example would be the customs and traditions we learn and absorb as we develop within the community, beginning with the family and then wider society. As far as convention

[231] Cf. *NRHM,* 170 -171. Lonergan defines historicity as 'what man makes of man', while 'Nature is given man at birth'.

goes, our reception and understanding shift, change and evolve as we decide the direction and shape these are to take.

That universal constant or natural law was understood as the source of what makes us human. Jacques Maritain in his understanding of the natural law theory points to two elements worth recalling here: the ontological and the gnoseological. Human reason predisposes each person to discover and act in accordance with the 'the essential and necessary ends of the human being',[232] that is, to come to an ontological reality. We each have, in other words, our own natural law, which *should* drive us towards a fullness of being. We are authors of our own actions and have ontological authority. Maritain likewise reminds us that for Aquinas, natural law is the 'ideal formula' for development through reason. It is 'grounded on the human essence and its unchangeable structure and the intelligible necessities it involves'. This ontological reality is an ideal and a constant 'in the very being of all existing men [*sic*]'.[233] Consequently all human beings by their very nature are given free will. And since each human being has an ontological disposition, how one person perceives and exercises that disposition in terms of values and meaning need not be acceptable or valued by another.

The gnoseological element concerns the theory of cognition. For Maritain, the one self-evident principle that is common to all is that 'we must do good and avoid evil'.[234] This gnoseological element of natural law, in helping individuals and groups to come to moral decisions, is complex for the reason that all groups are made up of ontologically free individuals who may not unanimously agree with what is good and of value for the self or the group. Hence development is polymorphic and slow. This accounts for the error and divergence of beliefs, interpretations and viewpoints. Arising from the tension between these two elements, it is clear to see why Lonergan emphasized the need for authenticity in

[232] Maritain, 'Natural Law in Aquinas' in ed. Charles E Curran and Richard A. McCormick, SJ *Readings in Moral Theology no. 7: Natural Law and Theology* (New York/Mahwah: Paulist Press, 1991), 114-123.
[233] ibid. 114-123.
[234] ibid. 118.

his cognitional theory and method of intentional consciousness to ask how we know our actions are authentically derived and true to our development as human beings, and how groups can authentically attain the meaningful moral consciousness that seeks the good given the dialectic between the ontological and gnoseological.

Our knowledge is never perfect; so too our developing moral conscience. Natural law and knowledge of the natural law are two different things. The gap Lonergan filled in the discourse is the insistence of understanding natural law and human nature through an historical approach while at the same time achieving the transposition needed to negotiate the dialectic between the ontological and gnoseological in order to attain meaningful moral consciousness. In his theory of intentional consciousness and his transcendental method of theology, therefore, natural right *is* intentional consciousness. This universal constant, when engaged meticulously with history and historicity and attention to the transcendental precepts of being attentive, being intelligent, being reasonable and being responsible is the basis for moral and ethical judgements, decisions and actions. How then can history account for the many men and women, credible witnesses, who in the face of great human suffering and crisis are able to rise above the fray of division and ideology? By their example they draw us back to what is real, what is just and merciful, and what is morally and ethically authentic for a 'grace-filled' life.

In our rush to dismiss medieval scholasticism,[235] we can sometimes forget the great achievements of scholastic theology. The reason can be traced to the in-built bias over centuries, where some aspects are overemphasized, passed on only to become part of the collective undifferentiated consciousness. The doctrine of original sin as originally expressed comes to mind, and with that an obsession for a

[235] *MIT*, 311. Lonergan points to defects as being responsible for the 'verbalism' for which Scholasticism has been bitterly reproached'. Through this example, Lonergan demonstrates how defects or limitations can hinder progress or understanding. With time the defect becomes part of the common sense of the group. The skepticism arising from the 'excessively rigorous ideal of science' is also to be blamed for Scholasticism's ill-repute.

form of morality built on guilt and the need for personal salvation from the eternal fires of hell.[236] We have to remind ourselves that what was unavailable to the medieval mindset was the historical approach and 'philosophical enforcement of the idea of development'.[237] Further, the development of modern historical consciousness in the nineteenth century and of reflective psychology offered a new 'historical mindedness, an unprecedented intellectual recognition of the constitutive role of history in understanding human existence'.[238]

Lonergan was himself aware of this reality.[239] From his transposition of Aquinas' own work he maintains that a dual interpretation was necessary for understanding natural law and human nature, not too dissimilar from Maritain's reading of Aquinas in terms of the ontological and the gnoseological. But Lonergan realized that beyond that is the need for 'a technique of reflexive psychology such that people would know'[240] what is meant by the insights gained in any field and in any topic. Hence his achievement of a systematic theory and framework of cognitional knowing, faithful to the transcendental precepts. The human desire for insight, for what is possible, might consequently awaken a series of questions for reflection, criticism, and evaluating and testing in order to attain further discoveries, if what is discovered is sufficiently reasonable. The transcending of any dialectical tension determines therefore 'the norms of historicity'.[241] This is the constant, the immanent principle. While it may seem to be self-evident to some extent, it is not quite so. Questions build on questions: What is the makeup of the existential content constituting reason? How and why is it important not to ignore the classic

[236] The lasting effects are still with us. While contemporary understanding of the concept has developed, such is yet to be filtered to the masses. In my own pastoral work, I encounter many instances of people who constantly struggle with their unworthiness as human beings and cannot see their God-given gifts. This is often accompanied with a religiosity bordering on superstition. Common on social media are the type of messages playing on the psychology of guilt, superstition and fear and through websites that promote a fundamentalist understanding of Church law and practices such as *Church Militant* and *Vox Catholica.*
[237] Maritain, 'Natural Law in Aquinas', 119.
[238] McCarthy, *Authenticity as Self-Transcendence*, 6.
[239] See *MIT*, 138 for Lonergan's full commentary on development and particularly on the development of theology as an academic exercise that has no bearing on lived experience.
[240] *CWL,* 268.
[241] *NRHM,* 172.

analysis of the innate constant of human nature? How does this connect with the concreteness of human living?

The classic Aristotelian motif of movement and rest became, for Lonergan, the metaphor to suggest that the constant in human nature *is* the human desire to know. This is the intellectual pattern of experience in which the epistemic desire normatively unfolds within the dynamic structure of human intellectual reasoning. This is the constant in human nature often not alluded to, which forms the basis by which human beings operate within the world. Our innate desire to know, to understand and to make sense of the world in which we live begins with questions and corresponds to the period of movement in Aristotle's immanent principle.[242] The stimulus is often crisis or conflict. The immanent principle of rest comes when satisfactory answers are found. Corresponding decisions made at this time sustain the life of the individual or community until such times when another moment for questioning, another opportunity for differentiation, another call to transformation occurs. With movement through human collaboration comes the expansion of meaning of human endeavor and of human life.[243] These plateau at different times and human society is thrust forward into an expanding world of knowledge about the self and about history. The extent to which individuals or social groups become more proficient and more specialized varies. The challenge always has to do with the willingness to grapple with new ideas and new skills.

Lonergan suggests the three-fold conversion: intellectual, moral and affective to account for the variation and extent to which 'all investigators will be emancipated'[244] if there is compliance not only to the external laws of empirical

[242] Yet in many circumstances human beings block that desire to know, to question, to doubt. Most willful blindness is fear-based and the desire for what is known is a convenient tool to avoid or ignore challenging knowledge, to further an agenda or justify an action. The more insidious form of willful blindness can be found in institutions, economic theory, science, and in the exercise of power over others, rather than an expression of legitimate power as defined by Lonergan. http://www.newstatesman.com/ideas/2011/08/wilful-blindness-essay-news accessed 8 February 2017.
[243] Lonergan lists these as domestic, economic, political and cultural. It is highly dependent on interpersonal human relationships. Cf. *NRHM,* 177.
[244] *NRHM*,180.

investigation, but also to the immanent law that is faithful to the transcendental precepts. Intellectual conversion is most difficult. Lonergan suggests that intellectual conversion usually comes after religious and moral conversion, often not occurring at all.[245] Natural right and human nature, an intrinsic core of the Christian tradition, become crucial for our understanding of ourselves in relation to others and our world.

Lonergan's shift of the term 'human' or 'natural' law to human right distinctly highlights the ontological right of every human being to be themselves.[246] The authenticity and responsibility in the exercise of that right comes from the willingness to struggle and to come to terms with those values moving us into a deeper and more comprehensive understanding of ourselves and our world to the point when there is the 'principal of rest where union is fulfilled'.[247] The struggle is huge. We will always have the manifold dialectics, part of dynamic living in a dynamic world. However, the pursuit for personal and collective responsibility is worthwhile, necessary and possible if we are willing to transpose the dialectic to dialogue. There are costs to our humanity if we are not committed to the 'whole movement … [of the] ongoing process of self-transcendence' either as individuals or groups.[248] There is the risk of determinism; but this is not absolute because of natural right and the possibility of conversion and redemption, the beginning of the possibility or realization that we need and desire redemption, wholeness, truth and love. But that in itself is not the ultimate or final rule because 'in fact man lives under the reign of sin, and his redemption lies not in what is possible to nature but is what is effected by the grace of God'.[249]

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[245] For intellectual, moral and religious conversion cf. *MIT*, 130, 267-70, 217, 155, 118, 338. Refer to the index in *MIT*, 375 for the different aspects informed by or integral to Lonergan's three-fold conversion.

[246] Arising from the human right to be, are those conventions and expressed human rights encoded in the Universal Declaration of Human Rights adopted and formalized by the United Nations in 1948. Unfortunately, in contemporary collective consciousness, whenever the term 'right' or 'rights' is used, the reference is generally to those civil, political, social, economic, legal and constitutional conditions by which each human person is entitled. The immanent right to be oneself is not often considered, alluded to or, worse still, fully understood.

[247] *NRHM*,175.

[248] ibid.

[249] Lonergan, 'Mission and the Spirit', in *A Third Collection: Papers by Bernard J.F. Lonergan, SJ*, Ed. Frederick E. Crowe. (New York: Paulist Press and London: Geoffrey Chapman, 1985), 31.

3.6 The tension between natural law and the dialectic of history

Application of Lonergan's idea of development through conversion to the dialectic of authority and history in the Church, translates into careful attention to history and historicity and the role these play in coming to greater intelligibility. Those unrealized possibilities available at a given moment may be revealed, enabling therefore, a reasonable rejection of unworkable old systems, old ways of operation and old theories with their potential to cripple and distort. Progress is effected by responsible decisions through 'an unbiased evaluation of short-term and long-term costs and benefits to oneself, to one's group, to other groups'.[250] The objections to progress it must be noted, will often be stridently proclaimed to block the very development that is sought,[251] as exemplified by the two synods called by Pope Francis in 2015 and 2016.[252]

The pastoral aims to re-evaluate current practices and teachings on the family and on married life, became political, bordering on nastiness, on the part of some Church leaders and their opposition, demonstrating therefore, the painfulness of any process of evaluation. *Laudao Si!* and *Amoris Laetitia* have been criticized either for not going far enough or for moving away from the central doctrines of the Church. The diverse and conflicting reception of the Papal documents is not unusual because of the presence of bias and embedded thinking that cannot see beyond particular agendas. Pope Francis' insistence on the pastoral and his warning against a 'spirituality of illusion,'[253] focusing on ideals, abstractions and on reductive thinking together with a blindness regarding the history of the Church and the historicity of people brings us back to the importance of understanding the dynamic operations intrinsic to human nature and development; the role of proper discernment to account for anomalies from the expected ideals and therefore the

[250] *MIT*, 53. Henceforth, *MS*, followed by page number.
[251] https://cruxnow.com/vatican/2016/12/22/pope-vows-vatican-reform-real-despite-resistance/ accessed 16 February 2017.
[252] http://www.americamagazine.org/faith/2017/01/12/how-pope-francis-changing-catholic-church accessed 16 February 2017.
[253] Cf. http://www.catholicnewsagency.com/news/walk-alongside-your-people-pope-francis-tells-bishops-at-synods-close-21381/ accessed 9 January 2017.

necessary mission of the Church to pastorally care for all, particularly those who are disenfranchised, marginalized and vulnerable. Therefore, the role of the Church as continually in the process of transformation and renewal is reaffirmed whenever the place of divine authority in the birth, life, death and resurrection of Jesus Christ is genuinely proclaimed.

Decline marked by breakdowns in the psychological makeup of individuals and groups or communities within the larger context of the Church denotes crisis, mainly those of identity, place and mission or purpose in the world. The result is pain and suffering for individuals and the community. Institutions and communities in decline, are often gripped and driven by fear and ideology. Legalism and control in established structures and policies serve as tools of manipulation. Ultimately, the inherent sacredness at the core of each human person is negated. Determinism in its crudest form results. For Catholics at this point in time, the acuteness seems more striking with the burgeoning mistrust of the Church as the moral beacon at a time when common decency seems to be sorely lacking.[254] More than compromising and distorting progress, decline spreads further corruption and becomes self-destructive, with the moral and social good rapidly degenerating into communal disorder, illogicality and uncertainty.

Decline, like progress, is cumulative in effect and the road to redemption requires much self-sacrificing love on the part of members in the community. Decline in history, in human affairs, marks the point where the innate desire towards growth and appropriation seems to be at a standstill, often with a resistance towards personal or communal growth, for a variety of reasons. In Church history the dark middle ages and later the resistance to Modernism and modernist ideas come to mind as periods of stasis. Perhaps it is not too much a stretch to suggest that the child sexual abuse scandal within the Church is symptomatic of a Church in

[254] Lonergan accounts for the mistrust or violation of the transcendental precepts, egoism, aberration in thinking and the preference for short-term goals matched and maintained by a lack of charity, by overt suspicion and hostility. Cf. *MIT*, 53-54.

decline, a Church which for too long has not been able to deal with the internal sins of the institution as a whole.[255]

Lonergan's transposition of the classical notion of the constant in nature as immanent is urgently needed. Unfortunately, this insight is drowned out in the cacophony when discussions and reflections on human nature become focused on natural law and human rights without proper attention to the immanent. At this stage, it is important to categorically state and reaffirm the fact that the basic natural law and basic human right is the freedom to attend to those immanent questions in relation to the history and historicity which each human being and collection of human beings ask in order for human society to make sense of the world. [256] The dialectic of authority and the crisis of authority lie embedded in the dialectic between this constant and the variability of history. Thus, re-articulating the universality of natural law and human rights as foundational to what makes human beings human, through proper application of a generalized empirical method grounded in the transcendental precepts, is beneficial for this thesis and for general understanding. Again, the purpose is to uncover the endemic bias arising from misinterpretation or selective interpretation.

3.7 Natural law and human rights

Laws and their interpretation have always posed problems for society. The challenge to look for commonalities among human groups amidst the variability and impermanence of customs, culture and manners preoccupied the Greek philosophers who deemed laws or codes for communal behavior as attempts to preserve or protect those rights which the community valued and wished to uphold. By themselves, of course, the rights arising from natural law are not

[255] Because the Church is organic, it must be remembered that this state of decline is not universal and there is progress in other areas of the Church.
[256] Lonergan, in the article 'Natural Rights and Historical Mindedness',172-174, provides details regarding the categories of questions and their respective purposes in relation to cognitional theory and intentional consciousness. Cf. *MIT*, 105-6 (for questions and transcendence); 83 (for questions and meaning); 261, 287 (for questions and epistemology and metaphysics); 187 (for historical understanding); 119, 253-54, 312, 335-56 (for questions and methodology or theological method).

adequate to guarantee the preservation of these universal rights. But they do serve their purpose and can be effective as guidelines for general discernment.[257]

By human rights is meant those basic inalienable rights given by nature or God that no individual or government can deny, such as the right to life, liberty, prosperity, equality, peace. These self-evident truths, however, face the basic challenge of interpretation. The conceptual framework by which one interprets them becomes crucial in accounting for the fluctuation in interpretations. The Greeks understood natural law or natural right as being a divinely instituted system of justice or order by which human beings lived.[258] With time, the distinction was made between human made ordinances and divine law. The development of natural law as the basis of legal and constitutional laws further developed and became codified into the contemporary understanding of basic human rights and the laws that seek to protect the natural right of each human being to desire those immutable natural rights for freedom, life and peace. However, history is awash with examples where these natural rights have been violated and where discourse regarding basic human rights remains at cross-purposes, degenerating into divisive politicking, factions and decline.[259] One person's right to life could be at the expense of the rights of another.

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[257] For example, the United Nations Universal Declaration of Human Rights (10 December 1948),even though it is the result of global consultation by members of the UN, is not ratified by all nations. However, the value of their application can be seen in the way it has informed social and political changes, including constitutional changes, in many countries, and the way it has inspired the civil rights movement, women's rights and the rights of children. Judges of the International Court of Justice have invoked the principles contained in the International Bill of Human Rights as a basis for their decisions. Accordingly, several individuals and groups have been held to account for breaching those basic human rights articulated in the document. See the following websites for specific information regarding human rights. http://www.un.org/en/universal-declaration-human-rights/
http://www.cfr.org/courts-and-tribunals/timeline-famous-trials-world-leaders/p9051
accessed 8 September 2016.

[258] Cf. http://oll.libertyfund.org/titles/rommen-the-natural-law-a-study-in-legal-and-social-history-and-philosophy accessed 1 May 2017.

[259] The problem arises with issues governing race, gender and sexuality, and marriage. According to M. Shawn Copeland, prominent is the Catholic Church teaching that 'distinguishes homosexual orientation from homosexual activity and deems the latter 'intrinsically disordered… repels gay and lesbian (anti)bodies to the periphery of the ecclesial body…and exposes us (the Church) to the manipulation of agents of empire, and coaxes our collusion in opposing and punishing gay and lesbian people who refuse to internalize homophobia'. Cf. Copeland, *Enfleshing Freedom*, 73-84, for an extended reflection on sex and sexuality and the Church. I appropriate her explanation to illustrate my point regarding abstract-based discourses that are not respectful of the immanent principle in human beings.

The first and foremost attention to the immanent principle of interiority and human consciousness has always been a core teaching of the Church and was developed by Aquinas in his own theory and teaching of grace.[260] For the Church, the challenge is to educate and form individuals to this understanding not as a concept but as fundamentally linked to human history. The magisterium of the Pope and bishops has full and definitive authority in teaching.[261] There are problems associated with this exclusive and overt emphasis on the teaching role of the magisterium of the Church, particularly when it comes to appropriate pastoral responses to morality and ethics. What is little acknowledged or accentuated is that the magisterium is called to be a learning body as well. By correcting the imbalance of the magisterium so that it is both teaching and learning, its capacity and authority will be expanded with the incarnational truth being pronounced and lived with greater authority and authenticity. The cultural shift of the magisterium's duty to learn from the variegated life experiences of ordinary men and women is slowly being made under Pope Francis, but meantime there is still the endemic bias to contend with regarding the teaching authority of the Church.

A mature, relevant and authentic living out of the mission of Jesus is expedient. *Telos,* or that unity or perfection which Christianity understands to mean a fulfilment or union with God being the ultimate end, is what all seek (Rom 8:28; 1 Pet 4:7; Matt 24:14; Rev 21:6 and Rev 22:13).[262] This is the upward movement of the human spirit in response to the dynamic condition of God's grace forming a 'kind of direct communication' with God within the human person. We achieve *telos* through rationality while listening and responding to the immanence of the transcendent gift that is 'proper to [human] nature'.[263] Christianity terms this 'grace', operative within the human person orientating one towards love in

[260] Kathleen Margaret Williams, rsm, *Lonergan and the Transforming Immanence of the Transcendent: Towards a Theology of Grace as the Dynamic State of Being-in-love with God* (Unpublished thesis, Melbourne: Melbourne College of Divinity,1998).
[261] (*Dei Verbum* # 10): 'The task of authoritatively interpreting the word of God, whether written or handed on [Scripture or Tradition], has been entrusted exclusively to the living magisterium of the Church, whose authority is exercised in the name of Jesus Christ'.
[262] God has a *telos* for history and a *telos* for Jesus, the perfect fulfilment of God's plan. Christ, the way, the truth and the life through the advocate leads us to the Being-in-love, our ultimate *telos*.
[263] W.K.C.Guthrie, *A History of Greek Philosophy: Volume One—The Earlier Presocratics and the Phythygoreans* (Cambridge: Cambridge University Press, 1962), 13.

relation to the 'absolute finality'. Absolute finality 'is to God in [God's] intrinsic goodness; it is universal; it is unique; it is hypothetically necessary, for if there is anything to respond to motive or to proceed to term, then its response or tendency can be accounted for ultimately only by the one self-sufficient good'.[264] Accordingly, this immanent operation orientates us towards right relationships with other human beings to achieve what is excellent. The highest expression of this desire emerges from the practical and cultural achievements of human beings,[265] including achievements in the arts, philosophy, science, religion and ethics.

Lonergan is therefore hopeful of the possibility and the desirability for every human being to attain a 'theoretic life', as emerging from the Greek concept of *'theoria'* (θεωρία) meaning 'to look to see, to contemplate, to speculate, to consider'.[266] For the Greeks, knowing was a kind of seeing; an intellectual seeing, a contemplation of the nature of things which does not preclude the human person as object of contemplation and as the highest operation of which a human being is capable.

The gift of historical consciousness allows for the intellectual seeing open to all. Lonergan himself, well acquainted with the work of the German historical school, was acutely aware of this and of the empirical and critical nature of the new historical consciousness. However, the new development was limited. Lonergan was to note that 'Where authors [included in the book he refers to] diverge from the present approach, I think the reader will find the root difference to lie in cognitional theory'.[267] Therein lies Lonergan's insight and subsequent drive and important contribution to philosophy and theology.

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[264] *FLM,* 22.
[265] *FLM,*17-52. Vertical finality according to Lonergan refers to all that drives us towards the good, not as an end in itself, but in relation to the good. This concept warrants a separate discussion and will be explored in subsequent chapters when the reflection turns to the human subject's search for meaning.
[266] Cf. http://www.etymonline.com/index.php?term=theory accessed 4 January 2016.
[267] Cf. Lonergan's footnote #4 in *MIT*, 180.

An essential point to note at this juncture is that the classicist understanding of natural right does not understand natural right as being immanent in human nature. The emphasis is to deny the immanent through the use of sophistic arguments together with an ancient or irrelevant cosmology arising from ignorance or hubris or a combination of both. The classicist stance cannot account for historical crisis, or give reasons why traditional political theories and frameworks are inadequate for providing solutions or explanations for breakdowns. Similarly, the classicist inability to affirm the dynamism of human nature potentially arrests progress. Progress depends on the work of the creative few willing to uncover and name the sophistry for what it is.[268]

In summary, three vectors intersect in the dynamic and dialectical theory of history, and the dialectic of authority occurring in history. The first is progress as cumulative discovery; second, decline as cumulative because of bias and sin; and finally the recognition of redemption as the human response to divine grace as being the immanent condition at the heart of human nature. To put it in another way, the movement is from unauthenticity to authenticity. But this movement is never complete.

The reason for the imperfection or incompleteness is traceable to one of several factors I have alluded to—bias. I now turn to a more comprehensive reflection of this in relation to Lonergan's theory of Intentional Consciousness and his transcendental method.

3.8 Types of bias

Lonergan develops and defines four types of biases distorting and curtailing theological and human development. These include unconscious motivation,

[268] Cf. http://www.abc.net.au/religion/articles/2017/01/04/4600040.htm accessed 9 January 2017 as a concrete example of what is meant here. The article affirms the work of theology, but the work of creative minorities in other fields is equally important for human progress.

individual egoism, group egoism and bias of common sense.[269] Every one of the four biases is located within the self or the group, separately or linked. Each of the four types will be illustrated and expanded as the chapter unfolds. All human beings and all human societies are given to bias of some form or other. Just as the drive for good is there as part of human nature, so too is the propensity for evil. What is clear is that bias is in essence a question of intentionality and interiority, requiring proper understanding. Following from that, this section seeks to understand bias more fully in terms of meaning and its effects on personal and group development in view of the question of authority.

3.8.1 Unrecognized, unquestioned bias

The common phenomenon of unrecognized bias is very difficult to break down because it is embedded thinking locking individuals or groups into damaging worldviews affecting policies and societies. The arrested and distorted development of individuals and communities from the lack of or refusal to acknowledge, confront or question any existing bias is a real threat to society frequently blocking the possibility of personal or communal transcendence in seeking what is true and good. Ideas are repressed when bias gives in to a naïve realism and idealism upholding certain orthodoxy through repressing alternative views, either by policy or force. Dialogue for greater understanding, judging and deciding becomes impossible. The victims of bias are ultimately truth and the human person. Freedom and conscience know truth is found firstly in the minds and hearts of human beings. Bias prevents the emergence of a more authentic and free life. People cling to particular biases because of the desire to be right and the desire to confirm their opinions are right. A predominant supportive culture of ideology and emotionalism exponentially strengthens and ingrains the confirmation bias of unauthenticity. The motivation may be noble. However, the means by which a particular bias is encouraged or promoted exclusively reflects a culture

[269] *MIT,* 231. Cf. *Insight*, 191-206; 218-344.

that is authentic in its unauthenticity. Human development becomes uneven, arrested or distorted.[270]

Of greatest concern is the violence resulting from negatively biased attitudes. The more insidious are the emotionally and psychologically violent outcomes.[271] Victims often give in to accepting the violence because they are not able to disengage from the collective historical, cultural and social bias. Authority and its proper exercise are affected. Our desire for cognitive consistency in evaluating the world puts us in danger of dismissing the need to evaluate the dialectic between personal and communal authority, authentic authority and governance, power and powerlessness, and the role and responsibilities of authorities within the cultural matrix. Being cognizant of bias is not easy. However, it becomes necessary if we are concerned about the cultural bias reflected in sexism and gender stereotypes, religious bias and social and class bias. The Church's history of religious and cultural bias has affected how faith is understood and lived or not lived, in accordance with the mission of Christ, in accordance with the integrity to which we each are called by our common baptism as Christians. I will now elaborate on the harmful effects of bias still remaining in the Church.

[270] North Korea is a contemporary example where knowledge of the world is strongly controlled and opinions highly censored or engineered.

[271] Growing up in a colonized country and in a convent school run by Irish nuns shaped my thinking regarding authority as being racially and religiously conditioned. Migrating to Australia and then, as a teacher, experiencing harassment and bullying, both of which I now know as psychological violence, by a school principal who was white, male and religious, resulted in a psychological breakdown and a search to understand my formed bias regarding authority and the exercise of unjust power over individuals. Strong cultural bias is endemic in the largely Italian parish where I serve. The suffering of many women can be traced to embedded misogyny and the bias resulting from gender stereotypes. A third example of strong unconscious bias is worth recounting here. At a recent archdiocesan meeting to plan for a conference it was interesting to note that, in trying to come up with keynote speakers, the leader of the group, a woman, began by listing about three possible bishops to invite, followed by a list of priests. I respectfully objected on account of the imbalance and suggested two keynote speakers of which one was to be a female as the audience would be largely lay and female.

3.8.2 The detrimental effects of bias in all its forms

Marriage and divorce within the Catholic Church provide a contextual example of how all four types of bias isolated by Lonergan are intertwined and how they can be detrimental to human living. A spouse may give in to the unconscious motivation seeking security in a relationship that is no longer viable or life-giving. They remain legally married but, to all intents and purposes, the relationship has ended. The desire to remain 'married' may find justification in security of theself, within a known, comfortable social framework.[272] Self and group egoism add to the complexity.

Self or group egoism,[273] further reinforced by a black and white juridical perspective on marriage and divorce in the Church, often strengthens the common sense bias of the group against those in difficult or failed relationships. The pastoral need is sacrificed at the altar of legalism and uncritical bias. Meaning is attached to the 'right' decisions made to appease the group or the sense of personal, family or cultural guilt. Undifferentiated meaning and value thus arrived at take priority over the more difficult task of consciously seeking the true meaning and purpose of marriage and of how decisions are to be discerned and properly acted upon.

[272] The impact of strong cultural, social and religious structures and bias is evidenced in many women (and men) remaining in loveless and sometimes violent marriages lasting decades. Group egoism and bias is particularly dangerous because of the overt power over the psychological, emotional and spiritual health of victims and survivors. Face saving and the judgement of others often dominate decisions more than the consciously deliberated reasons regarding marital life. Lingering patriarchy is similarly evident is nonverbalized expectations regarding women's roles as major carers of family members including aged parents and members of the extended family. The link between family violence, a predominantly a gender-based cultural and social issue affecting women globally, and distorted understandings of marriage in the religious context is of great social, moral and religious concern. Cf. http://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures accessed 26 November 2018.

[273] For different types of egoism, cf. http://www.iep.utm.edu/egoism/ accessed 14 January 2017. For the purpose of this work, a general definition of egoism is adequate. More important is to demonstrate how individual egoism can coalesce with group egoism to work against progress and development.

The dynamics of group egoism learned from the Catholic and social structures in the example of marriage is demonstrated by the pressure exerted on couples. Self and group egoism see relationships as transactional to the point that some individuals in failed and abusive relationships willingly remain because of fear and the ensuing uncertainties resulting from a breakup. Similarly, it is not uncommon for many couples to refuse to enter into marriage, seeing it purely as a social and legal requirement that holds little meaning. The bias again may develop from experiencing the dynamics within families where the egoism of parents and the egoistic bias of the Church is so strong as to be damaging to the institution of marriage.

No-one is immune to egoism. There is the constant challenge of being diverted from this. Worse than individual egoism is group egoism because of the extreme destructive boundaries created around ourselves, with the ensuing strong sense of group identity and pressure coating and masking individual and group ego. This most treacherous form considers itself to be omni-competent. Intellectual, emotional and spiritual imperialism occur, and are not to be challenged. Tribalism, predatory corporate behavior, violence and zealous religiosity are some manifestations. Jesus was cognizant of this (Lk 11:37-54; Mt 23:1-39, Mk 12:35-40).

Human history is littered with numerous other examples.[274] Every major religion has at different times succumbed to this ill. Just as right and virtuous living is revealed in its fruit, so too the deleterious effects of group egoism and bias. The abject misery of zealotry and tribalism is profoundly clear in the Syrian crisis and the responses to the situation. In previous times, genocides and massacres, including those crimes against humanity for which the Church is complicit, are

[274] Even in contemporary Australia such imperialism still exists in our collective slowness or inadequate response to the place of the Indigenous people in our history and our consciousness. Deaths in custody, low mortality and literacy rates amongst indigenous Australians, the resistance to acknowledge constitutionally their history, the huge educational, social and health gap between the first Australians and the general populace are injustices of intellectual, social, emotional and spiritual imperialism.

examples of the extreme forms of group egoism.[275] Most forms of group bias from group egoism do not degenerate into physical violence and war, but they do divide the world with an absolutism that is equally destructive to the human spirit.

Practiced corporate egoism may be unconsciously motivated. But that is no justification for its continued performance. Corporate egoism colludes with governments and with other like-minded groups in the name of furthering the corporate good or the common good, for progress and development.[276] One sees this in the seemingly outwardly connected world betraying real inter-dependence. A glaring example is the lingering theory of trickle-down economics and its supposed contribution to stability and peace. The cumulative reality is that the wealth of the world is controlled by one per cent of the world's population. Pope Francis spoke most emphatically of corporate greed and bias in *Laudato Si!* The interdependence he promotes in the document is a continuation of the Church's stand on social justice and the effects of economic and social injustice as affecting creation, the environment and large populations of people.[277] The situation of individual and group egoism and bias has, in today's context, reached absurd proportions because of the paradox of new technologies and the development of social media and its ubiquitous presence. The predominant value of individualism and of self and group promotion further feeds the egoism and false notions of

[275] The Crusades and the Spanish Inquisition, the shameful treatment of 'heretics' and, in recent times, the shameful treatment of women and women's role are all part of group egoism to be challenged in the Church.

[276] I would suggest that the rise of nationalism and extreme right-wing politics are examples of how corporate egoism wields power for their own gain, symptomatic of unconscious motivation and bias. People with xenophobic and racist attitudes will deny they are so and will proclaim that they are motivated to protect a particular way of life, a particular culture. Indeed, they may be sincere but nevertheless exhibit an unauthentic authenticity. *Pauline Hanson's One Nation* Party in Australia is a case in point. Cf. http://www.onenation.com.au/principles accessed January 14 2017. In the Church, those opposing movement towards progress do so on the basis of being faithful to a particular and narrow interpretation of Jesus' mission encoded in laws, doctrines and structures that cannot be shifted. The aggressive behavior towards homosexuals, women and those in unconventional family situations are symptomatic of unconscious motivation and bias. The 'common good' or 'corporate good' are weasel euphemisms corporate or group egoists use to ambiguously disguise or evade a clear and direct position. The aim is vague and ambiguous, more for the promotion of a certain identity. In Russia, the close and unhealthy proximity of the Russian Orthodox Church to the government of Vladimir Putin is demonstrated in this article. http://www.christiantoday.com/article/how.the.russian.orthodox.church.is.backing.vladimir.putins.new.world.order/81108.htm accessed 14 January 2017.

[277] *Laudao Si!* follows in the tradition of the social encyclicals of the Popes beginning with Pope Leo XIII's *Rerum Novarum* (1891).

human connectivity. Life is reduced and limited to bits of information and unreflected innocuous comments. Unconscious motivation blocks and excludes insights and further questioning needed for a more balanced view of the world. We are led sheepishly into unauthentic living and remain immune to a higher altruism based on genuine connectedness. Insights, blindness and biases are cumulative, as in the case of the fourth bias of common sense Lonergan has specified, and to which I now turn.

3.8.3 Common sense bias

Groups function by selecting values that give meaning to the existential questions, 'Who am I?' and 'Who are we?'. While the common goal is towards cooperation for social cohesion based on common aims, common desire for development and harmony, the existential element of the group with regards to its identity is the basis for the evolutionary advantages a group is able to accomplish. New knowledge of how to operate in the world is attained and passed on to subsequent generations with confidence. Through this common sense of the group we learn and operate from a common fund of knowledge built on past achievements, through interacting with others and the world. We learn from experts dedicated to particular categories and fields of study. We rely on and trust these authorities and their work to communicate their findings and wisdom to us. Advancements in many fields have allowed for the cure of many diseases and enabled human beings to journey into outer space. Cumulative development, therefore, benefits the community and becomes part of the common sense or fund of knowledge available to all. The tension arises when the personal existential question is in contention with the group's existential question, particularly when group bias is strong.

The bias of common sense can take on an absolutism obstructing human creativity and the imperative to be attentive, intelligent, reasonable and responsible. The ensuing dialectic between the personal existential question and the common sense bias of the group can make resistance to common sense bias in such

situations near impossible. Living, therefore, becomes compartmentalized,[278] reflecting differing sets of values, rooted in understanding, judgement and reasoning. This 'scotosis'[279] is an intellectual blindness, a hardening of the mind and heart, devolving into unintelligibility, confusion and suspicion. The resistance to wisdom is calcified into a form of censorship within the mind, to the point of blocking not only insights but the ability to see and reject all manifestations of evil. A violation of the internal precepts occurs and in place is an egotistical common sense bias so 'easy to maintain and difficult to correct'. [280]

The hubris of common sense bias may be so great as to dispense with the long-term benefits of change. An unawareness of common nonsense prevalent in practical affairs degenerates to the point that the 'more cherished convictions and slogans'[281] are too soon and too easily forgotten. Laws and ordinances are a limited check at this point. Accordingly, 'good order deteriorates', issues of justice and injustices become murky, political, relative and aligned with a dominant class or group upholding the common sense bias through its authorities and structures up to a critical point where a breakthrough or a breakdown results.

The solution to any crisis cannot be a return to some form of 'primitivism', a form of undifferentiated consciousness clinging to the immutability of doctrine formulated by the group. Doctrines live or die in human beings. Self-correction begins with a rigorous scrutinizing of the error of common sense bias in order to reject it. But this is not sufficient in itself. Internalizing what is learned to meet the innate dynamic of the human spirit, within the consciously evolving human person, makes for a liberated person amidst nonsensical common sense bias.

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[278] See also http://www.holocaust-lestweforget.com/orchestra.html accessed 14 January 2017, for an example of acute disjuncture in terms of compartmentalized lives where beautiful music is played at the same time that the exterminations were occurring in the death camps in Germany. This is an extreme example of scotosis for illustration. Clerical sexual abuse and the Church's historically woeful response reflect yet another example of scotosis with the gospel values held separate from the corporate value of the Church. The perception is that its very nature as 'Church' is taken to mean immunity from secular laws and justice.

[279] Defined as 'unconscious process' by Lonergan. Cf. *Insight,* 215. Cf. Mk 8: 17-18; Ps.95:8; Heb 3:15.

[280] *MIT*, 53.

[281] *MIT*, 53.

Darkness and the maintenance of the status quo are strong motivators to resist change and transformation. There is no guarantee of a less complicated, structured, ordered life with little risk taking and little desire for creativity or change.[282] The choice for the security of a static, pain-free form of living may be deemed an authentic choice. In which case, the choice is authentic in its unauthenticity and a life of denial rather than the fullness of a truly free life promised by Jesus.[283]

Undifferentiated consciousness prefers introversion, personal fantasy, denial and magic as in the lingering homophobic culture and teaching within some sections of the Catholic Church, its attitudes and responses to women and the ongoing culture of clericalism encouraged by bad formation in seminaries. The existing scotosis means issues are not intelligently discussed; rather, people are condemned or ostracized based on unfounded and spurious theories. The Church's desire to be the voice of moral and religious conversion is thus compromised, revealing instead unauthentic authority.

The authority of women's voices for the most part has been silenced, dismissed or ignored. In her work, *Speaking with Authority: Catherine of Siena and the Voices of Women Today*[284] Mary Catherine Hilkert gives three reasons to argue for women's participation in the Church.[285] I will further add my own thoughts regarding cultural and religious bias within the Church to suggest that, first and

[282] This resistance to change and a desire for a comfortable personal religiosity with little community engagement or concern for social issues are contributing factors to the state and decline of many established Australian parishes.
[283] John 9: 1-41 epitomizes for me the principles I have tried to articulate in this chapter regarding blindness, obtuseness, the hardness of heart and the darkness we can fall into if we are not mindful of the pitfalls of bias.
[284] Mary Catherine Hilkert, *Speaking with Authority: Catherine of Siena and the Voices of Women Today* (Mahway, New Jersey: Paulist Press, 2008).
[285] I am appropriating Elizabeth Johnson's critique of Hilkert's work. Hilkert, according to Johnson, provides three reasons why the authority of women in the Church should be respected: 'The authority of baptism, of Christian life experience, and of compassionate suffering—that is what gives women of faith the right to envision the Church we want'. Cf. http://bcm.bc.edu/issues/summer_2004/features.html accessed 29 March 2017.

foremost, the endemic cultural and religious biases have to confront two inter-related issues: the Church's bias towards women and the formation of priests.

3.8.4 Cultural and religious bias against women

The common baptism all Christian women share with all the baptized consecrates and blesses every woman in the fullness of her being. The sharing and participation in God's life and in the death and resurrection of Christ is a birthright of all the baptized who are part of the whole body of Christ we call the Church. *Lumen Gentium* states this clearly:

> In that Body the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified. Through Baptism we are formed in the likeness of Christ: 'For in one Spirit we were all baptized into one body'. In this sacred rite a oneness with Christ's death and resurrection is both symbolized and brought about: 'For we were buried with Him by means of Baptism into death'; and if 'we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also'. Really partaking of the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with Him and with one another. 'Because the bread is one, we though many, are one body, all of us who partake of the one bread'. In this way all of us are made members of His Body, 'but severally members one of another. (*LG* 7)

Women as well as men have a wealth of insight and wisdom coming from lived Christian experience informed by prayer. With that in view, I add the following from *Gaudium et Spes*:

> The intellectual nature of the human person is perfected by wisdom and needs to be, for wisdom gently attracts the mind of man [*sic*] to a quest and a love for what is true and good. Steeped in wisdom man [*sic*] passes through visible realities to those which are unseen. (*GS* 15)

The phrase 'human person' does not denote men alone. This is a small shift towards affirming of the good and wise contributions of both women and men, in

responding to Church needs.[286] Yet the very same document reinforces gender stereotypes and bias in terms of the support and encouragement offered to men, but to which gifted women should be equally entitled:

> We must strive to provide for those men who are gifted the possibility of pursuing higher studies; and in such a way that, as far as possible, they may occupy in society those duties, offices and services which are in harmony with their natural aptitude and the competence they have acquired. Thus each man and the social groups of every people will be able to attain the full development of their culture in conformity with their qualities and traditions. (GS 11)

A simple matter of exclusive language displays embedded cultural bias taking on even greater significance when coupled with a predominately male hierarchy and governance.[287] Cultural bias and prevalent gender bias over centuries, in this particular example, hide the sometimes incomprehensible extent and scope of damage.

The experience of women's suffering and personal anguish points to the power of sin and the evil of bias against women. Women's insights into their experiences of pain and suffering are invaluable for healing and redemption. Victims and survivors of abuse, oppression and unconscionable abuse of power and false authority reveal with their experiences the bias at the core of these horrors.[288] The overrepresentation of injustices against women, and particularly impoverished women of color, highlight the collective burden and grace women carry in bringing about healing and reconciliation. Life-destructive bias must be resisted and overcome each time they present themselves if humanity is to develop and flourish. Structures, documents,

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[286] While it can be accepted that 'man' is to be read as all of humankind, the next quotation is very specific in denoting a bias towards men.

[287] The Royal Commission into Child Sex Abuse cites the lack of women leadership in the Church as one reason for the shockingly high number of clerical and religious perpetrators of child sexual abuse in the Catholic Church. The inadequacy of formation and cultural reasons are others. Cf. https://www.catholicweekly.com.au/day-1-of-the-royal-commissions-catholic-wrap-up-summary-and-analysis/ and case-study-50--february-2017--sydney-opening-address.pdf accessed on February 9 2017 through the following website: http://www.childabuseroyalcommission.gov.au/case-study/261be84b-bec0-4440-b294-57d3e7de1234/case-study-50,-february-2017,-sydney

[288] See also Copeland, *Enfleshing Freedom*, for the stories of suffering women as arising from racism and sexism. Cf. https://www.ourwatch.org.au/understanding-violence/facts-and-figures accessed 30 September 2018, regarding women and violence in Australia.

ways of governance, doctrines, traditions and practices, language, and indeed all fields impacting on human living in general and on women's lives in particular need to be interrogated.

If as Church the sacramental truth of our common baptism, our participation in the Eucharist and our belief in the Trinity and Incarnation is to be upheld, then there is an obligation to critique the historical and cultural bias against women. Subjugation of any sort in the Church is dangerous for it does encourage clericalism. And clericalism is tantamount to depriving people of their God-given right to freedom of decision and choice, albeit within the realm of our experiences and limited knowledge. Accordingly, the stagnation of persons and societies results, for the wrong questions are asked or suppressed. Ego-driven bias against women is slanted towards a withdrawal into an egotistical 'inner drama of fantasy'[289] depleting and obstructing proper development of common sense and of opportunities for correction and growth through collective insights and wisdom which women bring to the table. Lies are summarily perpetuated, confirming further biased opinions and untruths communicated without properly reflected consciousness or empirical evidence.[290]

3.8.5 Clericalism and the formation of priests

Clericalism thrives on inequality and a theological bias unable and unwilling tosee the integrity and function of systematics to illuminate the mysteries of faith through understanding. Theological categories, as historically conditioned, can assume a complex, elaborate and intellectualized quality devoid of interiority and

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[289] *Insight*, 214.

[290] Cf. http://www.traditionalcatholicpriest.com/2013/10/15/traditional-catholic-men-and-women-11/ accessed 17 January 2017.
Contemporary politics reveal the power of social media in forming, controlling and perpetuating different mindsets with dangerous consequences.
https://journalistsresource.org/studies/politics/digital-democracy/social-media-influence-politics-participation-engagement-meta-analysis
http://onlinelibrary.wiley.com/doi/10.1111/jcc4.12046/full accessed 24 March 2017.

intentionality. Conceptualized, abstract theology morphs into formalized conceptualism with their endemic bias passed on in unquestioned dogmatism. While the aim of theology and theologians is to 'hold a mirror' to the Church, and to inform believers in questions of faith, it can only genuinely do so if it is willing to confront the problem of bias in theologians and in their work.

Two tracks are available, according to Lonergan. If the purpose is to remove doubt and provide certainty, then the principal aim is to selectively appeal to recognized authorities who affirm the listener's values. This closed didactic catechesis or formation is pedantic, moralizing and deeply patronizing, with little opportunities for learners to access their own truth and understanding. There is no real human development. Edgar Allen Poe calls didacticism the worst of heresies, and rightly so, for didacticism goes against the grain of interiority and authentic truth.[291]

The task of theology in the teaching and learning dynamics is not to 'settle questions' for the students by appealing to authorities. If that is the case, then in Lonergan's own words, the student will be 'left to go away empty',[292] with a mind distorted by theological bias leading to the further development of clericalism with its own in-built negative biases. The teacher likewise expresses an inauthenticity of her or his own authority, duty and responsibility. Both teacher and student are stunted with the dynamic process compromised. The impact on clerical formation increases exponentially with future priests given the authority and responsibility for others and in the exercise of their pastoral duties.

It is heartening that this recent awareness has led to the revised '*Ratio Fundamentalis Institutionis Sacedotalis'*.[293] Priests are to be formed 'both patiently and carefully, respecting the conscience of the individual, so that they

[291] Cf. http://xroads.virginia.edu/~hyper/poe/poetic.html accessed 30 September 2018 for Edgar Allen Poe, *The Poetic Principle*.
[292] *MIT,* 317. In the formation of priests, this becomes a burning issue. The gaps become evident in the different crises and conflicts including that of authority amongst even those who supposedly hold the authority to instruct.
[293] Congregation for the Clergy, *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* (Vatican City: *L'Osservatore Romano*, 2016).

may shine among the People of God'.[294] Wide ranging consultation 'in the spirit of synodality that is so frequently highlighted by Pope Francis'[295] prior to the publication of this document is an interesting fact in itself.

The timely released document aims to respond to clericalism.[296] The understanding that priests are 'inseparable from the ecclesial community and … have been constituted to be pastors and leaders'[297] points to what was previously lacking and what has contributed to institutional clericalism. Authority is to be exercised in a spirit of service as '*amoris officium'*[298] with an unassuming attitude and service to the community. The document states categorically that the 'ministry and life of the priests are therefore essentially rooted in the Eucharist'. [299] The document is a warning against any form of self-promotion and emotional dependency;[300] an obsession with personal appearances; a presumed theological or disciplinary certainty; narcissism, authoritarianism and the attempt to dominate others. There is the further warning against a merely external and ostentatious preoccupation with the liturgy, vainglory and individualism; the inability to listen to others and every form of careerism.[301] A comparison of both the original post-Vatican II, 1970 version[302] with the revised 2016 document reveals the progress made in relation to the specific issue of the training of priests.[303] This exercise is not meant to be

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[294] ibid. 1.
[295] ibid. 1.
[296] The word 'clericalism' is used in the document and I see it as an acknowledgement of a fundamental problem in the formation of seminarians for the priesthood. The document views clericalism, a form of distorted thinking 'about the Church as a merely human institution', as preventing the true and proper exercise of leadership. Cf. Congregation for the Clergy, *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* (Vatican City: *L'Osservatore Romano*, 2016), 19. Cf. http://en.radiovaticana.va/news/2016/12/13/pope_clericalism_distances_the_people_from_the_church/1278688 accessed 17 February 2017 and https://cruxnow.com/analysis/2016/11/01/women-clergy-pope-francis-fears-disease-clericalism/ accessed 17 February 2017. Both denote Pope Francis' concern with clericalism.
[297] Congregation for the Clergy, *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* (Vatican City: *L'Osservatore Romano*, 2016).
[298] ibid. 19. Also, Footnote #54 of the Document.
[299] ibid. 20.
[300] ibid. 21.
[301] ibid. 22. See also footnote # 67 of the document. I have listed these as such for clarity
[302] http://www.claretianformation.com/1970-ratio-fundamentalis-institutionis-sacerdotalis/ accessed 17 February 2017.
[303] Both are post-Vatican II documents. An earlier revision to the original 1970 document was made in 1985. I have chosen to compare the original to the current to highlight the marked differences and changes in terms of progress and the lingering bias that still exist.

comprehensive. The aim is to highlight those significant differences to suggest how certain biases have been addressed while others have not. Consequently, the biases of clericalism and the control on the common understanding of a community can be exposed.

Table 1: Comparison of the 2016 and 1970 versions of *Ratio Fundamentalis Institutionis Sacedotalis*

***Ratio Fundamentalis Institutionis Sacedotalis* (2016)**	***Ratio Fundamentalis Institutionis Sacedotalis* (1970)**
The emphasis in the document is interesting in the following ways: **Tone and language:** • Readability and tone is far from officious. There is also more emphasis on consensus and of collaboration in the formation of seminarians. • Communitarian aspect is emphasised. **Formation:** • towards a mature and integrated 'journey of transformation' based on the concrete, incarnate reality of the priestly reality and responsibility.[304] • Pastoral role of priests emphasized –with priests to be imbued with 'the smell of the sheep'. • Interior life emphasised for greater authenticity and interior maturity. • A priest is not to be a 'dispenser of sacred things'[305]	This document contrasts with the 2016 document in the following ways: **Tone and language** • The tone of the document is formal, official and very dogmatic. • Formation of priestly role emphasised through existing hierarchical model. **Formation:** • the precepts are 'obligatory'. • Hierarchical structure emphasised; with priests' power and ministry being unique and directly tied to the 'eternal priesthood of Christ'; • Pastoral role emerges from and through emphasis on preaching and celebration of sacraments, particularly the Eucharist. • Interior life emphasised for the spiritual good of priest with direct connection to sacraments for the work of salvation.

[304] Congregation for the Clergy, *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* (Vatican City: *L'Osservatore Romano*, 2016). http://www.clerus.va/content/dam/clerus/Ratio%20Fundamentalis/The%20Gift%20of%20the%20Priestly%20Vocation.pdf accessed 4 May 2017.
[305] ibid. 73

Role of bishops:

- Given greater flexibility and responsibility with dialogue recommended between bishops and formators.

Formators

- Formators are to be mentors;[306] and work with parents of young seminarians. (#23)
- Collaborative approach emphasised through 'a community of formators'. [307]
- 'preferable for the greater part of the teaching body to be composed of priests'. [308]

Role of the community:

- The role of the community is acknowledged in the formation of candidates, with priests an inseparable part of the ecclesial community.

Role of women:

- The role of women is acknowledged as significant;
- the directive for a 'familiarity with the feminine, so present in parishes and many ecclesial contexts'[309]
- a reflection on the contribution of women to the Church.

Role of bishops:

- While acknowledged; document states the precepts are 'obligatory'.

Formators:

- Must be male; professors – 'a staff of men' preferably priests to be responsible for the formation.
- rules and regulations *de riguer*.

Role of the community:

- Community acknowledged but emphasized as community living confined to seminaries or religious communities, mainly to suppress the will of candidates.

Role of women:

- The role of women in the seminarian's life is acknowledged.
- 'Particular attention should be paid to the preparation of students for a correct and healthy relationship with women; with knowledge confined to instruction in ***the character and psychology of women as it is affected by the sort of life they lead and by their age.'***[310]

[306] My own reading of the document implies that what is expected of the seminarian is as much expected of the formator in guiding the candidate. The formator has to exhibit, model and witness with authenticity those aspects that are insisted upon in relation to the formation of seminarians.
[307] Congregation for the Clergy, *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* (Vatican City: *L'Osservatore Romano*, 2016).
[308] ibid, 60. See also page 63 of the same document #151 which acknowledges the presence of women as specialists on the teaching staff and in other areas impacting on the seminarian's life.
[309] ibid, 43.
[310] http://www.claretianformation.com/1970-ratio-fundamentalis-institutionis-sacerdotalis/ accessed 4 May 2017. This is my emphasis to highlight not only the misogyny but the audacity of

	• Knowledge of the psychology of women is for a more effective spiritual care of women and for proper behaviour towards them 'with the normality and prudence, which befit ministers of Christ'.[311]
Clericalism: References made to clericalism and careerism of priests.	**Clericalism:** No mention of clericalism and careerism. (These are fairly recent concepts.)
Minors and Vulnerable people: The protection of minors and vulnerable adults a prominent pastoral issue.	**Minors and vulnerable people:** No mention.

Other insights from a detailed reading and comparison of the two documents suggests progress is possible, with a genuine synodality that values and respects the contribution of all, understands and accepts the authority of conscience and discernment, and fosters a listening, engaging, and understanding pastoral theology which meets the complexities of contemporary human life. True synodality understands and views liturgy, the sacraments, canon law, theology and philosophy as being of service to the people through paying close attention to the innate dynamism of human consciousness and interiority. Each component should not be taken as an end in itself but as part of the knitted fabric that is the body of Christ. Finally, synodality willingly admits to the different biases, sees the damage they do and works towards eradicating them.

As clericalism and bias against women are intrinsically linked, they have no basis in understanding what true and authentic authority is about. The distorted bias of both arrests intellectual development, blocks *caritas* and renounces the genuine

male professors and teachers to know and instruct other males on female psychology and characteristics.

[311] No mention is made regarding the role and contribution of women. The objectification of women as subjects to be studied for their psychology by largely celibate males is offensive, is destructive bias against women and further entrenches bias. Far from the provision of a holistic education, this type of formation only leads to disastrous results as can be plainly evidenced by recent uncovering of injustices towards women in the Church.

love of the embodied Christ. If all are to rightly earn and claim our birthright as disciples of Jesus, and as God's children, then the onus is on all, not only the ordained, to first attend to the log of bias in our eyes and not be too quick to see the specks in others' eyes.

3.8.6 Bias as leading to arrested and distorted development.

I begin this section with a poem by an African-American Audre Lorde describing her experience of switching from wearing glasses to contact lenses.

Once I lived behind thick walls
of glass
and my eyes belonged
to a different ethic
timidly rubbing the edges
of whatever turned them on.
Seeing usually
was a matter of what was…
behind my brain.
Now my eyes have become
a part of me exposed
quick and risky and open
to all the same dangers.
I see much
better now
and my eyes hurt.[312]

To live 'behind thick walls of glass', to belong to 'a different ethic', presupposes bias. We only see what we are used to seeing in the metaphorical and literal sense. Seeing, as Lorde suggests, is a matter 'behind the brain', a condition of our

[312] http://bcm.bc.edu/issues/summer_2004/features.html accessed 9 February 2016.

cognitional functioning. It takes a changed situation, an openness to pain and risks, for insight to emerge, as Lorde as eloquently expressed.

For Lonergan, unblocking bias is crucial for progress in individuals and communities. It is without doubt that bias in human subjects and communities is taught, reinforced and handed down, for bias indicates the values and the meaning groups attach to those values. In that sense, the power and authority of bias itself is to be questioned for its validity. Not all bias is damaging if the underlying value and meaning works towards the common good through evidence-based data distinguishing fact from opinion. Further, human subjects or communities aware of their bias are open to other possibilities for human development with a willingness to dialogue in order to come to common understanding. As always, the starting point is the self or members confronted with questions of bias.

CHAPTER FOUR

Authenticity and the human desire for fulfilment and freedom

In Chapter Two I argued for a renewed theology of authority, one based on the intentionality of human consciousness. Current accumulated, contemporary collective common sense insights about authority are insufficient and limited in meaning unless they speak truthfully, substantively and discernably to each time and epoch. Tensions and the dialectics are ongoing human challenges. Therefore, any received common sense notion of authority, by virtue of the existing dialectical tensions, is never uniform or homogenous. The heady mix of emotions—fear, anger, self-interest and/or the temptation to assert unconscionable power—looms over the fragile process involved in understanding authority. Common unquestioned knowledge and understanding regarding authority does provide security and identity for communities. However, as demonstrated in Chapter Two, that very same communal common sense often breeds the unhelpful classicist view of authority.

To ask questions about a theology of authority implies an openness to the development of the theology, to its implications, and to accepting the necessary substantive changes in understanding the crisis and the theology of authority historically. An authentic historical consciousness, one faithful to the transcendental precepts, becomes non-negotiable. Individual and group bias, uncovered by critical historical consciousness, frees us to make sound and good decisions. Chapter Three reinforces the quintessential function of Lonergan's suggested generalized empirical method of doing history generally, and of doing Church history specifically in order to release the Church as a community of believers from any arrested development in individuals and in the community. The Church affirms authentic authority as a human right, one foundational to human nature, in the matter of making moral choices and what constitutes informed

consciences.[313] The call to be fully and maturely oneself is an intellectual, moral and religious Christian duty and responsibility. This call pays attention to the truly good as revealed in Scripture, tradition and in the universal call to justice, mercy and love. In adverting consciously to the movement of bodily and mental experiences and operations, one comes to greater comprehension, the possible precursor of authentic *being* and authority.[314]

I have alluded to the fact that authentic authority is the generative reality of the immanent principle of intentional consciousness within all human beings. The task now is to draw out what Bernard Lonergan meant by his immanent principle of intentional consciousness[315] and the manner in which human beings move towards

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[313] Cf. http://www.vatican.va/archive/ENG0015/_P60.HTM accessed 21 June 2017, article #1783, #1784 and #1785 of the *Catechism of the Catholic Church* and the specific comments on conscience.

II. The Formation of Conscience

1783 Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. the education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.

1784 The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults. the education of the conscience guarantees freedom and engenders peace of heart.

1785 In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church.

All three articles affirm the essential importance of informing, forming and educating conscience accepted as 'the interior law' that guarantees 'freedom and engenders peace of heart'. Conscience is to be guided by the practice of faith, prayer, the role of the Holy Spirit and the 'authoritative teaching of the Church'. Yet at the same time, these statements remain largely abstract with no reference to the fact that the exercise of conscience is always in the concrete. Reason as defined, is in conformity with God's will exercised through the authoritative teachings of the Church and through authorities. There is no suggestion of how the 'interior law' is to be accessed authentically nor is there a reference to concrete human situations in helping believers to come to understand the actual role, place and exercise of conscience and the freedom to act, even at times contrary to Church teachings. There is the contradiction in stating conscience as 'the interior law' while holding individuals who 'prefer their own judgement and reject authoritative teachings' as not having exercised proper conscience or, worse, as being weak and sinful.

[314] Insight, according to Lonergan, has six attributes or characteristics, one of which is to be the 'mediator, the hinge, the pivot' into something deeper, through being the inspiration that gives rise to 'the possibility of learning'. Cf. *Insight*, 28-31.

[315] 'Intentional' here refers to the human operations *seeing, hearing, touching, smelling, tasting, inquiring, imagining, understanding, conceiving, formulating, reflecting, marshalling and weighing the evidence, judging, deliberating, evaluating, deciding, speaking, writing*, each of which requires an object. For example, one tastes 'something' writes 'something' speaks 'something', etc. This 'something' Lonergan terms the 'object'. So what is heard become present; what is

greater understanding of their own authentic authority. Conversion and the desire for existential meaning form part of the fidelity to the principle of intentional consciousness. Inept responses by the Church to either allow or curb the freedom of human beings to *be* is disrespectful of the foundational reality of human beings; it is to ignore the individual and community's active restlessness—signs of God's spirit summoning each to change and greater self constitution.

4.1 Foundational reality as immanent and operative

'Foundational reality' is not to be confused with the functional specialty 'Foundations' in Lonergan's theological method. Foundational reality in human persons refers to the immanent use of reason, of intentional consciousness to come to know what one is doing in the concrete, and to ask questions regarding the veracity of that knowing. Lonergan in his cognitional theory isolates four fundamental questions. The first, 'What do I do when I know?' incorporates what occurs in our judgments of fact and value. There follows the *epistemology* to demonstrate objectively 'Why is doing that knowing?' A corresponding *metaphysics* identifies those structures and realities we know and value through asking 'What do I know when I do it?' Finally, a shift to a methodology, a framework for collaboration, based on the first three questions, asks 'What therefore should I do?' First there is the task of providing a short summary of how Lonergan transposed the understanding regarding human knowing, from Plato to Aquinas, into his own cognitional theory. [316]

written about becomes present, what is tasted becomes present. Each operation Lonergan claims as a 'psychological present'. Cf. *MIT*, 7. The human person performs these consciously and, through each one, the human person or operator becomes conscious.
See also Michael Vertin, 'Intention, Intentionality', in *The New Dictionary of Catholic Spirituality*, ed. Michael Downey (Collegeville, MN: Liturgical Press, 2000), 542-543 for the definitions of 'intention' and 'intentionality'.

[316] This tracing is important, for while Lonergan's cognitional theory and method arise from Western philosophy, his transposition from Aquinas' work has universal, transcultural application and so addresses the accusation of ethnocentrism sometimes directed at his work.

4.2 The evolution of the principle of immanence

The doctrine of Immanence states that the agent[317] of any action acts out of spontaneity. This is the case in all living things. Plants and animals, however, are conditioned by their biology to respond spontaneously to external environmental stimuli. For instance, plants grow towards light, for photosynthesis. Animals, including the human species, have particular pronounced instincts for survival.[318] A human being, however, has developed the ability to move from 'biological purposiveness [and] as it does so, liberates intelligence'.[319] While it can be said that animals have some capacity beyond the ability to respond to external stimuli, there is little evidence to suggest they are endowed with the more sophisticated human operations of intelligence and intention as demonstrated by Lonergan's four questions regarding knowing. The quality of any human action beginning and ending within the human agent is a distinct human endowment, a distinct human immanent activity or desire for a meaningful life. This inward unity or immanence moves human agents towards the essential yet paradoxical state of independence and interdependence with respect to other beings. There is the freedom 'to seek, to convey, to impart, something that is to be reached, not through science or philosophy, but through a participation, and in some fashion a reenactment',[320] of inspiration and intention, beginning first and always with questions. The fundamental dialogical component in human knowing and living thus begins.[321] We constantly move towards greater knowing through questioning and through our dialogue internally and with others.[322]

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[317] Agent here refers to 'human persons' or an 'entity' or 'being' including that we term 'God' the 'divine imperative' or 'Transcendent Being'.

[318] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3181681/ accessed 11 June 2017. Neuroscience research suggests the built-in biological, i.e., genetic, and environmental basis of fear and or anxiety are either innate or acquired coping mechanisms related to stress situations.

[319] *Insight,* 208.

[320] *Insight,* 208.

[321] McCarthy, *Authenticity as Self-Transcendence,* 57.

[322] Cf. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3776909/ accessed 11 June 2017, for a taxonomy of questioning, inquiry-based pedagogy and cognitive development in children. The understanding that children learn through effective questioning is as applicable to learners at every stage.

Plato drew from the analogy of physical seeing to conclude that in all human beings is the internal dynamic or spiritual seeing that perceives 'universals, or at least recalls them'.[323] His concern was to understand how creation came to be and, specifically, the human being's place in the Universe. Plato's tripartite relational component within the 'soul' presupposes a tendency towards the good when the three elements of reason, spirit and appetite are in harmony. Plato's limitation lay in his inability to fully explain the question of causes and agency.

For Socrates, the goal of immanence is always for the truth, 'even when that truth is personally or politically unwelcome'.[324] Thus, unrelenting questioning to move towards vertical assent became paramount.[325] Here in Socrates are the historical and philosophical seeds of intentionality that, according to Lonergan, is the precursor of Aristotle's 'ethical and political reflections, which introduces the systematic exigence into classical moral theory',[326] and the concept of 'insight' in human knowing. But the development in each philosophical theory was limited and, for Lonergan, troubling.[327] For instance, Plato's theory of the 'soul' and the metaphor of spiritual and intellectual seeing as applied to the 'soul' is limited as all metaphorical use of images are. Lonergan, concerned about how human beings come to know, believes that it is attention to the cognitional operations in human beings that constitutes the immanent. All human beings are born with the innate desire to know. The dynamic cognitional process by which human beings advance progressively grows in sophistication and complexity. Relationships between the human person and the rest of creation with the divine can develop together with self-knowledge. Plato's metaphor and cosmology do not adequately explain the relational terms between the human knower and the divine agent, and how the cognitional operations in his tripartite theory of the soul answer the major

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[323] *Insight,* 438.
[324] McCarthy, *Authenticity as Self-Transcendence,* 57. See also Plato's *Giorgias*, 456b-458b as quoted by McCarthy.
[325] Vertical assent is equivalent to conversion. Any refusal to vertical assent is a refusal of conversion and therefore the personal choice to have one's growth stymied.
[326] McCarthy *Authenticity as Self-Transcendence,* 57. McCarthy cites *CWL*, 4:235-35; *Method*, 82.
[327] cf. McCarthy *Authenticity as Self-Transcendence*, 56-83, who gives a comprehensive account of the limitations Lonergan saw in Platonic, Aristotelian, Augustinian and Thomist philosophy, sufficient for the purpose of this thesis. For Lonergan's own account see *Insight*, 'Method in Metaphysics', 421-455.

question of how we come to know what we know and act accordingly, authentically. We can never know the meaningful order of the universe and our place in that universe purely by sight.[328]

While acknowledging the lasting spirit of wonder, specifically intellectual wonder in Aristotelian philosophy, and the power of questioning leading to insight and the rational psychology or method over logic, Lonergan realized the 'methodological monism (blurring) the important distinction between the study of *soul* as the first principle of organic life and the intentional analysis of the conscious human subject.[329] This is understandable given the inadequate cosmology, a lack of critical realism regarding history and culture in human affairs, and a lesser understanding of the complexity of human beings at the time.[330] Aristotle—as with some individuals and groups in our present time—held culture to be normative and so classicist.[331]

Aristotelian empirical theory was similarly limited to causal effects and the false assumption that epistemic truth is certain knowledge. The ancients did not have the understanding of scientific theory as hypothetical with the possibility of conclusions being superseded by a higher, more advanced, more nuanced hypothesis emerging with specialization. Science was not separated from philosophy. Science only accrued an independent status in its own right through sustained dynamic, collaborative development contingent on cognitional theory. The failure of Aristotelian metaphysics and epistemology is the failure to see how insight builds on insight based on reasonable scientific judgements arising from revision and refinement of previously accepted data.

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[328] The limitations in early Greek philosophy and metaphysics is conditioned by an antiquated cosmology without the advantage of a fuller developed worldview that comes with development over time. Lonergan himself would acknowledge this. Cf. *Insight*, 151-152.
[329] McCarthy, *Authenticity as Self-Transcendence*, 63. McCarthy quotes Lonergan, *CWL* 2:4-6.
[330] Cf. *MIT*, 261 for Lonergan's explanation of the contribution of Greek philosophy to the progress of Western philosophy.
[331] Cf. Chapters Two and Three of this thesis and other relevant sections regarding classicism and bias.

Augustine, following from Plato, formulated his understanding of immanence as a 'seminal principle',[332] the internal ability to change and transform not autonomously from the human subject alone, but in response to love as given freely and unconditionally by God.[333] Augustine provides that example *par excellence* of a subject constantly engaging with the question of good and evil in human existence. His preoccupation with this matter is universal across time, people and culture. His writings provide the profound psychological insights to be attained from constant and sustained inquiry into the human capacity for conversion. Through reflecting on his own life, his own struggles with *cupiditas* and *caritas,* Augustine becomes a case study from which invaluable accepted wisdom has developed and become core essentials of the living Christian tradition, namely, the need to attend authentically to the data of one's experience; to the importance of introspective questioning and seeking answers for understanding one's human condition and one's relationship with God, and finally, the notion of grace, freedom, sin, and the perfective and the healing gifts of God.

Augustine's metaphysics and cognitional theory of free will and the human desire for meaning and liberty, while an achievement, was dualistic, limited, and in Lonergan's words, a form of 'rational empiricism'.[334] Augustine, while a reflective thinker, drew on the Platonic method of visual imagery for understanding human cognition, and so failed to understand and make the cognitional link between the immanent desire to know and how we come to know. Knowledge of ourselves as spiritual beings, concludes Lonergan, is based not on 'internal intuitions of the soul by the soul' but rather through a sustained intellectual reflection through questioning, understanding and judging the data of our consciousness as experienced. As McCarthy concludes, 'Augustine's genuine philosophical

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[332] The Greek philosophers were concerned about the origin of the world or the universe. Aristotle formulated the idea of a 'Supreme Intelligence' as the final cause of all universal activity. The Greeks saw the 'seminal principle' as the divine initiative from which all things were created.
[333] *'You have made us for yourself, O Lord, and our heart is restless until it rests in you.'* The full quotation from Augustine is important for understanding the relationality central to Augustine's principle of immanence. God's initiation in loving us and our response to that dynamic love is central to intentionality and interiority. To focus only on the second half of the quotation places greater emphasis on our beings and our own actions, thus reducing the meaning intended.
[334] McCarthy, *Authenticity as Self-Transcendence*, 71. McCarthy refers to Lonergan, *CWL* 2:192, 3:437.

discoveries, when they occur, are based on the discursive interrogation of his own conscious experience rather than direct intellectual visions of God, the soul, and the timeless order of truth'.[335]

Aquinas' transposition of Augustinian philosophy and metaphysics into a comprehensive study of grace marked a watershed moment in philosophy. Greek philosophy and metaphysics, while remaining the fundamental sub-stratum of Thomist theology and philosophy, saw science as part of philosophy with the basic concepts 'derived not from intentional consciousness but from metaphysics',[336] where the 'soul' is defined purely in terms of 'the first act of an organic body'.[337] Augustinian and later Thomist appropriation of the fundamental limitation of inherited Aristotelian theory with the continued conceptualized understanding of science as being an integral part of philosophy meant the basic concepts did not consider the human subject's intentional consciousness. While Aquinas ably 'inserted Augustinian insights on the inner word and divine grace into an Aristotelian metaphysical framework while building his own original theories of knowing, being, freedom and the divine', he did not possess the technical language and the method to meet the exigencies of culture, of his time and of our time.[338] Lonergan points to the fact that Thomist cognitional theory was strongly based on logical metaphysics and psychology of what constitutes the 'soul', but was left in no doubt as to the reflectively rigorous examination Aquinas would have applied to his own intellectual and rational consciousness.[339] Unfortunately, what continued to remain foremost in the minds and work of theologians over the centuries was the classicist Thomism of medieval scholasticism. The result of this is the bias for or against Thomism and its relevance even in today's context.

New discoveries in science and technology, new cosmologies of later historical periods, the discovery of critical history and the specialization of science as

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[335] ibid. 72.
[336] *MIT*, 95.
[337] *MIT*, 95.
[338] McCarthy, *Authenticity as Self-Transcendence*, 73. See Also, *CWL* 17:410; *Second Collection*, 29-53) as quoted by McCarthy.
[339] *CWL* 2:5-60.

distinct from philosophy meant the old Thomism could not be sustained. What Augustine and Aquinas were certain of, and which Lonergan continued to pursue in his own work, was the relevance in human subjects of understanding unrestricted desire to know about the world or cosmos and the natural desire to know the meaning of their existence and essence in relation to the existence and essence of God. This Thomist insight needed to be liberated from the old classicist Thomism for contemporary philosophy to speak universally to complex cultural, historical and psychological human subjects regarding old questions surrounding the meaning in life, true liberty and authority. A new cognitional theory of intentional consciousness and intentional analysis through a transcendental method therefore was needed, with the data of the human consciousness becoming the cognitional ground for a dynamic and indispensable metaphysics of human *being*.

The preoccupation with the immanent principle, the dynamic and unrestricted desire to know, continued into the modern and Enlightenment period with Newtonian physics and the early enlightenment philosophers' attempts at reconciling, albeit with limited if any success, the link between objective knowledge and how we come to know. The result is an empiricism that would dominate the eighteenth century. Descartes' two-fold realism is an example. Encapsulated in his well-known phrase *Cogito ergo sum*, the limited propositional truth fails 'to fuse the disparate forms of knowing into a single whole [ending] in the destruction of each by the other; and the destruction of both forms', thus implied 'the rejection of both types of realism'.[340] Lonergan, through his own reading and assessment of the great philosophical works of the Enlightenment period, discovered the failure of modern philosophy's ability to link what it means to know and how we come to know.[341]

The need was and is for a clearly articulated structure and process of knowing, based on intentionality. At the same time, emphasizing immanence means

[340] *Insight*, 439.
[341] Cf. *Insight,* 439-441 for Lonergan's critique of modern philosophy as formulated by Husserl, Descartes, Hume and Kant.

collapsing the hierarchical order—whether cosmological or political—traditionally rooted in the idea of the One. This is the gap Lonergan was able to fill. He transposed and synthesized the consistent principle of the immanent need to know into a method of intentional consciousness that is faithful to the transcendental precepts corresponding with the four levels of intentional consciousness he has developed. The importance for such a method, this dissertation consistently reiterates, is for authenticity of an expanded consciousness arising from our experiencing, understanding, judging and decision making. This is more so, given how contemporary culture is inundated with so much information—real and false—generated at a phenomenal speed to the point that verification is often eschewed.

Our contemporary culture operates on the assumption that credible judgments can stem from arbitrary choices. The individualism of contemporary culture breeds a relativism and reductionism while paradoxically holding the view that authentic living is being totally free to choose the values and lifestyles without regard to a deeper system of ethics and morality, without regard to the collective enhancement of human society or the integrity of the whole. Opinions (not based on verifiable objective data) regarding science and religion, cultural beliefs and values are by themselves conjectures and suppositions. The unlimited smorgasbord of byte-size opinions about everything is there and the non-judicious feeding of what suits and what appeals does not elevate human *being* or human connectivity.

Tribalism, conflict and crises often come with arbitrary choices from uninformed or incomplete judgment. Arguments from these presume there is a rational basis for conclusions. However, arbitrary choices demonstrate the fact that there is no basis for excluding one of the many contradictory alternatives with different views being incommensurable through having no common origin and no common basis for discussion. The only way out of such a conundrum is to appeal to the immanent principle, to seek, to look first at the data of our consciousness and frame those questions which form the basis of our search while remaining critically conscious of our sources, including what we know or seem to know and what we further need to know.

The internal immanent objective norms are God's gift affirming our lives and the meaning of our being. It is more than a logical rule. The desire to understand has a purpose. Once understanding is reached, we spontaneously ask if it is the correct understanding, if it is true. This imperative constitutes an obligation if we seek authenticity of living and true authority, if we seek true conversion to authentic *being*.

4.3 The desire to know, and insight

The immanent drive for answers to questions indicate an innate curiosity in all human beings regarding the world, and the self in relation to the world. As theologian Charles Hefling expresses it:

> Questions come before answers. Whatever we understand we first wonder about. If we are indeed rational animals, it is because we are in the first place inquisitive animals, endowed with an urge or appetite for knowledge that arises unbidden and takes shape in questions. It is our most distinctively human privilege.[342]

With a 'distinctly human privilege' comes a responsibility to the most pressing questions, to be answered with a certain *de rigueur* for the clearest insights to emerge suddenly and/or unexpectedly for some satisfactory resolution, some 'release' of tension. According to Lonergan, an insight 'pivots between the concrete and the abstract' and 'passes into the habitual texture of one's mind'.[343] A connection between the abstract and concrete is made, with both the inquirer and inquiry benefitting from being reminded of this fact from time to time. A hard-won insight endures in one's memory and consciousness.[344]

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[342] Charles Hefling, *Why Doctrines?* (Boston, MA: The Lonergan Institute, 2000), 1.
[343] *Insight*, 28. See also Lonergan's footnote #1. Here is an illustration of the five characteristics constituting insight as Lonergan achieved through his own desire to know.
[344] Cf. *Insight*, 50 -56 for insight as empirical residue, i.e., important data. A hard-won insight is not conditioned by aberrant censorship or *scotosis* on the part of the inquirer. Insights in daily life are numerous, with varying degrees of importance to one's life.

The primordial drive to know does not guarantee that insight will be attained. Some insights are direct and their answers are complete in themselves and often are received as given. For example, the sun rises in the east and sets in the west and we expect the case to be so the next day and the next. Other insights are not quite so easily attained. Young children or those not acquainted with astronomy, physics and even the metaphorical use of language are often challenged by planetary movements. Does the sun *really* rise or set? And why the east? What is 'east'? What causes the movement of the planets around the sun? Describing planetary movement is one thing. We can give facts and try to describe the phenomenon of the sun rising and setting to a child. However, a description does not necessarily mean the child experiences the understanding of *why* it is so.

The same is true of philosophical or theological insights. They remain pure abstractions until and unless understood concretely as in the questions of this dissertation simply expressed as follows: What is authentic authority? Why is it important? The numerous intellectual insights from others who have worked on the subject, while useful and helpful, mostly do not extend beyond specifying the set of relations, beyond the descriptive, or briefly alluding to an interior dimension. Understanding authentic authority requires a self-knowledge of what the questions tell us about the human person fully immersed in their surrounds. Authentic authority, therefore, is first and foremost located within one's interiority and requires a transcendental method—something with which Charles Taylor and other leading philosophers would agree. However a transition to a theologically transcendent method, in the manner Lonergan has achieved, is yet to be fully appreciated.[345]

For some inquirers, the insatiable need can be all consuming to the point that engaging with significant questions becomes a life-long project.[346] For those

[345] Cf. Chapter One of this thesis where the prominent works on the subject of authority or authenticity while valuable in their contribution to the topic, do not answer my own curiosity in relation to coming to authentic authority.
[346] Cf. *Insight*, 209-210 for intellectual patterns of experience and proper inquiry as opposed to inquiry that gives one the status of 'a weekend celebrity'.

who acknowledge the limitations of insights despite the willingness to pursue the burning questions of the heart, the search itself can be helpful and liberating, thus grounding serious seekers to the fact that many times what is pursued is worthwhile if seriously, reasonably and responsibly undertaken.[347] The reality of this condition insulates the seeker from possible self-destructive obsessiveness bound by determinism and fatalism.[348] An inquiry becomes deterministic and fatalistic when the transcendent is ignored, when there is the demand, or expectation for certainty of insights or outcomes. Life becomes joyless and suffocating, because the search is ego driven with self- gratification becoming an end.[349]

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[347] Here I emphasize the invaluable need for a transcendental method. See also *Insight*, 208, on the two-fold freedom regarding the aesthetic pattern of experience.

[348] Determinism is destructive because it subscribes to the theory of causality in all events, thus denying the freedom to choose what determinism defines as the will to choose the already determined system which initiates the action. Fatalism is destructive because of its distinctive belief that because everything is predetermined, there is nothing one can do except to resign oneself to fate. It is defeatist and does not account for the fact that human subjects can make those responsible and active choices to resist what seems to be inevitable. Both determinism and fatalism are destructive because there is ultimately the rejection of the divine, of free will, of hope expressed by Christian doctrines of the cross and the resurrection. Healing, creating, and coming to greater wholeness ultimately makes no sense to the determinist or fatalist. Here is a contrasting example to determinism and fatalism at work. Cf. http://www.cssa.org.au/media/latest-news/article/?id=opening-keynote-address-at-the-catholic-mission-conference-15-may-2017#.WRo7pMKhefB accessed 27 July 2017. Frank Brennan SJ at the Catholic Mission Conference, speaks of the Christian Mission and a Mission of Reconciliation in a broken world. This form of mission, based on the tomb and the resurrection, provides the ***collective*** hope through ***collective*** atonement for the sin and sorrow of a broken world regardless of the time it takes for us to come to a realization of our complicity in the sin of the world. The leadership and authentic authority demonstrated by the story of the president of the American Jesuits and the Rector of Georgetown University asking for forgiveness from the descendants of slaves kept by the Society of Jesus during the early years of establishing the university was moving. The apology and atonement was possible after years of research and cooperation between the administrators and the descendants of the slaves, suggesting the paramount work of the community as a whole.

[349] Joseph Conrad's *Heart of Darkness* provides an exquisite example of my point. Marlow, the narrator, goes in search of the explorer Kurtz. Both men embark on essentially the same journey but with different intentions and aims. Kurtz's avarice and obsessive abusive power over others reveal him to be spiritually and morally deficient. His ultimate failure and death in the jungle is inevitable. Consumed by determinism and fatalism, Kurtz discovers the total meaninglessness and baselessness of his life. His depravity, his dehumanization, is revealed as he morphs into a physically hideous creature. Evil is as much incarnated as is goodness and love. His realization about himself comes too late for his own redemption. Fortunately, Marlow, who witnessed and learned from Kurtz's devolution, is saved. Kurtz' self-revelation and realization of his utter corruption and the futility of his search reveals the darkness of his heart. Kurtz is a victim and perpetrator of destructive *ressentiment*. The inner, primordial drive is powerful. The sacrifices can be severe, but attention to the transcendental precepts of consciousness is what keeps human beings human. Through asking the right and perceptive questions *about* our questions we may then be saved from the determinism and fatalism of mere *doing* rather than *being*. We can make idols of our search and thirst for insight in order to feed the narcissistic ego.

What I have tried to express up to this point is the universal experience available to all who seriously attend to the deep-seated 'drive to know, to understand, to see why, to discover the reason, to find the cause, to explain'[350] any nagging question about the self and the world all inhabit.[351] Genuine insight, no matter how small, has the ability to enlighten, but only after much reflection.

Reflective insight is intelligence at work; it is grasping a relationship, a unity, a connection. The scope and depth of our reflective insights will depend on the tension of inquiry. Do we ask the relevant questions? Are we serious enough to do the research? Are we concentrating on the problem? An insight may come suddenly and unexpectedly while we are to some extent, passive;[352] it may not be as dramatic as direct insight.[353] It is discovery, pure and simple, much like a toddler who finally notices and delights in her own reflected image.[354] The experience, stemming from curiosity, is liberating for its spontaneous and unadulterated joy. For some, these moments are sufficient. With maturity comes the need for answers to more sophisticated and complex questions as horizons are widened.

Insights pivot between the abstract and the concrete. We verify our judgments by reference to the concrete; theory is verified in instances. In relation to this work, the problem of a crisis of authority is one conditioned by the concreteness and

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[350] *Insight*, 28.

[351] For Lonergan, all questions can be distilled to two major ones: *quid sit*? (What is it?) and *an sit* (Is it?) cf. Lonergan, 'The Natural Desire to See God', in *Collected Works of Bernard Lonergan, 4: Collection*, ed. Frederick E. Crowe and Robert M. Doran (Toronto: Univerity of Toronto Press,1988), 81.

[352] Lonergan's example of Archimedes' insight arriving at an unexpected moment. Cf. *Insight*, 27-29. 'Passivity' here refers to the momentary struggle because no answer seems forthcoming. The Latin *pati* encapsulates the passion and the suffering associated with trying to seek answers to extremely engaging questions.

[353] Cf. William Rehg', From Logic to Rhetoric in Science: A Formal-pragmatic Reading of Lonergan's *Insight',* in *Communication and Lonergan: Common ground for Forging the New Age*, ed. Farrell and Soukup (Kansas, MO: Sheed and Ward, 1993), 160 for a distinction between reflective and direct insights.

[354]Cf. https://www.youtube.com/watch?v=8UID_gscvK8&feature=youtu.be or https://youtu.be/8UID_gscvK8 Uploaded and accessed on 24 June 2017, showing a toddler fascinated by the discovery of her reflection. Lonergan describes this as the existing 'exuberance above and beyond the biological account books of purposeful pleasure and pain. Conscious living itself is a joy that reveals its spontaneous authenticity' as in the case of Zoë at play. See also, *Insight*, 207. The important consideration in this form of experience is that it is more than a biological response. Rather it taps into the aesthetic sensibilities of human subjects.

historicity of human living and engaging, where division and violence become problems too large to ignore. However, concrete solutions to the crisis of authentic authority require attention to abstract principles regarding definitions of authority and authenticity. They are questions of metaphysics and theology into 'authority' and 'authenticity', to be resolved first within human subjects. The old theology of authority and authenticity is insufficient for dealing with the contemporary crisis of authority. A renewed subjective theology of authority and authenticity through fidelity to a transcendental method of consciousness by its very process extracts the insights and oversights to be understood and judged as part of a unified theology of authority. For Christians, Jesus Christ, his experiences with authority and his own exercise of authority leading to the expanded doctrines on the subject, is the focus.[355]

Human subjects and communities learn and acquire the necessary common sense for survival, functionality and growth. This common sense grows imaginatively, intelligently, reasonably and responsibly from active listening. Accordingly, not only are we 'summoned into being in the abstract but also called into specific, self-identifying action' that seeks to embody the collective values and meanings of the group.[356] For the Church, that action seeks to incarnate the Kingdom in transformed and renewed living. The price of inattentiveness to this fact is too great. The insistence on the part of some authorities in the Church for a complete uncritical, unquestioned reception of abstract doctrines, without recourse to the concrete experiences of human beings, similarly deems their authority unauthentic. The pastoral implications of properly reflecting on the role of insights in human cognition are therefore manifold, only because neglect invariably leads to structural, personal and communal sin.[357]

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[355] For the antecedents of Church doctrines and their development including the problems with methodology giving rise to oppositional views and controversies, see *Method*, 296-296.
[356] Rowan Williams, *Holy Living: The Christian Tradition for Today* (London: Bloosbury,2017), 41.
[357] *MIT*, 374. 'Sin is alienation from man's authentic being, which is self- transcendence, and sin justifies itself in ideology'. Cf. *MIT*, 242-243, where Lonergan describes sin and/or sinfulness as 'a radical dimension of lovelessness. That dimension can be hidden by sustained superficiality, by evading ultimate questions, by absorption in all that the world offers to challenge our resourcefulness, to relax our bodies, to distract our minds'.

Our generally cynical, suspicious and fractured world is crying out for genuine authority in its institutions and leaders. The Church is summoned not to act from its institutional might (for that has been diminished), or to see itself in institutional terms, but rather as the true body of Christ convinced of the true meanings of the *imago dei* and *basilea tou theou*. The compelling insights regarding human suffering *viś-à- viś* the enduring insights, for example, of those expressed in the newest encyclicals *Amoris Laetitia*[358] and *Laudato Si!* must surely move and inspire most if not all to seek God's kingdom within, in order that a kingdom of peace might reign in human society.

Reflective insight is a function of the inner conditions of inquiry, education, intellectual habits, context, and formulation of a problem, rather than outer circumstances which betray an inner and often dangerous ignorance. Educating, forming, learning from and engaging believers in community with the deeper theological questions involves giving individuals and communities the space and freedom to critique questions and responses with attention to the old and enduring and the new and possible. The possibility of realized dreams is the stuff of the imagination, of human creativity and drive, thrusting human knowledge into further discovery, specialization and refinement over time. Our Church in crisis needs to work towards these hopeful dreams.

Paradoxically, the energy and excitement of new pursuits have their oversights, often at some expense to human development and the fullness of life that Jesus promises in John's gospel (John 6:35-48). Human beings are imperfect and so are prone to the abuse or misuse of marvelous inventions and technology. For

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[358] For insight into *Amoris Laetitia* cf. http://www.pray.com.au/four-insights-from-amoris-laetitia/ and https://aleteia.org/blogs/deacon-greg-kandra/on-amoris-laetitia-a-document-of-balance-pastoral-insight-and-not-surprisingly-mercy/ accessed 23 June 2017.
The controversies surrounding these documents reflect the difficulty of hermeneutics alone to define, retain and communicate what constitutes true or genuine Church teaching faithful to the ***living*** traditions, because forgetfulness of what they mean can be a source of problematic interpretation and teaching. Cf. *MIT*, 296 where Lonergan reminds us that each encyclical 'is a product of its place and time and that each meets the questions of the day for the people of the day'. The etymological meaning of 'theology', i.e., 'a discourse about God, within a Christian context' denotes 'a person's reflections on the revelation given in and by Jesus Christ'.

example, the possibilities promised by mapping the human genome for the purpose of enhancing human life, or the noble ideal to understand human reproduction, can be overshadowed by their unethical use in reproductive medicine. Lives become commodified and regularly exploited to fulfil individual desires. With our desire and excitement for possibilities and success, our initial good intentions can dissipate and consequently distract us from the moral dimensions of human pursuits. The moral and religious component of human *being* has to be fully scrutinized. Similarly, a lack of reference to the ethical and moral consequences of scientific and technological advances possibly blinds many Christians to the moral, religious and ethical components of different issues confronting the Church.[359]

Reflective insight reviews the whole ensemble of data, images, ideas, concepts, propositions, connections and relations to pass judgment on the whole intellectual process. Reflective insight gathers into a unity a vast multiplicity of factors possibly complicating the identification and exercise of appropriate procedures for reflective understanding. But it does focus on one aspect, namely the need for empirical evidence to corroborate correct judgment.[360] We tend not to see the wood for the trees; to not see the unity grasped by reflective understanding—an ultimate costliness to ourselves and a reflection of our inability to see the inadequacy of our partial responses.

The question then remains: What is to be achieved by having 'insight into insight'?[361] What purpose does this serve for this thesis? Rowan Williams perhaps provides a timely corroboration of this work. For him insight in transformed, intelligible human living is:

> seeing what has come to be as having come to be … [it] liberates because it allows us to recognize that the apparent world (including the apparent self) has not permanence or solidity … We understand how our minds put together perceptions, how perceptions arise from unacknowledged needs

[359] The extreme ideology of evangelists, traditionalists or progressives, for instance, come to mind.
[360] Cf. the prominence of 'fake news' and the non-factual opinions of politicians and climate change deniers based on personal, biased, unreflected, unintelligent, poor judgement and unreasonable demands for various unsound, nationally sanctioned actions.
[361] *Insight*, 28.

> or longings, how needs and longings arise from a mythological picture of the self as some thing that has to be satisfied, some thing that can claim a sort of ownership of what it knows.[362]

The relevance and consequence of this insight into insight thus become acute when ascertaining the meaning, form and function of authentic authority in the following sections.

4.4 Authenticity as '*Existenz*' and '*Aggiornamento*'

A 1964 paper Lonergan gave to his Jesuit audience entitled '*Existenz* and *Aggiornamento*'[363] was and is historically timely and significant. Occurring midway during Vatican II and using Pope John's call to *aggiornamento*, Lonergan interpreted, expanded and transposed the term further by linking it to *existenz* and the call to authenticity. The central task Lonergan envisioned for the Jesuits was not to do harm 'by projecting into the Catholic community and the world any unauthenticity we have imbibed from others or created on our own'.[364] Self-examination as individual subjects and as a religious congregation was thus the thrust of his paper, applicable to all seeking to live authentic lives.

The universal constants of *existenz* and *aggiornamento* are pathways to authentically free and autonomous lives, more effectively so when linked with a theological method of interior examination. For Catholics, the continual engagement with 'the modern secularist world with all its riches and all its potentialities … will not be realized unless Catholics, religious, priests exist, and exist not as drifters but creatively and authentically'.[365] The volatile dynamics of

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[362] Rowan Williams, *The Edge of Words,* 15.
[363] *EA,* 222. Lonergan initially titled his paper 'On Being Oneself'. Cf. Frederick Crowe's editorial explanation in *Collection,* 304. See also, footnote 5 of Frederick G. Lawrence, *The Fragility of Consciousness: Faith, Reason, and the Human Good,* ed. Randall S Rosenberg and Kevin M. Vander Schel, (Toronto: University of Toronto Press, 2017).
[364] cf. *EA,* 226. See Also, McCarthy, *Authenticity as Self-Transcendence*, 285. McCarthy in quoting *CWL, 17:44-45* notes that the challenge of authentic religion is to hold the 'dialectical character of authenticity'. He quotes Lonergan as saying that the integrity of all religious traditions and communities is in jeopardy of a 'massive undertow of inauthenticity'. (*Third Collection*, 121)
[365] cf. *EA,* 229.

our uncertain age warrant a return to consider the full implications of Lonergan's thoughts; to consider if, unknowingly, we have become drifters, complacent and ill-equipped to deal with the challenging pastoral issues of our time.

The fear and defensive response amongst Catholics to the threats to religion and religious freedom are real and will only increase the growing sense of alienation and instability if the response is combative. Appealing to religious conservatism or progressive reformation, without adequate or proper critical reflection and judgement, undermines the validity of the Church's tradition, severely devaluing and diluting the received tradition. Conservatives confine themselves to a narrowness in interpretations. Progressives can be seduced by the new and innovative with little regard to the enduring wisdom of the old. Stability, paradoxically, begins not with ideas of stability, but with the examined self. For that to occur, there must be the growth towards transparency, understanding the temptations to emotionalism, to bias and raging ego. Rowan Williams is correct in pointing out clearly that the point of authority is 'not to mediate between fixed clusters of individuals'.[366] The way to move beyond the divisiveness is to come to authentic authority as *existenz* and *aggiornamento*. Authority shifts from unauthenticity to authenticity when *existenz* and *aggiornamento* meet the contingencies of dialectical tensions. Authentic authority holds truth to the exercise of power over others in a climate of fear, violence, narcissism, greed, privilege and social and political grandstanding. Consequently, communal peace, true emancipation, humility, compassion, redemption and love expressed as *existenz* and *aggiornamento* are achieved. I will judiciously turn to explicate and define these terms in the light of Lonergan's cognitional theory and theological method.

[366] Rowan Williams, *Holy Living*, 62.

4.4.1 '*Existenz*' defined

Lonergan succinctly defines '*existenz*' to mean 'on being oneself'. The questions automatically following are 'How does one be oneself?', 'What does it mean to be a human being in the proper and genuine authentic sense?' and 'What does it mean to say human beings exist as they ought to "according to the eternal reasons"?'[367] Theologian Fred Lawrence concludes that Lonergan's interest in *existenz* was the 'great transition in Lonergan's thought', one synthesising the essence of Martin Heidegger's work[368] and Lonergan's great conviction of the call of Vatican II to *aggiornamento* or improvement.[369] Lonergan's preoccupation was always with the 'great improvement' of the self, and with that the question of authenticity and, by extension, how human beings arrive at their own authority.[370] Lonergan was convinced that beyond the experiential and normative components of objectivity regarding authority and authenticity, there is an absolute part in our purpose to affirm through authentic authority what is true or good, separate from the fact that we happen to uphold the necessity of authentic authority. By turning to what is absent regarding authentic authority, what we perceive as real or good will be shown to be *not* real or good. The absolute component lies not in the object of what constitutes authority or authenticity as separate from the human person. Linking both the objective and absolute in the subject's normative operations correctly confirms the given experiential data of authority and authenticity to meet all the conditions for a sound judgment. Thus, growing and acting with greater authority and freedom, and with a sense of one's authority, one is said to be exercising consciously and authentically 'what the Germans call *Besinnung*, a

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[367] Lonergan, *The Ontological and Psychological Constitution of Christ* in *CWL 7,* ed. Frederick Crowe and Robert M. Doran (Toronto: University of Toronto Press, 2002), 21. Henceforth, *CWL 7*.
[368] *MIT,* 212. Lonergan in appropriating Heidegger, sees 'all human products to be the products of understanding' in terms of the human person's ability 'to be'. Lonergan understands *Verstehen* (a term associated with Dilthey and Weber to mean an empathetic understanding of human action) as *Dasein*, a term Heidegger used to refer to an entity of being. Lonergan concludes from these two concepts that a hermeneutical structure is universal to all human beings, i.e., 'just as interpretation proceeds from the understanding of an expression, so this expression itself proceeds from an understanding of what it can be to be a man [*sic*]'. For a definition of *Verstehen* see *MIT*, 208-212.
[369] Cf. Frederick G. Lawrence, *The Fragility of Consciousness: Faith, Reason, and the Human Good*, 385, for his comment on Lonergan's conviction regarding Vatican II and change.
[370] Personal authority is implied whenever Lonergan writes about autonomy. Cf. *EA,* 223-224.

becoming aware, a growth in self-consciousness, a heightening of one's self-appropriation'.[371]

Intrinsic personal freedom, rationally arrived at, is inseparable from being an 'authentic and genuine human being'.[372] To discover one's *existenz* is to articulate the truthfulness about one's assessment of oneself. It is to discover one's own authority and in acting out of that consciously arrived at authority, one is said to be deliberately acting with honesty and authenticity. This is the 'legitimate power' Lonergan is concerned with, a proper response to the internal conditions and operations as distinct from the exercise of power by virtue of one's position or status.[373] The existential search for meaning becomes coherent only in relation to the actual events and experiences in one's life.

The responsibility is for 'each one, therefore, out of the potentiality (and peculiarity of the situation) each one has, to achieve his or her own *Existenz*'.[374] The paradox of learning comes from where one is and what one 'ought to be and will make oneself what one ought to be'.[375] This desire to be what one *ought* to be, immanent in all human beings, includes entry into the 'dark night of the senses so purified as to surrender themselves wholeheartedly, effectively, and perseveringly to the intelligible and true good'.[376] To do this is to 'enter the new country where your Beloved dwells'.[377] Lawrence's observation on Lonergan's reflection on the theme is insightful. The reference to 1 Corinthians15: 1-28 in Lawrence's work speaks of *existenz* and a*ggiornamento* as being for a specific end,

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[371] *EA,* 222. Frederick Crowe is of the opinion that Lonergan makes a distinction between 'self-appropriation and raising the level of one's activity'. According to Crowe, Lonergan in this specific article combines both aspects. Cf. Crowe's editorial note '*d*' of the article. See also, note *i* to Chapter 14 of the same *Collection* which Crowe gives as evidence for his conclusion.
[372] Lonergan, 'The Ontological and Psychological Constitution of Christ', 21.
[373] *DA*, 5. The ramifications of illegitimate, unauthentic authority are dire and will be treated in the last chapter of this thesis. The principles of *existenz* and *aggiornamento* do not apply to authoritarians who rule by power.
[374] *CWL 7*, 21.
[375] ibid.
[376] ibid. I have italicized 'ought' to highlight Lonergan's point that the intelligible is not always intelligent. To fulfil the condition of what one *ought* to be involves both meaning and intelligence. Being and becoming thus become possibilities. Cf. *MIT*, 213.
[377] Henri Nouwen, *The Inner Voice of Love: A journey through Anguish to Freedom* (London: Darton, Longman and Todd Ltd; 1997), 18.

that is, as response to the divine initiative.[378]

Existenz and *aggiornamento* suggest that there is more to human life than being 'drifters'.[379] There is the inner life or interiority calling human beings towards the greater good than the immediate gratification of the self. This '*more than*' acknowledges all the categories of life impinging and impacting on oneself, one's reactions and intentional acts arising from these.[380] Coming to a greater state of self-knowledge and being is not automatically guaranteed. What may seem simple on one level often involves a conscious, attentive, reflective, conscientious, painful and possibly fulfilling process. This is the one needful thing for human authenticity that is much more than a secular religion devoid of transcendental meaning. The end-result of ignoring or denying this fact corrupts and reduces faith to a form of religiosity based on magic, superstition and cultish practices. A very resistant and trenchant extremist stance regarding Church teachings is likewise symptomatic of this reduction. The superficiality encouraged by twenty first century living, with the over-consumption of 'facts'—both verified and unverified—and the simplistic dismissal of all institutional religion as being irrelevant, explicitly demands a return to honest, transparent living. *Existenz* and *aggiornamento,* as Lonergan has qualified, provides an effective way to the kind of 'holy living' Williams describes.

4.4.2 Lonergan and Heidegger

Discovering or coming into one's own *existenz*, as a being-in-the-world, prevents the deterioration into the contemporary obsession with a deformed understanding of authenticity bordering on narcissism, self-aggrandizement or moral relativism. Society is awash with an obsessive form of individualism and the sense of

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[378] Frederick G. Lawrence, *The Fragility of Consciousness: Faith, Reason, and the Human Good*, 385. Cf. Michael J. Stebbins, *The Divine Initiative: Grace, World Order and Freedom in the Early Writings of Bernard Lonergan* (Toronto: University of Toronto Press, 1995).
[379] *EA,* 226.
[380] *EA,* 222. Lonergan lists the psychological, sociological, historical, philosophical, religious and ascetic as well as the mystical categories.

entitlement emanating from a skewed notion of 'authenticity', another form of solipsism. The self becomes all that can be known to exist. Solipsism further feeds and hardens the internalized classicism and bias. True *Existenz*—the question of being—cannot be separated from Heidegger's *Dasein* (being-a-whole-self), the foundation for authenticity.[381] A brief paraphrase of Heidegger's *Dasein* will appropriately illuminate Lonergan's own developed theory and method regarding authenticity and authority.[382] Both Heidegger's and Lonergan's works displace the Cartesian theory of self-knowledge as arising from pure logic in a being believed to be an entity. On Cartesian theory of being, Lonergan has this to say:

> The Cartesian argument seems to be from the concept to the existence of the perfect being. This would be valid if conceiving were looking and looking were knowing. But that view involves the counter-positions; and when one shifts to the positions, one finds that conceptions become knowing only through reflective grasp of the unconditioned.[383]

The Cartesian theory of *cogito ergo sum* does not consider the relational—the fundamental principle of Heidegger's and Lonergan's theories. Accordingly, Cartesian theory seems to deny the very existence of God and the possibility of any dynamic relationship between a being-in-love and the Being-in-love for:

> our knowledge of being is by intelligent grasp and reasonable affirmation. By asking what being is, we have been led to grasp and conceive what God is. Since it has been shown that being is the core of all meaning, it follows that our grasp and conception of the notion of God is the most meaningful of all possible objects of our thought. Still, every object of thought raises a further question: for once the activity of intelligent consciousness is completed, the activity of reflective consciousness begins.[384]

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[381] The question of authenticity has interested philosophers since the end of the eighteenth century, emerging from Romanticism's desire for self-celebration as a unique person. Self-determination, freedom as part of being the true self, meant listening to and giving in to the impulses or emotions emerging from the intrinsic source. Heidegger was most influential for Lonergan's work on authenticity which Lonergan saw as the buttress against the superficial, irresponsible discourse regarding authenticity and the self. Cf. Michael M. Sharkey, Fordham University, 2003. http://fordham.bepress.com/dissertations/AAI3098140/ accessed 25 August 2017;
[382] *Dasein*, according to Heidegger, in human existence is the site for being.
[383] *Insight*, 693.
[384] *Insight*, 692.

For Heidegger (and by extension Lonergan who connects Verstehen with *Dasein*) *Dasein* as it pertains to human subjects[385] is first and foremost phenomenological.[386] As such *Dasein* denotes the framework of consciousness, of which intentionality is pivotal. The ontological being that is *Dasein* experiences and interprets the world deliberately and purposefully. *Dasein* is 'in the world' and is inseparable from the world.[387] The being that is *Dasein* experiences the world in relation to *being* in the world. Meaning about the world and meaning regarding one's existence in the world is derived from the engagement with the world. The being that is *Dasein* does not emerge *ex nihilo* and fully constituted but develops and results from different matrices: history, language, culture. What is clear is the relational aspect of *Dasein*, allowing for the fact that relationships are often unclear and unstructured, given over to distortions in language and action resulting from a lack of reflection.

Heidegger distinguishes two forms of *Dasein*: the everyday *Dasein* referred to as 'they-self' and the authentic being, the self that is in control of the making of itself. The they-self of *Dasein* easily finds itself in what Heidegger terms *das Man,* the external levelling conditions that propel *Dasein* towards homogeneity, mediocrity and complacency, and therefore stifle the immanent nature to-be-in-the-world. *Dasein* is said to have 'fallen' or, in Lonergan's term, undergone aberration or decline. For the authentic self to emerge, a context of meaning, a world in which the numerous relationships both with the external world and with engaging the interiority of the self is required. The authentic *Dasein* uses wise vision which sees the purposefulness of interlocking complex matrices to negotiate the very same complexity so as to come to self-realization and a greater sense of being. Self-realization (*sich befinden)* comes about for *Dasein* when it recognizes the concrete range of possibilities, with itself being one source. Authentic *Dasein* acknowledges a compassion for the world and to the self (*sorge*) while recognizing

[385] This distinction is important as Lonergan is clear to point out that to affirm that 'God exists is not to ascribe to him the *Existenz* or the subtly drawn *Dasein* of existentialist thought'. Cf. *Insight*, 692.
[386] For a definition cf. https://plato.stanford.edu/entries/phenomenology/ accessed 25 August 2017).
[387] Inwood, M.J, 'Heidegger, Martin' in ed. Ted Honderich, *The Oxford Companion to Philosophy* (Oxford: Oxford University Press, 1995), 345-349.

the freedom to choose. It is *sorge* which can transcend *Dasein,* saving it from being affected by dissolution, the feeling that one's existence is dissolving to nothingness because of a preoccupation with the external world and being distracted from the interior world. The movement of *Dasein* towards greater authenticity, which Heidegger terms *Eigentlichkeit*, begins with the awareness of the 'potentiality-for-being–its-self' through acknowledging its responsibility for its own being and for the world with which it engages. There is a higher purpose to *Dasein*.[388]

Drawing on Heidegger's *Dasein* and Lonergan's being-in-love, existence is, as Lonergan says, 'existence of man [*sic*], not as intelligently grasped and reasonably affirmed, but as experiencing, inquiring and reflecting, yet not obtaining any definitive answers to his [*sic*] questions about himself [*sic*]'.[389] He further argues that human beings cannot conclude that God's existence is the same as human existence even if we are to affirm our own existence and God's existence. What we can do is move towards self-affirmation through attending to the immanent reflectively and persistently, while sifting among the plethora of insights and the possibilities these provide at any given time and point.

While indebted to Heidegger, Lonergan himself was not content to leave this understanding of '*Dasein'*, '*Verstehen'*, '*Existenz'* and 'Authenticity' on the level of definitions. The ontological and existential reference has a direct correlation to *existenz*. Although *Dasein* is phenomenological in description and provides the basis to the notion of *existenz,* there arises the following question: What sort of philosophical method is appropriate for the *Dasein* to transcend itself? What method will allow for *aggiornamento* in all the fields of human endeavor? No wonder, then, that Lonergan would preoccupy himself with developing such a method; accordingly, proper *aggiornamento,* meaning 'updating', 'renewal' or 'change' can begin to take place. I turn now to the task of clarifying the term

[388] Cf. Braman, *Meaning and Authenticity,* 9-18 and https://plato.stanford.edu/entries/heidegger/ accessed 11 September 2017. See also the sections in this thesis regarding how Lonergan makes the connection between *Verstehen* and *Dasein*—an important development.
[389] *Insight,* 692.

'*aggiornamento*' in relation to Lonergan's concern with conversion and transformation for a meaningful, truly autonomous and authoritative life.

4.4.3 '*Aggiornamento*' defined

Far from being a break from the tradition of the Church, the word *aggiornamento*, according to Pope Benedict XVI, himself a participant at Vatican II, was 'an expression of that tradition's ongoing vitality'. He went on to explain that 'Christianity must not be considered as "something that has passed", nor must we live with our gaze always turned back, because Jesus Christ is yesterday, today and forever. Christianity is marked by the presence of the eternal God, Who entered into time and is present in all times, because all times are brought forth of His creative power, of His eternal "today".'[390] The magnitude of such a call to *aggiornamento,* all but lost to those who lived through those times, cannot be underestimated. The post-Tridentine, Pre-Vatican II Church, very much Eurocentric, struggled to respond to modernity. For close to five hundred years, the Church maintained a defensiveness, with fear and suspicion being the driving force of a *modus operandi* that came at a great cost to itself in terms of its political and geographical power, authority, influence and sovereignty.[391] Renewal as called for by Vatican II was a renewal of theology which, for Lonergan, was not a resolution of conflict arising from differing ideas, between old and new doctrines

[390] Cf. https://www.catholicculture.org/news/headlines/index.cfm?storyid=15895 accessed 11 September 2017. Cf. https://www.youtube.com/watch?v=BNkSBy5wWDk accessed 3 October 2017 for Rene Girard's statement that Christianity's relevance is even more urgent today precisely because of the revelation through Jesus who demonstrates that 'history is both human and divine'. His mimetic theory and hermeneutical interpretation of the Bible provide sound anthropological, social and psychological arguments for understanding Christianity, often couched in religious language such as in the given example as articulated by Benedict's XVI.

[391] While this was so in Europe, the Church's global expansion was most significant in the eighteenth and nineteenth century due to the Church's missionary activities outside of Europe. The enduring impact of Vatican I was the doctrine of papal infallibility. A secondary question to ask is: Could this fading memory and distance from the initial experience of Vatican II be one likely source for a growing nostalgia for the glory days of the Church amongst some Catholic millennials? Having no memory to recall the salient meanings, *apologia* in the narrowest sense of the word is the default position into the nostalgic traditionalist past. Cf. Lonergan, 'Pope John's Intention', in *A Third Collection: Papers by Bernard Lonergan,* ed. Frederick E. Crowe, SJ (New York/Mahway: Paulist Press,1985), 229-230, on 'drifters' who apologetically follow 'drifters' who defend a position for its own sake. For a different analysis of the failure of the Church to take into account the worth and significance of new developments and scholarship, cf. McCarthy, *Authenticity as Self-Transcendence*, 280- 283.

or between opposing philosophies but which must begin 'within the *very minds* of the new scientists'.[392] In other words, *aggiornamento* demands we rise above the conflicts through understanding bias and classicism as major factors. *Aggiornamento* begins and ends in human subjects and in institutions recognized first and foremost as being a conglomerate of human subjects.

But what constitutes *aggiornamento* is debatable, given the contentious manner in which Vatican II has been interpreted and questioned for its authenticity to the message and mission of Jesus Christ. Lonergan commented precisely on this significant point:

> There was no point in their [the council fathers'] gathering together merely to repeat what anyone could find in familiar theological handbooks. Equally, there was no point in going over ancient decrees and clearing this or that obscurity to satisfy the interest of antiquarians. What was desired was advertence to the distinction between the unchanging deposit of faith and the changing modes of its presentation to meet the needs of different times. What was required today was a fresh presentation, one that met current needs, one that fitted in with the function of the teaching office of the church, a teaching office that in the main was pastoral.[393]

To meet these needs called for that 'leap forward'[394] (*un balzo innanzi*) that 'would set forth the faith in the mental forms and literary style of modern thought, while satisfying the requirements of the teaching office—an office that predominantly was pastoral'.[395] However, to be 'pastoral' does not mean a reduction and application to what is meant by 'doctrine' and subsequently degenerate doctrine merely to mean what is acceptable or not acceptable behaviour or conduct according to the magisterium of the Church.[396] To be

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[392] Lonergan, 'Theology in its New Context' in *Bernard J.F. Lonergan, SJ. A Second Collection*, eds. Willaim F.J. Ryan, SJ and Bernard J.Tyrrell, SJ (Toronto: University of Toronto Press, 1996) 55-67. Henceforth, *TNC*. Italicized words are to draw emphasis to Lonergan's cognitional theory and transcendental method, and to the important turn to the subject in method.
[393] Lonergan, *CWL 17: Philosophical and Theological Papers 1965-1980.* ed. Robert C. Croken and Robert M. Doran (Toronto: University of Toronto, 2004) 224. Henceforth, *CWL 17.*
[394] *CWL 17*, 225.
[395] Lonergan, 'Pope John's Intention', in *A Third* Collection, ed. Fred Crowe, SJ, (New York: Paulist Press, 1985), 226. Henceforth, *PJI* followed by page reference.
[396] The magisterium of the Church often refers to the teaching authority of the pope and the Roman Curia who determine authentic teaching. 'Magisterium', from the Latin *magister,* signifies the

pastoral, the principal call of the Church to be authentic in its mission, is to begin with the word of God and the communication of that word in concrete reality. As Lonergan would argue, 'a word is the word of a person. But doctrine objectifies and depersonalizes. The word of God comes to us through the God-man. The Church has to mediate to the world not just a doctrine but the living Christ'.[397] To be pastoral in the context of this dissertation is to address a crucial need for today's Church: to argue for *aggiornamento* that is comprehensive, analytical and profound in order for the living word to reside in the hearts and minds of human persons. Recognizing and understanding fully this truth becomes transformative on many levels. If that is not the case then, according to Lonergan, the Church has failed. A*ggiornamento* in the human living and breathing Church carries the Church forward to the ultimate eschatological goal, with the starting point 'the living speech that, from the start, alone can be at once concrete and alive, interpersonal and communal, historical and ecumenical'.[398] For this to occur, an historical-mindedness greatly resisted by the Church prior to Vatican II is fundamental. *Aggiornamento* begins with the real world, the world of the concrete as opposed to some mythological place. The kingdom of God as Jesus continually repeated is 'within you'. (Luke 17:20-21).

An historically based *aggiornamento* reveals the cultural plurality and differences in human society, beginning with the subject trying to see the fullness of life within the dynamically plural context. Different communities hold different moral codes and ethics, different belief systems, different ways of thinking, different interpersonal subtleties, attitudes and responses to life and death. The challenge

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authority to teach. It includes bishops and theologians. There are different degrees of certitude and so different degrees of assent. Historically, the members of the Roman Curia were predominantly Italian and it was the Curia's great power that defined the direction of the Church, to the point of subverting the authority of bishops. This phenomenon is due to the centralization of authority in Rome, reinforced by the doctrine of papal infallibility. Pope Francis, in fostering synodality, has begun the shift to more consensual authority with bishops and local experts consulted on different pastoral issues. He has also begun the process of reforming the Curia. http://en.radiovaticana.va/news/2016/12/22/pope_lays_out_guiding_principles_of_roman_curia_reform/1280871 accessed 20 September 2017.

[397] Cf. https://ost.edu/pope-francis-rise-pastoral-magisterium/ accessed September 20 2017. Ecclesiologist Richard Gaillardetz comprehensively accounts for the development of the 'pastoral magisterium'. He indicates how Pope Francis is shaping papal authority into a pastoral magisterium with seven distinctive characteristics. See also *PJI,* 224-235.

[398] *PJI,* 228.

for the Church is to resist a homogeneity through the imposition of hierarchical power, but to seek creative ways of bringing into dialogue the respective communal concerns with their firmly-held fundamental beliefs whenever they are confronted with new beliefs and understanding.

Aggiornamento calls for a return to *ressourcement* or a renewed study of Scripture and the patristic writings of the early Church while at the same time keeping a historical-mindedness to guard against idiosyncratic predispositions and conformism. In the light of this, critical *aggiornamento* is hermeneutical.

Finally, understanding the dialectical pattern of progress and decline infuses *aggiornamento* with an authenticity and ongoing vitality immanent in the Church as the body of Christ. Unless the reasons for development and degeneration are uncovered, *aggiornamento* cannot begin. Again, we go back to the fundamental requirement of method to expedite the work of *aggiornamento* in human living.

However, Lonergan's transcendental method is more than a simplistic merging of sources with different methods of inquiry or the application of a set formula. Rather, he locates within all humanity a universal and unchanging ability to be attentive to: the concrete transcendental precepts; the unrestricted drive for knowledge and the good; the fact that there is a normative structure to the way human beings come to know, decide and act; each human person's power to establish or enact the way to live that determines the authentic unfolding of intentional consciousness; and, finally, the multiple biases that can subvert the human search for self-transcendence and appropriation. To this end, his generalized empirical method allows for authentic critical *aggiornamento* of the self, the community and institution. I will now proceed to examine both *existenz* and *aggiornamento* in relation to the self, community and the institution.

4.4.4 *Existenz* and *Aggiornamento* in the subject

The link between *existenz* and *aggiornamento* in human subjects is perhaps best demonstrated by eliciting from stories the meanings mediated through them.[399] Stories convey the drama of human life while reflecting ontological aspects unique to human *being*. Stories communicate certain universal truths and prompt 'in the hearer some share in the cognitive, constitutive, or effective meaning of the speaker'.[400] Stories, art, music and literature liberate us from the functionally mundane into the different realm of the imagination. Stories, art, music and literature are expressions of the elemental meaning of what it means to have *existenz*.

This section uses contrasting stories to demonstrate how *existenz* and *aggiornamento* function in human subjects. The level of authenticity or inauthenticity depends on personal volition in negotiating the inherent dialectics, consequently marking development or otherwise towards greater autonomy and ontological authority. This will be considered in the next section: *existenz* and *aggiornamento* in community.

Viktor Frankl tells the following story:

> Some details of a particular man's inner greatness may have come to one's mind, like the story of a young woman whose death I witnessed in a concentration camp. It is a simple story. There is little to tell and it may sound as if I had invented it; but to me it seems like a poem.
>
> This young woman knew that she would die in the next few days. But when I talked to her she was cheerful in spite of this knowledge. 'I am grateful that fate has hit me so hard', she told me. 'In my former life I was spoiled and did not take spiritual accomplishments seriously'. Pointing through the window of the hut, she said, 'This tree here is the only friend I have in my loneliness'. Through that window she could see just one branch of a chestnut tree, and on the branch were two blossoms. 'I often talk to this tree', she said to

[399] Cf. *MIT*, 63. Meaning, according to Lonergan, is elemental for it arises from the experiential pattern. It is, as Lonergan states, 'the conscious performing of a transformed subject in his [*sic*] transformed world'.
[400] *MIT*, 356

> me. I was startled and didn't quite know how to take her words. Was she delirious? Did she have occasional hallucinations? Anxiously I asked her if the tree replied. 'Yes'. What did it say to her? She answered, 'It said to me, 'I am here – I am here – I am life, eternal life'.'[401]

Frankl's conclusion that this story is in many ways like a poem is indeed correct. Poetry is lyrical, rhythmic, rich in imagery and insight. The unfolding of the girl's life is undeniably poetic. The rippling effect of a liberated intelligence, first present within the consciousness of the young girl, moves then to Frankl who recounts the story and finally to readers touched by this story and the truth about the human condition as revealed in it. The answers to perennial questions: 'What exactly does it mean to live a meaningful, free life?' and 'What does it mean to own one's own *existenz*?' cannot be fully known. However, if human subjects desire an authentic life, then these are inescapable questions. Frankl's illustrative anecdote suggests the constant striving to find answers to precisely *the* existential question: 'What does it mean to be human, and therefore fully oneself?'

The dying girl attains a clarity of understanding through a growing awareness of and a willingness to come to grips with her situation. The inescapable, inhumane predicament all but strips her of her dignity and worth as a human being, compelling her to 'behold, inspect, dissect, enjoy, repeat' the experience in her consciousness, to question the meaning, purpose and place of her life in relation to her confinement within the concentration camp.[402] Her intelligence, she realizes, cannot be imprisoned. She is in control of her cognitive operations. She is liberated intellectually from 'the drag of biological purposiveness', 'the wearying constraints from … common sense factualness'.[403] Her biological drive for survival to give in to those biological aspects of experiences—food, shelter and self-preservation—is overtaken by a higher drive for existential survival. She has to discover her own

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[401] Viktor Frankl, *Man's Search for Meaning,* (New York: Washington Square Books, 1984), 89-90. Cf. Cecilia Tan, *A Contemporary Understanding of the Doctrine of the Incarnation and Human Healing Particularly of Mental Illness* (Unpublished, University of Divinity, M.A. Theology, 2011)
[402] *MIT*, 63.
[403] *Insight,* 208.

existenz. And when she does so, she exercises what Lonergan terms her aesthetic pattern of experience,[404] marked by self-justifying joy through consciously living and finding joy even in the dehumanizing horror of the concentration camps. She, like any artist, establishes her insights 'not by proof or verification' but by transcending her human condition, discovering in the process the meaning of the 'unfolding situations' that are the horrors of imprisonment and the knowledge of her impending death.[405] This is the authenticity Lonergan was concerned about. This is the authenticity of human *being* that is a fundamental teaching of the Catholic Church.[406] *Gaudium et Spes* expresses this understanding of authenticity thus:

> Only in freedom can man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly; and rightly to be sure. Often however they foster it perversely as a license for doing whatever pleases them, even if it is evil. For its part, *authentic freedom is an exceptional sign of the divine image within man*. For God has willed that man remain 'under the control of his own decisions', so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to Him. Hence man's dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, not under blind internal impulse nor by mere external pressure. Man achieves such dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself through effective and skillful action, apt helps to that end.[407] [GS 17]

There is an integrity to be brought into actuality through a higher synthesis of the transcendental precepts of being attentive, of being intelligent, of being reasonable and responsible. The precarious nature of this desire for authentic autonomy has the possibility of either failure or development. It can bring about the unrestricted nature of the precepts and open us up to God and not only the

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[404] *Insight*, 208.
[405] *Insight*, 209.
[406] *Gaudium et Spes* http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html accessed 29 October 2017. # 17 and #18 Cf. http://www.vatican.va/archive/ccc_css/archive/catechism/p3s1c1a3.htm accessed on 29 October 2017. The first chapter of the Catechism of the Catholic Church begins with the teaching of the dignity of the human person, why that dignity is to be upheld, and the reasons for the exercise of that autonomy. The chapter further expresses the responsibility of individuals and groups to respect that liberty.
[407] Italics in the quote from *Gaudium et Spes* are my emphasis.

material world we occupy. This is the very precise point that *Gaudiem et Spes (#17)* is trying to stress. The self, as the document and Lonergan's work suggest, has at every given moment the ability and the fluid process to develop their own continuing story because human beings are concretely conditioned. The critical points continue, often marked by crises and interruptions to which I now turn.

4.4.5 Interruptions and crises

Human subjects are most often unlikely to be concerned about existential questions until a crisis occurs. In some cases, according to Rosemary Haughton, 'people *do* go mad when they cannot help feeling too deeply the meaning of their own actions'.[408] She is alluding to the self-absorbing, damaging and dangerous rumination that can potentially crush the human psyche. The human mind has the capacity of collapsing into itself, when there is no external reference such as a community. Trauma results when what is familiar, secure and comfortable is jolted by a crisis or interruption. Crises can incapacitate or enlighten. In the young girl's case, knowledge that she will die opens her up to the possibilities left for her. She could, to all intents and purposes, cave in to the false idea her captors try to manipulate her into believing—that by virtue of her race and religion she is sub-human and part of a group responsible for the ills of society—or begin interrogating her own understanding of what it truly means to be human, to come to her own conclusion, and in the process, reveal the lie told by her captors for what it is. Liberation in the story is two-fold: that of her own experience and intelligence and that of others, including the readers, regarding the false common sense factualism propagated by the propaganda and ideology of the dominating political values of fascist Germany. Stories like hers demonstrate the eschatological hope of the indomitable human spirit without which human beings have nothing to live for. Stories such as hers need to be continually recounted as reminders of what it means to be truly human and truly embodied with the sacred. *Gaudiem et Spes* is clear on this, as demonstrated by the following extended quote from the document:

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[408] Rosemary Haughton, *The Transformation of Man*: *A study of Conversion and Community* (London/Dublin/Melbourne: Geoffrey Chapman, 1967), 16.

> It is in the face of death that the riddle of human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavors of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast.[409] [GS 18]

Like most human subjects, Frankl's young woman's spiritual insight is elemental, drawn from her experience of dying. Her discovery of her *existenz* comes through an *aggiornamento* which in some way is forced on her by the social, political and cultural milieu of her own history and the specific history of the time and place she is immersed in, and her confrontation with physical death.

Psychological and spiritual death is hinted at in the story, illustrated perhaps by the girl's captors and the conditions of her imprisonment. Her world is a fallen world, one suggestive of the moral and ethical sin of Adam.[410] Her hostile world is transformed through her eyes of faith. The friendliness of God in the one small living branch of the chestnut tree holds her attention.

Frankl's and the girl's captors are illustrative of those who scapegoat innocents as a way of coping with extreme crises.[411] The scapegoat becomes the justification for the continued existence and survival of the dominant group. Numerous questions have been asked about the extreme evil human beings are capable of

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[409] *Gaudium et Spes* #18. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html accessed 29 October 2017.

[410] In Christian understanding and belief, the physical death the girl suffers is not in vain. Jesus Christ through his own death and resurrection reinstates or renews the grace destroyed by the sinful world. The girl's story and death, like Jesus' own death, point to an eschatological hope for others.

[411] For a good overview of Girard's theory see http://www.iep.utm.edu/girard/#SH6a accessed 29 October 2017. Girard's Mimetic theory, while important, is limited. An anthropological analysis such as Girard's still requires a reference to interiority for a developed understanding of human psychological, internal mediation and metaphysical desire.

and how human beings are able or not able to transcend their situations, or how individual subjects in dominant groups reach their collective decisions. Using group survival as the main argument to arrive at decisions appeals to the lowest level of development and does not tell the whole story. The complexity of human *being* becomes reduced to reactions to situations. In the case of Frankl's story, we can deduce that the perpetrators needed scapegoats to make sense of their own threatened existence, while the girl does not give in to a sense of negative introspective victimhood. Her ability to remain ontologically free can perhaps be summed up by her own decision to choose life.[412] Those who scapegoat to rationalize their actions demonstrate the takeover of self-interest over the higher call to *existenz* and *aggiornamento*. Scapegoating is dangerous; it does not attend to personal or group responsibility and complicity in evil, as this story illustrates. The unauthentic human subject easily emerges under critical conditions. Scapegoating sadly reinforces general bias and vice-versa, to become part of the community's common sense, thus fostering an unauthentic sense of tradition, of value and meaning, or identity. A*ggiornamento,* reflecting psychological depth, is the only way to authentic responses in crises, for it expands the spiritual life even while physical life, paradoxically, may be hurtling towards death.

As long as human beings remain blind to the truth of themselves, the entanglement with a world of pure emotions, confusion and stagnation continues, disrupting ontological autonomy. The redemptive element in times of great emotional, spiritual and psychological crisis is difficult but not impossible. We are faced with choices based on 'the reality of morals, of building up or destroying character, of achieving personality or failing in that task'.[413] For Christians, it is the way of the Christ. It is the way of brokenness, alienation, loneliness, massive doubt and shame. However, 'unless we do, not only are our own lives compromised, we may leave no legacy to those who follow us'.[414]

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[412] Cf. Deut.30:19.
[413] Lonergan, 'The Subject' in *A Second Collection: Papers by Bernard Lonergan,* eds. William F.J. Ryan and Bernard Tyrell, (Philadelphia: University of Westminster Press, 1974) 79. Henceforth, *TS* followed by page numbers.
[414] Anthony J. Gittins. *A Presence that Disturbs: A Call to Radical Discipleship* (Strathfield, NSW: St. Paul's Publications, 2002), xix. See also footnote 50.

Such is Peter's story.[415] For most of his childhood, during the formative age from birth to around thirteen, Peter experienced rejection by both parents for spurious reasons, including his dark complexion. While loved and well treated by an aunt and uncle as their son, he was not able to overcome or understand why, amongst the three children, products of his parents' less than loving and committed marriage, he was the one alienated and isolated. Predictably, his adolescent years were disruptive, violent and destructive on many levels. The behaviour continued into his adult life, marked by several short periods of incarceration for petty crimes, a string of broken relationships with women, joblessness, drug abuse, lies, risky behaviour, homelessness and instability including suicide attempts.

After the death of his surrogate father figure, Peter was at his 'critical point', when he 'finds out for himself that it is up to himself to decide what he is to make of himself'.[416] However, despite support and reassurances by a particular relative, he remains today a 'truncated' subject. Determinism conditions his lifestyle and choices.[417] There is a refusal to accept personal responsibility to transcend his limited and defective horizon as he perceives it to be. His world admittedly is 'real' but itself is not *the* real world.[418] Self-pity, self-serving narcissistic tendencies and violence are barriers to Peter's conversion towards a proper 'universe of being'.[419] There is no congruency between the world of Peter's own making and the real world where ownership of his pain and suffering becomes crucial for a transformed life.[420]

According to Lonergan, there is always the meeting of minds, where the individual's world and the collective world merge, at the profound levels of human nature, thus making sense and meaning of the place of human suffering in the

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[415] This is a true account of an individual whose name has been changed to retain privacy and respect for the person.
[416] Cf. *EA*, 223.
[417] *MIT*, 117.
[418] *EA*, 222.
[419] *TS*, 79.
[420] Cf. Nouwen, *The Inner Voice of Love*, 61, where he warns that 'as long as you do not own—that is, integrate your pain into your way of being in the world—the danger exists that you will use the other to seek healing for yourself'.

becoming of the being, as demonstrated in Frankl's story. Humanity meets humanity on the level of recognising that at the centre of the flawed and frail human condition there exists the sacred. And a significant part of this sacredness involves suffering and pain brought about by crises or interruptions. The universe of genuine, absolute love remains, willing to suffer the pain alongside human pain. Unfortunately for Peter, he has consciously and deliberately denied the invitation to selfless love for now.

Lonergan affirms that 'the good subject, the good choice, the good action are not found in isolation'.[421] Even if there is only one person in the world who can love us regardless, we will discover redemption and salvation that is attainable. That is the promise of God who would not destroy a whole city even if only ten righteous people lived there (Gen 18:23-32). A similar truth is demonstrated in the story of Paul's conversion and of the woman in Luke 7:36-50 whose great love for Jesus is responded to by an even greater compassionate and reassuring love. The possibility for transcendence becomes probable 'once truth is attained,[where] one is beyond the subject and one has reached a realm that is not-spatial, atemporal, impersonal'.[422] Unfortunately for most truncated subjects, that intelligent, rational, reasonable and responsible transcendence is virtually impossible. The self-imposed social, spiritual and psychological isolation and truncation lock the subject further into aberration and psychological and spiritual death and, sadly, sometimes physical death.

We know the truth in our beings, but often remain constrained in expressing that experience accurately or even adequately. This unconditioned and unconditioning Truth (God) seeks an engagement with us through 'the slow and laborious process of conception, gestation, parturition'[423]—and beyond—so we can come to an

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[421] *TS*, 81.
[422] *TS*, 70.
[423] ibid., 70. Cf. John O' Donohue, *Anam Cara: Spiritual Wisdom from the Celtic World* (Great Britain: Bantam Books, 1997), 26. O' Donohue expresses a similar idea: 'Even though the human heart is born complete in one moment, the human heart is never completely born. It is being birthed in every experience of your life. Everything that happens to you has the potential to deepen you'.

awareness of any truth about ourselves or our world. Henri Nouwen describes it as 'a desire for communion [that] has been part of [us] since [we] were born … It comes from God and is part of [our] true vocation'.[424] For truncated beings like Peter, 'the very wealth of existential reflection can turn out to become a trap'.[425] Mulling over the concrete experiences of his life without coming to a conclusion that he is essentially good in his potentialities, he is good in the very substance of his creation, and he can be good from his choices, sentences him to an unauthentic, trapped life. His shrivelled ability to reflect and accept God's existence, God's omnipotence and God's goodness[426] is a denial of 'a moral agent responsible for the world's being and becoming'.[427] Christian hope believes the grace of God has the last word through love and can shake human beings such as Peter from their failure to take responsibility for their own lives.

The absurdity of a world of human suffering and pain, where the Christian lifestyle is seen as nothing more than pure irrationality and its practitioners delusional, is increasingly common.[428] Lonergan places such absurdity in 'a new neglect of the subject, a new truncation, a new immanentism … that resentfully and disdainfully brush aside the old questions of cognitional theory, epistemology, metaphysics'.[429] The intra and interpersonal dialogue is absent, 'revealed religion and myth is blurred', and the objective knowledge of God's existence and goodness is denied.[430] Hence the alienated subject renounces authentic living, denies the ideals of the present, and moves towards an identification of ideals or values that are false and subsequently rejects the proper questioning accompanying self-appropriation. This is a point to be raised in conversations in the public square regarding religious freedom.

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[424] Nouwen, *The Inner Voice of Love*, 79.
[425] *EA,* 85.
[426] ibid., 86.
[427] ibid.
[428] I am reminded of Samuel Beckett's absurdist plays where the subjects are often caught in their own isolationist, meaningless worlds of aimless waiting. Cf. Samuel Beckett *Waiting for Godot* and *Endgame* ed. Stephen Connor (UK: Palgrave MacMillan, 1992).
[429] *TS*, 86.
[430] ibid.

There are particular differences in all human stories as demonstrated by the above two examples. Meaning and mystery are limited within the horizons of human existence. However, the world of the individual and the communal world can coalesce. Indeed, it is essential for some merging of worlds for *existenz* and *aggiornamento,* both in individual human persons and for authentic communal living. I refer specifically to the Catholic or Christian community, but the principles are equally relevant to any community wishing to live by the principles and ideals that first give rise to their meaningful existence as a group.

4.4.6 Communal *Existenz* and *Aggiornamento*

American theologian Shawn Copeland suggests that contemporary society, marked by violence, uncertainty and a plethora of immediate and complex human problems on a global scale, requires an urgent and imperative call to radical discipleship. Basing her convictions on Lonergan's work, she pleads with Christians, as individuals or in their work as theologians, to find creative and effective ways to reform a type of Christianity that has become 'privatised and domesticated'.[431] Contemporary theology, in order to be honest, must 'reclaim the priceless memory of the passion and death and resurrection of Jesus of Nazareth, the Christ of God'.[432] This reclaiming is the basis for communal *existenz* and *aggiornamento,* identical to the call Pope Francis himself made to theologians in his address to the *Associazione Teologica Italiana,* where he pressed the need for the essential 'creative thought' and 'careful attention to the insights of ordinary believers, what experts sometimes call "popular religiosity".'[433]

Individuals by themselves are complex and complicated enough, making difficult the task of attaining proper *existenz* and *aggiornamento.* A community of individuals would mean that the complexity and complications potentially increase exponentially, given the diversity and complexity that exist in the body of Christ,

[431] Shawn Copeland, 'Political theology as Interruptive' in CSTA Proceedings 59 (2004), 71-82.
[432] Shawn Copeland, 'Political theology as Interruptive', 71-82.
[433] https://cruxnow.com/vatican/2017/12/29/pope-urges-theologians-faithful-anchored-vatican-ii/ accessed 2 January 2019.

where each person progresses at a different pace to others, that each experience is culturally, linguistically and historically conditioned, and that each person is influenced by bias and ideologies confirming or invalidating certain beliefs and ideologies.[434] Yet, history does provide instances of self-constituting authentic individuals and groups who understand the veracity of doctrines as revealed when the seeds sown take root and yield good fruit. For Christians, being in Christ has both substantive and subjective components. To be substantively in Christ means a willingness to believe in the truths and follow the practices and conventions within the community of faith. A Christian community is strengthened by repeated and continual engagement with spiritual practice. With trust and through the work of God's grace, the people of God grow in being Christ-like. There is a collective willingness to truly reclaim the communal memory, albeit unconsciously habitual for most times. *Being* a Eucharistic community, while difficult, is a testament to the community's desire for its *existenz* and *aggiornamento*.[435] However, it cannot be assumed, or expected even, that a high majority are willing or see the need to reclaim the dangerous memory of Jesus the Christ for our times. Indeed, history has demonstrated that it is during heightened critical times such as ours that this need becomes all the more indispensable.

The substantive understanding of what it means to be Christian is only partially satisfied by a scholastic metaphysics. The major cultural shifts spurred by Vatican II moved the Church onto new tracks anthropological, historical, empirical and methodological. The human person is perceived as more than substance, the community more than a collective noun. This major theological shift, from substance to subject, challenged Lonergan accordingly to work out a theological method demonstrating that transposition from an understanding of being in Christ

[434] This article illustrates the complex nature of the Church the difficulty which communal *existenz* and *aggiornamento* is difficult at the best of times because of endemic ideologies. https://cruxnow.com/news-analysis/2017/12/14/whether-francis-reform-pope-depends-ask/ accessed 29 December 2017.

[435] The unwillingness to seek true *existenz* and *aggiornamento* by members of the Curia has been the bane of Pope Francis. This strong and resistant subgroup is concerned more about image, politicking and clericalism. Cf. https://www.theguardian.com/news/2017/oct/27/the-war-against-pope-francis accessed 2 January 2018.

as substance to being in Christ as subject.[436] Now the issue of communal authenticity can be addressed theologically by the subset of the creative few in the Christian community who willingly take the necessary step of interrogating the meaning, value and purpose for the very existence of the community, even at their own personal expense.[437] However, theologians and interested members, too, have to grapple with the dialectic of their own authority *vis-à-vis* the community, their identity *vis-a-vis* the collective identity of the Church. Trauma situations, such as the one we are currently experiencing, call for renewed understanding of what it means to live our common baptism in authentically meaningful ways given the failing authority of the Church and the new reality of the changing authority and role of the laity. For some authorities, this is too threatening, for others the ministerial authority of the lay people is well needed, timely and urgent. The Church as the body of Christ needs a transformed understanding of authority—one able to name, claim and determine authentic authority as distinct from designated leadership. Accordingly, the tension of authority so vital for Christ's mission to continue becomes manageable.

Copeland's analysis of a privatized and domesticated form of Christianity as responsible for the rot existing within the Christian community challenges a distorted, isolationist and ultimately heretical yet comfortable thinking that faith is about 'me, myself and God'. There can be no real consolation because of the disordered attachment within the self. The dialectic between communal and individual authority is not a case of choosing one over the other. Rather, the discovery of one's own *existenz* and *aggiornamento* makes one more likely to be in the state of 'self-availability' and therefore to be disposed to others, thus lifting communal *existenz* and *aggiornamento*.[438]

[436] Being subjectively conscious is the precursor to being present to oneself as contemplator of one's own interiority and so able to move towards truly understanding and learning about the reality of oneself in order to become truly oneself.
[437] http://www.thetablet.co.uk/news/5448/congregation-for-the-doctrine-of-faith-must-end-medieval-practices-pope-urged-by-accused- accessed 2 January 2018.
[438] Cf. Gabriel Marcel's philosophy and understanding of 'availability'. https://plato.stanford.edu/entries/marcel/ accessed 16 October 2018.

The human subject's turn towards self-appropriation and therefore greater authenticity in *existenz* is at best precarious. Given the cultural and historical conditions of contemporary society, the probability of a privatized and domesticated, uncritical and unreflected form of Christianity is higher, partly due to the easy availability, proliferation and speed at which information and misinformation is spread through modern means of communication, and the psychological distance from the initial experiences of the founding community.[439]

The underlying problem in today's crisis of authority and authenticity within the Church suggests a significant depletion of the collective imagination and ability to transpose the initial experience and understanding of the early Church for today's world. The experience, of course, cannot be duplicated because experiences by their very definition are particular to individual subjects or communities. But entering deeply into the memory of Jesus through deep listening and entering into ourselves puts right any aberrations regarding the progression of our 'souls'. Lonergan, too, would insist on this entering into the self as being critical for both individual and communal authenticity.[440]

We look to authorities for guidance and leadership and rely on structures and rules for functioning and stability. However, it is unconscionable to relegate and defer all responsibility to the leaders in the community. A communal call to *existenz* and *aggiornamento*, especially in a Christian community, means we are all duty-bound to live consensually and fully our common baptism as distinct from a superficial religious obedience that is unreflected, uncritical and selective of decisions and

[439] Living in a world of artificial intelligence and metadata means our own interest, thoughts and ideas are likely controlled by the algorithms built into devices and search engines, confirming and reinforcing our own biases and interests. There is no mediation with regards to information. These alternative virtual worlds shift the way life, beliefs and faith are transmitted and lived. All religious and social communities desiring *existenz* need to be aware of, judge and use with intelligence and prudence the new forms of communication in the world. They need to distinguish how new forms of communication can enhance human interaction and communication from its capacity to isolate and alienate. There is no substitute for actual, lived experiences.

[440] *MIT*, 155, where he says, 'only the development and application of theological method' can accomplish this.

actions based on whims and fancies of the moment. This influential, dominant pseudo-intellectualism easily forgets the unified meaning of *Missio Dei*.[441]

Culture in these instances remains uncritical and so is captive to 'human aberration'.[442] Opinions and ideas have a life of their own, particularly if they are from and imposed by a dominant culture through power and held to be true for all. Existing variations of culture, opinions and ideas in the community are consequently dismissed. An overt form of authoritarianism takes over, leaving no room for diversity or inclusivity. The Christian community is no exception; *agapē* diminishes and in place is the obsession to retain the culture of identity and self-preservation. The subjugated are further encouraged to adopt a blind, uncritical obedience and dependence on the dominant customs and traditions. Cultural wars, the social surd of black and white thinking amongst competing cultures, manifests itself in undifferentiated views and perceives 'organized religion' as an anathema, a thing of the past, or irrelevant. At the other end of the scale, the growing pre-Vatican II mentality, medieval in theology and practice, is a great cause for concern. There are no winners in a war of words, ideas or cultures.

The Christian understanding of *agapē* can bridge the divide and enhance communal *existenz* and *aggiornamento*. The unconditional, selfless, overflowing and benevolent *agapic* love potentially arouses compassion even towards those judged to be unappealing, difficult or different from us. The *agapē* of God captures us, if we allow ourselves to be so caught, and our individual and collective *existenz* and *aggiornamento* makes sense when we willingly respond to the point where we become embodiments of Godly love *in situ*. *Agapē* does not make sense in isolation

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[441] The unified whole includes participation in liturgy and worship as part of the culture and locus of *Mission Dei*. Ken Christoph Miyamoto, *Mission Studies* 27 (2010) 56-70 https://www.academia.edu/2573471/Mission_Liturgy_and_the_Transformation_of_Identity?auto=download accessed 2 January 2018. Miyamoto in his article states that
'Liturgy not only addresses itself to mind but also mobilizes a variety of senses—sight, hearing, taste, smell, and touch—as the media of symbolic communication, both verbal and non-verbal. This type of worship appears capable of overcoming the limitation of verbal conceptual communication and so touches the whole person with its rich symbolism'. Liturgy thus possesses a power to have a profound transforming effect on the lives of participants.

[442] *MIT*, 262.

in situations where alienation abounds. Because individuals and communities can never come to that complete and total sense of authenticity and authority, arrogance, closely associated with corrupt power disguised as God-given authority, is part of the legacy of the Church. This unfortunately reached heightened, encoded canonical, theological and institutional clericalism in the early part ofthe twentieth century as revealed in *Vehementer Nos*:

> For the provisions of the new law are contrary to the constitution on which the Church was founded by Jesus Christ. The Scripture teaches us, and the tradition of the Fathers confirms the teaching, that the Church is the mystical body of Christ, ruled by the *Pastors* and *Doctors* (I *Ephes*. iv. II sqq.)—a society of men containing within its own fold chiefs who have full and perfect powers for ruling, teaching and judging (*Matt*. xxviii. 18-20; xvi. 18, 19; xviii. 17; *Tit*. ii. 15; 11. *Cor*. x. 6; xiii. 10. & c.) It follows that the Church is essentially an *unequal* society, that is, a society comprising two categories of persons, the Pastors and the flock, those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are these categories that with the pastoral body only rests the necessary right and authority for promoting the end of the society and directing all its members towards that end; the one duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the Pastors.[443] [VN 8]

The vestiges of this form of clericalism, legalism and traditionalism, while understandable as a reaction to the French Law of separation between Church and state at the time, persist and are enshrined in texts and documents revered as being authoritative in themselves. Unless critically analysed, the danger of encoded teachings impacting negatively on the lives of all in the Church will continue to prevail.

God's *agapē* is 'not tied down to place or time, culture or epoch. It is catholic with the catholicity of the Spirit of the Lord. Neither is it an abstraction dwelling apart from every time and place, every culture and epoch', but emerges from 'personal living … here and now … in a contemporary world of immediacy, in a contemporary world mediated by meaning, a contemporary world not only mediated but

[443] Pius X, *Vehementer Nos*, Vatican City: 1906 http://w2.vatican.va/content/pius-x/en/encyclicals/documents/hf_p-x_enc_11021906_vehementer-nos.html accessed 8 January 2018.

constituted by meaning'.[444] Thus communal *existenz* and *aggiornamento* **is** in the living out of intellectual, moral and religious conversion through an attentiveness to the theological questions 'concerning revelation and inspiration, Scripture and tradition, development and authority, schisms and heresies'. The dialectical tensions of meaning, value, history and culture may thus be resolved incrementally for greater communal authenticity.[445]

I will now demonstrate the fragility of communities in attaining authenticity through moral, religious and intellectual conversion within human consciousness. Nonetheless it is the only way out of the static, deductive method that plagues all dysfunctional human persons and communities.

4.5 Authenticity and conversion

Human persons are concretely conditioned. As much as we are open to the grace of God, we are likewise exposed to the insecurities and capriciousness of the will and world drawing us into sinful situations and decisions in which human beings 'have to be reminded... They have to acknowledge their own guilt and amend their ways. They have to learn that religious development is dialectical, that the task of repentance and conversion is life-long'.[446] And so we come to the clue of how to move towards *existenz* and *aggiornamento*, if the desire for genuine self and communal authority at this time of major crisis in the Church is a concern.

Conversion, according to Lonergan, is the turning of the heart to God, not so much a change of belief systems. That in itself could be a superficial search for answers to life's difficulties, although it is often the case that a religious conversion of the heart is the stimulus towards a change of belief systems. The significance of conversion is in the desire to live not merely as intellectual knowers but as

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[444] *EA,* 231.
[445] *MIT*, 267. Lonergan's fifth functional specialty concerns the foundational reality of religious, moral, and intellectual conversion in relation to doctrines, systematics and communications.
[446] *MIT,* 117-118.

transcendent beings convinced of living from and within that realm of transcendence because 'God's love has been poured into our hearts through the Holy Spirit that has been given to us' (Rom 5:5)

Too often 'conversion' is reduced to mean a change of belief, and successful conversion is gauged by numbers. Real conversion calls for an 'examination of the consciousness' as opposed to the original 'examination of conscience' with its focus on negative and moralistic overtones, first devised as part of the *Examen* or spiritual exercises designed by Ignatius of Loyola.[447] This more contemporary term reflects better the reality and need of a heightened awareness of our internal experiences, thus learning more about ourselves. The precision which Lonergan brings to his understanding of conversion, as a process of learning, provides a deeper and clearer meaning to conversion, 'a modality of self-transcendence'.[448]

All learning, including the conversion experience, is organic and does not necessarily develop automatically from cumulative knowledge arising from previous learning. One can acquire knowledge, but understanding the implications of the acquired knowledge is another matter. The reality of contexts suggests that there is a limitation to human knowledge and that the context by which knowledge is acquired must always be considered. Apart from intellectual knowledge there exists the ineffable knowledge within the horizon of human experience spurred by the *eros* expressed by questions and more questions and most often a response to the aesthetic, in art, in religion and philosophy, which remains linguistically uncommunicable.[449] Accordingly, recognizing the unlimited capacity of human beings to love can override the inadequate capacity to see, know and understand, thus challenging established norms of authority and authenticity in relation to questions of religious, moral and intellectual behaviour. Shifting to the ineffable

[447] The term 'examination of consciousness' can be attributed to a 1972 article by George Aschenbrenner, SJ entitled 'Consciousness Examen' part of the *Somos Católicos* series available from https://www.ignatianspirituality.com/ignatian-prayer/the-examen/consciousness-examen accessed 8 January 2018.
[448] *MIT,* 241.
[449] For 'ineffability' cf. Andre Kukla, *Ineffability and Philosophy*, (UK: Routledge, 2005); and Silvia Jonas, *Ineffability and Metaphysics: The Unspeakable in Art, Religion and Philosophy*, (London: Palgrave Macmillan, 2016).

often moves individuals to consider the theological questions related to religious, moral, and intellectual conversion,[450] and a greater sense of the values vital for human survival in an existential and ecological sense. Again, that is not guaranteed.

This *eros*-driven need to know is entwined with our self-transcendence towards the good, to the sacred and to God, if we are willing to scrutinize the movements of our passions. There is, therefore, an intentionality to the process 'met only by the development and application of theological method'.[451] The problems of authority and authenticity are therefore not hermeneutical as much as they are methodical, a matter of faith rather than belief. It is no wonder that Lonergan was concerned with conversion for authenticity and (by implication) authority in his work.[452] Accordingly, I will now move to make the distinction between faith and belief as it applies to conversion.

4.5.1 The distinctions between faith and belief in conversion

'Faith is the knowledge born of religious love'.[453]

Lonergan's succinct definition can easily be reduced to an appealing aphorism[454]- something to bear in mind for now. Belief, on the other hand, is the result of accumulated experiences, pulling communities towards deeper unity. Beliefs arise from common judgements of value resulting from common experiences. These accepted truths define the members of the community, group or institution

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[450] *MIT*, 238.
[451] *MIT*, 155.
[452] The main question for Lonergan in *Insight* can be synthesized thus: What is human understanding? Cf. Preface in *Insight*, ix. He states that it (insight) is at once 'so simple and obvious that it seems to merit the little attention that commonly it receives. At the same time, its function in cognitional activity is so central that to grasp it in its conditions, its working, and its results is to confer a basic yet startling unity on the whole field of human inquiry and human opinion'. In *MIT*, the questions 'How do we come to know what we know?' and 'Is it so?' imply the need for a transcendental method to arrive at the appropriation of the self. The focus becomes theological.
[453] *MIT*, 115. Cf. *CCC*: #162: Faith is an entirely free gift that God makes to man. #166: 'Faith is a personal act—the free response of the human person to the initiative of God who reveals himself'.
[454] *MIT*, 115. Lonergan refers to Pascal's famous comment that the 'heart has reasons which reason does not know'.

binding them to tenets, rules, doctrines, or canons for behaviour, identity and common functioning. Common usage conflates the meaning of 'faith' and 'belief', rendering them synonymous. Hefling clarifies that:

> A change of heart brings about change in the stand one takes on the most fundamental issues of human existence, and the gift of love without limits or conditions gives rise to convictions that I propose from here on to call 'faith', as distinguished from 'belief'.[455]

Further, faith:

> is something to live for, some purpose or direction or goal, a reason why life should go on... In the religious sense … faith is … knowledge that depends on conversion … knowledge that is conscious yet not the self-generated product of conscious reasoning.[456]

The common assumption that 'faith' and 'belief' are synonymous existed 'not from an older doctrine, but only from the older manner of speech'.[457] A contemporary Christian understanding notes that 'faith', God's gift, 'is itself self-justifying'[458] whereas 'beliefs' are 'information, interpretation, the formulation of new and the dropping of mistaken judgements of fact and of value'[459]. Faith, therefore, being closely linked with human experiences of God, is not limited to specific social, political, cultural, linguistic or religious systems. Hefling explains:

> Expressing your faith in some way is not optional, but how you express it is. The decision need not be deliberate and open-eyed; the expressions you use can simply be 'given by your century' and accepted more or less unreflectively.[460]

In matters of faith, then, a personal choice is made at some depth. Believing, on the other hand, calls for a trust in what someone else, or an institution or group,

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[455] Hefling, *Why Doctrines?* 19.
[456] ibid., 20.
[457] *MIT*, 123.
[458] ibid.
[459] ibid.
[460] Hefling, *Why Doctrines?* 21.

has said. Faith is linked to an internal dynamic condition or ‘the fourth existential level of intentional consciousness and in the dynamic state of being in love’. The source and motivation of faith is love. Beside what we know factually in terms of what we believe, there is ‘another kind of knowledge’ that is the discernment of value of the judgement of the one called to love, thus verifying and affirming faith.

Faith asks, in other words, questions such as ‘What does it mean when we say ‘God is love?’ ‘What is love in real, experienced and lived terms?’, ‘Why are we drawn to love and to loving people?’, ‘Why are we motivated to doing good in the world?’ and ‘What motivates the great activists for social change and a better world order?’ These and other such questions aim to enlarge our apprehension of the higher transcendental value propelling us towards being our better selves, towards a more intimate relationship with God as mystery of love and awe. However, this is only to the extent we apply our intelligence to what is meaningful and clear; our reasonableness in seeking authentic truth freely and being responsible in choosing what is good and holy.

Absolute faith is a question of God as revealed as Being-in-love. On this faith hinges all existential hope and trust in the dynamic being we call God, with the terminal end being the generative unity of being. The concern is always universal for all moved by faith. The universe of faith driven by love is always friendly. In this universe the good and true human achievements are affirmed and strengthened. All the abuses, injustices and absurdities arising from greed, hubris, exploitation, arrogance, anger, hatred, discrimination, narcissism, bigotry and violence in its different manifestations are courageously confronted. Faith as arising from absolute love, in other words, holds to light and judgement all other values as arising from social, cultural, institutional, national and communal conditions impacting on human beings. The good and positive as well as the aberrations of these apparent values are exposed. Only through the transcendent value of love can all other values be transformed. Consequently, faithful love has the ability to challenge and correct any form of human decline. Where the love of

human beings one for another brings us to the terminal value of the human good, the love of God draws us towards the absolute; into that realm of an 'all-encompassing good'.[461] As human subjects this orientation towards the Absolute Good makes us better, freer human beings 'not only in skills and virtues but also in holiness'.[462]

In an increasingly secular, pluralistic world, where the major religions do not have a monopoly of people's attention regarding how to live moral, ethical or/and spiritual lives, this faith-belief distinction is necessary. The absence of this distinction dooms society towards a blanket rejection in human affairs, both of religious experiences and institutional religions. Understanding the distinction liberates the possibilities for truly religious persons to acknowledge and affirm the faith experiences of others without necessarily agreeing with their religious beliefs or philosophies. The potential and promise for dialogue, for connection and for greater appreciation and acceptance of others become more probable. The religiously authentic person is better able to understand that 'there are no linguistic or cultural bounds on the experience'[463] of God, and hold with genuine respect and awe the sacredness of the other, even in the face of contradictory religious beliefs. The question then becomes: How do we integrate faith and belief in life?

4.5.2 Integrating faith, belief and life

Interrogating beliefs, doctrines, dogma and the justification of practices ensures a living faith endures. Authorities responsible for transmitting the collective faith are finally accountable for the way they present the complexity of doctrines and dogmas that speak to the times and needs of believers, such that faith communities *do* endure 'as new members replace old, (and) expressions become traditional'.[464] The 'personal entrance of God … into history, a communication of

[461] *MIT*, 116.
[462] ibid.
[463] Hefling, *Why Doctrines?* 21.
[464] *MIT*, 119.

God to his people, the advent of God's word into the world of religious expression'[465] insists on both faith and belief being centered on authentic relationships. Pope Francis is very clear on this point.[466] Unquestioning belief is irresponsible and unauthentic to the way of Jesus the Nazarene, for it encourages an ignorance of the dynamics involved, consequently locking us out of the Kingdom of Heaven. Genuine Christian living demands we remain true to the call of the heart to search 'through prayer and penance and religious love'.[467]

The desire for a fuller experience of faith corresponds with the call of grace flooding the heart. The integration of faith and belief in life means we are to believe cognitively, to become constitutively and respond effectively. It is cognitive in that we accept the doctrines, dogmas and traditions as part of the collective Tradition. Being constituted means we move towards what has been given to us in love through grace into living genuine Christian relationships and so mission God's love to others for God's reign on earth. However, how do human beings make the distinction between the desire for God, that innate longing for God and wholeness expressed as an invitation into the divine where 'Deep calls to deep', as Psalm 42 says, and the desire to know as pure intellectual pursuit? The next section explores this further.

4.5.3 The desire for God *vis-à-vis* the desire to know

The desire to know is fundamentally a desire for intellectual knowledge. Through this interest-driven desire, borne of curiosity and wonder about the world or the universe, our intellectual horizon is shifted. A sophistication and method to understand the world grows with maturity, with method and skills honed over

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[465] ibid.

[466] https://www.washingtonpost.com/news/world/wp/2014/12/22/the-15-ailments-of-the-vatican-curia-according-to-pope-francis/?utm_term=.58dac2dd34e4 accessed 18 February 2018. Pope Francis lists the ailments that prevent growth and development. The following article articulates the importance of discernment for Pope Francis in relation to Church teachings. Cf. https://www.lifesitenews.com/news/pope-to-new-bishops-discernment-means-avoiding-rigid-answers-to-moral-quest accessed 18 February 2018.

[467] *MIT*, 119.

years of experience, to achieve results. These may be complete or partial but the continual process of testing, experimenting, researching, consulting and verifying continues for the refinement of insights or to spark new areas for discovery. In existential questions, the desire to know may lead the questioner into the transcendental realm of existential values and life-changing moments with new and higher values such as freedom and the good taking precedence. For some, intellectual knowledge is itself a satisfying terminal value until such times when new questions and curiosity drive new desires for knowledge.

The primary relational desire to know God and oneself moves human beings towards absolute truths as terminal values. The Christian term 'grace' denotes the free and gratuitous invitation into the reality of a dynamic and fundamental friendship with God given to all human beings. The terminal values pertain to existential questions and the human desire for answers. The human subject is thrust toward a quest often experienced as a call, a strong urge and an unsettling, troubling restlessness to seek some inner peace, calm or fulfilment within the self. Consequently, it is the desire for healing and resolution and for some meaning in life. With greater clarity and intelligibility come a more authentic life where the orientation is to God and the common good. Insightful gifts received at God's appointed time become gifts shared. Until then, 'all one can do is let be what is, let happen what in any case keeps recurring'.[468] Understanding this acknowledges the underlying struggle to negotiate the tension between the desire for wholeness and the need to respect and give over to God's time while knowing one's own readiness, as in in the example of Psalm 63:1-8.

True mystics have similarly discovered all-consuming desire. For St John of the Cross 'this immensity is indescribable and because of it the soul is dying of love'.[469] Again the life-death paradox becomes a fierce reality within the soul's search for union with love. Teresa of Avila simply states 'What is life if there is no love? The

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[468] *MIT*, 113.
[469] John of the Cross, *The Spiritual Canticle*, Stanza 7, no. 1. https://www.devoutlifelibrary.org/uploads/9/5/5/9/95598946/jc_spiritual_canticle_8-28-16.pdf accessed 19 August 2010.

best thing must be to flee from all to *the* All'.[470] Thus life achieves greater meaning if and only if love/God/the Holy/the divine/the sacred is integral, affirmed and breaks into the reality of human understanding and living. Rosemary Haughton speaks of how 'The human spirit seeks to know itself' and is 'simply aware of a huge need'.[471] This need, 'that fateful call to a dreaded holiness',[472] becomes confronting for the individual, surfacing into 'a real desire for life, and the courage to risk something in searching for it'. This 'becomes a motive power for action, even though its roots are not recognized'.[473] These deep, difficult and frightening existential questions require some resolution through a connection with the 'Other'. The result is that both faith and belief merge in the reality of concrete living, for God's 'right hand holds me fast' (Ps 63:8b).

The existential questions and answers linked to the deep human desire for God entail existential suffering. However, if faithfully and patiently attended to, the ensuring suffering opens up religious horizons and a conversion into a transformed way of life. Thomas Merton, reflecting on *Vita* by St. Jerome, calls it an 'artful work' awakening all to 'the return to unity, to the ground, the paradisial inner sacred space where the archetypal man dwells in peace and in God'.[474] As with Merton, so it is with any human being trying to understand the workings of the human desire for God and for knowledge in their tumultuous lives. Accordingly, a proper response to God's gift of grace in our lives is a response to God's call to conversion—the theme of the next section of this chapter.

4.5.4 Conversion for authenticity and authority

My argument up to this point is to suggest the importance of Lonergan's generalized empirical method for human subjects to arrive at greater authenticity

[470] Teresa of Avila, https://www.goodreads.com/author/quotes/74226.Teresa_of_vila accessed 19 August 2010.
[471] Haughton, *The Transformation of Man*, 68.
[472] *MIT*, 113.
[473] Haughton, *The Transformation of Man*, 70.
[474] Jonathon Montaldo, ed., *A Year with Thomas Merton: Daily Meditations from His Journals* (San Francisco: Harper San Francisco, 2004), 131.

and authority. Attention to the unrestricted nature of the transcendental precepts suggests that becoming a subject is not accidental. The human ability to consciously arrive at and implement decisions critically and deliberately is an attribute by which a subject moves towards greater authority and authenticity or, if not exercised, drifts towards being a static or even truncated version of the self. There is a veracity to which subjects are brought into being through attending and responding to the transcendental precepts.

The unrestricted nature of the transcendental precepts means human beings are open to 'something more' than the physical world.[475] Our conscious openness to the mysteries of life, to the sacred and Transcendent become in themselves acts of authority and authenticity in trying to attain epistemological and ontological authority and authenticity in relation to the exigencies of the world in which the subject finds him or herself.

Lonergan, aware of the insufficiency of scientific theory and method or the lack of 'masters to be followed and of models to be imitated' was determined then, to find 'a third way'[476] that is both empirical yet universal in its application. Thus was developed the explanation of the transcendental method within the human

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[475] Stephen Hawking, renowned physicist, in a famous interview, once said that 'Theology is unnecessary' because 'science can explain the universe and we don't need God to explain why there is something rather than nothing, or why the laws of nature are what they are'. http://edition.cnn.com/2010/WORLD/europe/09/11/stephen.hawking.interview/index.html accessed 17 March 2018. In a later interview, Hawking said, 'God is the name people give to the reason we are here… But I think that reason is the laws of physics rather than someone with whom one can have a personal relationship. An impersonal God.' To this, Dr. Rowan Williams replied ''Belief in God is not about plugging a gap in explaining how one thing relates to another within the universe … It is the belief that there is an intelligent, living agent on whose activity everything ultimately depends for its existence. Physics on its own will not settle the question of why there is something rather than nothing.'
http://time.com/5199149/stephen-hawking-death-god-atheist/
http://www.dailymail.co.uk/sciencetech/article-1308616/Stephen-Hawking-Archbishop-Canterbury-attacks-claim-God-did-NOT-create-Universe.html#ixzz5CEIEZIQh
See also, https://www.commonwealmagazine.org/stephen-hawking-mind-god as a response to Hawking and why science cannot completely lead us to answers of meaning, questions which theology attempts to address. All articles accessed on 17 March 2018.

[476] *MIT*, 4.

intellect; a 'potential omnipotence, a *potens omnia facere et fieri*'.[477] According to Lonergan, Aquinas 'did not offer an account of the procedure he would follow' but in putting together the 'scattered materials' from his study of Aquinas, Lonergan was able to arrive at the Thomist thought stressing 'the native infinity of the intellect' in both its active and passive form. Aquinas concluded that intellectual consciousness is intrinsically connected to the whole universe of being where the wonderment as seeking knowledge about the self in relation to the universe is relational and open to the transcendent. Aquinas' transposition of Aristotelian thought which, according to Lonergan, Aquinas 'endlessly repeated and … knew how to transpose and apply in rather startling fashion',[478] affirmed the human capacity to do things well. As subjects we are both making and made, being and becoming. From this understanding of human being as *potents omnia facere et fieri*, human subjects have the capacity to grasp 'being'. The person, in knowing this capacity to know, is aware that 'both being and not-being, whole and part, and the other concepts that flow from the concept of being', is not an intellectual nor scientific 'habit' but is the work of critical reflection and wisdom.[479]

This is the 'third way' Lonergan was concerned about, one capable of straddling both the empiricism of science and the turn to the universal in all human beings to transcend through intellectual consciousness. Lonergan, drawing from Aquinas, saw the importance of conversion within this framework of the dynamic orientation of the intellect.[480] Conversion, therefore, moves one to consider 'superior things and pure intelligibles',[481] further categorized as intellectual, moral and religious. Lonergan's interlocking framework with his particular definition of conversion gives his transcendental method a transcultural dimension. I will now demonstrate what this means.

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[477] *Insight*, 393-396. See also, *Collected Works of Bernard Lonergan Volume 2, Verbum: Word and Idea in Aquinas,* ed. Frederick Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1997), 96- 98.
[478] *Insight*, 393-396. See also, *Verbum,* 96- 98.
[479] *Verbum*, 96-97.
[480] ibid. Cf. footnote # 103 where Lonergan refers to *Summa Theologiae*, 1.q.85, a.1, ad 3m. Aquinas refers to 'the natural orientation of the human intellect in this life: it results from the perfection of the conjunction of soul to body'.
[481] *Verbum*, 171. Cf. footnote 107 for Lonergan's understanding derived from *Summa theologiae*, 1.q. 89, a.1 c. and ad 3m.

4.5.5 Transcendental method and conversion as transcultural

The term ‘conversion’ can be off-putting to certain groups of people because of its strong institutional religious overtones. Similarly, the religiously passionate may understand and use its narrowest understanding in conjunction with ‘evangelization’—another loaded term. The etymological root of the word ‘conversion’ to mean ‘a change, a turnaround or turning away from’, frees the word and our understanding from its restricted and reduced interpretation. Accordingly, it is imperative that, within the context of this thesis, the essential etymological meaning and interpretation of the word ‘conversion’ is used. To live converted lives, not only as knowers, calls for a commitment to abide by life-enhancing values of compassion, love, forgiveness, reconciliation and respect for the dignity of the self, others and the environment. I refer to T.S. Eliot’s beautiful words as a way of summing up what is involved in transformation and conversion:

You say I am repeating
Something I have said before. I shall say it again,
Shall I say it again? In order to arrive there,
To arrive where you are, to get from where you are not,
You must go by a way wherein there is no ecstasy.
In order to arrive at what you do not know
You must go by a way which is the way of ignorance.
In order to possess what you do not possess
You must go by the way of dispossession.
In order to arrive at what you are not
You must go through the way in which you are not.
And what you do not know is the only thing you know
And what you own is what you do not own
And where you are is where you are not.[482]

[482] T.S. Eliot. ‘East Corker’ from The Four Quartets Cf. http://oedipa.tripod.com/eliot-2.html accessed 10 April 2018. Eliot uses repetition as a literary convention, giving his poem a mantra-like quality. Repetition also serves to reinforce thinking and reflection until meaning is grasped, much like a child who repeats something learned, and wonder gives over to insight. Repetition helps transition a skill from the conscious to the subconscious part of the brain. Likewise, according to Lonergan, Aquinas’ endless repetition was not a mere parroting of Aristotelian philosophy. Rather Lonergan seems to suggest how Aquinas’ own repetition was a way of understanding transcendentally Aristotelian metaphysics. See footnote 175.

Eliot's reflection correlates with the best writings of the great Christian mystics and those of other traditions. In previous eras, religion, with its structure, doctrines and rituals, provided the structure, guidance and stability to human living. Today, a growing interest in mysticism among the population in general may be a sign of the existential uncertainty of postmodern living marked by intense stress and rapid change.[483] A general spiritual hunger has piqued interest in meditation, prayer and mindfulness, including within the medical field, where the effects of mindfulness and meditation on the brain are studied.[484] There is value in spiritual mindfulness for a life of integrity under the tutelage of experienced masters who not only view these for their therapeutic benefits, but rather as ways to attain the *existenz* and *aggiornamento* I reflected on at the start of this chapter, for true autonomy and authority.

The value of Lonergan's transcendental method in the matter is its viability because its close attention to the operations of human consciousness draws practitioners systematically into the interior self. Far from being esoteric and artificial, his method challenges the horizon of one's knowledge and experience in relation to the dialectical, the historical and the cultural. The cumulative and

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[483] Cf. https://www.huffingtonpost.com/dr-jean-houston/spirituality-and-the-mean_b_620272.html and Rufus M. Jones article: 'Mysticism in Present Day Religion' in *Harvard Theological Review*, (Vol 8, No. 2, April 1915, p. 155-165) accessed online through the following link. Jones gives a comprehensive account of how there is a revival of interest in mysticism but criticizes the form which is 'esoteric and more or less artificial and not grounded in the inherent nature of the soul and not a universal highway for the whole race of the saved'. (p. 163) https://www.jstor.org/stable/pdf/1507164.pdf?refreqid=excelsior%3A9f9ead787ba8799304e931a2bec5e5bb accessed 6 April 2018.

[484] https://www.health.harvard.edu/blog/mindfulness-meditation-may-ease-anxiety-mental-stress-201401086967
https://www.businessinsider.com.au/effects-meditation-brain-changes-health-science-2017-8?r=US&IR=T all accessed 20 March 2018.
These articles highlight the great interest in meditation and mindfulness for brain health. However, the limitations lie in seeing mindfulness and meditation as tools towards achieving particular personal goals such as improving focus and performance or as therapy for stress, anxiety and depression. Secular interests in mindfulness and meditation does not quite address existential questions in relation to one's being and becoming. Their usefulness, together with cognitive behavior therapy in addressing mental health issues, is acknowledged. The danger of the practice without attention to the reality of who we are as constituting beings in relation with other being can mean a type of individualistic lifestyle often characterized as 'living for the moment' to attain personal happiness and fulfilment with little regard beyond the self. Altruistic behavior is based more on egoism rather than on selfless giving arising from genuine love of the other. The artificiality of practices of meditation removed from the core of addressing who we are as human beings can become another self-serving tool.

progressive effects of being attentive to the transcendental precepts, to one's conscious operations, expands and differentiates the aesthetic, intellectual and dramatic patterns of experience, opening up infinite possibilities for a dignified life—thus making the method universal and transcultural. This matters greatly because it produces cultures and preserves and develops them.[485] A contemporary method that is transcultural and transcendent is able to critique the role and place of any religion or even set of beliefs within a culture. Correspondingly, there is a legitimacy and potency for anyone in any religious context to come to greater appropriation. For Christians, this is important if Jesus' mission is to be articulated and lived with integrity and authority and if ecumenism and inter-religious dialogue are deemed to be valuable and to be attained for human enhancement.

God's love is transcultural[486] and unrestricted. God's love is not bound by age, race, culture, intelligence, ability, gender or all the human social and cultural constructs seeking to delineate, define, classify or categorize human beings. God's love being transcultural grounds an awareness of the sacred, of something wonderful and mysterious infusing the universe. God's love becomes, therefore, the necessary condition for our own contingent selves. There is value, then, to the physical and material world in informing our perceptions and relatedness to people and all creation. There is value, then to human lives, beyond their substantive and objective states.

God's love being transcultural calls all to turn to the *totum ens* without qualifications.[487] This turning to God's light, to all that is good, becomes the very principle by which cultures and humanity can flourish or, if violated, cause cultures or societies to decline or disintegrate. Accordingly, God's love allows for all to move to self-transcendence, to religious conversion which, according to Lonergan, is normally the basis for moral and intellectual conversion. The

[485] *MIT*, 282.
[486] Cf. Rom 5:5 and the declaration on the relation of the Church to non-Christian religions: *Nostra Aetate* http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html accessed 20 February 2018.
[487] *Verbum*, 318.

transcultural quality of Lonergan's transcendental method offers the common ground for forging a 'new age',[488] hence lifting human society from distorted visions and their communication.

However, what does it mean to speak of God's love? To someone uneasy or unacquainted with such language, this may seem naïve, unrealistic or like more unhelpful religious nonsense out of synch with a new cosmology based on theoretical or quantum physics. I would argue that it is precisely against the backdrop of this understanding that communicating the meaning and understanding of the expression 'God's love' is a valuable contribution to the discourse.

In his article 'Finality, Love and Marriage',[489] Lonergan speaks of love as a craving for the good with 'desire, hope, joy, hatred, aversion, fear, sadness' being the consequence of this basic human response and motivation for good. As an inherent capacity within human consciousness, love brings some state of union as in the intimate love between persons who commit their lives to each other, as friendship or love of humanity and as a whole and finally as other-worldly love with 'the ultimate end of the beatific vision'.[490] The 'other-worldly falling in love',[491] the experience of the *mysterium tremendum* as expressed by Rudolf Otto, is integral to moments of religious experience, to religious conversion and to understanding something of what Jesus meant by his command to love God and to love our neighbour as ourselves.[492]

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[488] Frederick Crowe, *Lonergan* (Collegeville, MN: Michael Glazier/Liturgical Press, 1992), 138.
[489] *FLM,* 17-54.
[490] ibid., 24.
[491] *MIT*, 240.
[492] Cf. http://academic.brooklyn.cuny.edu/english/melani/gothic/numinous.html accessed 21 March 2018; and Mk 12:30. Lutheran theologian Rudolf Otto (1869-1937) was notably most influenced by Friedrich Schleiemacher and Immanuel Kant. Otto is most famously known for his work on numinous experiences and religious progress.

Each movement to true conversion, which itself is never complete and remains precarious and fragile, is a 'withdrawal from unauthenticity'[493] within the complexity of human living. For these reasons, forgiveness, mercy and reconciliation cannot be dissociated from love, beginning with an acknowledgement of our own failings, reconciling ourselves to the bitter truth of our sinfulness and finding the courage to forgive ourselves first and consequently extending the same to others. As Rosemary Haughton indicates, it is:

> in the light of love self-knowledge is bearable, even welcome. So one of the effects of reconciliation is greater individuation, a more complete awareness of oneself as distinct, yet not cut off.[494]

This is the essence of the Lord's prayer and the intrinsic Christian doctrine of incarnate love through Jesus Christ from which the collective teachings of the Catholic tradition attempt to communicate and live by, doctrinally and in praxis. As Hefling states, tradition 'in the sense of transmitting or handing down, is one of the ways in which meaning is mediated and spread among many'.[495] For Christians, divine love and divine authority is expressed in the meaning of Jesus' birth, life, death and resurrection. However, divine love and divine authority, because of their transcultural nature, work through incarnate and embodied love of neighbour, genuine love of self and that desire for union with a higher reality through diverse pathways without exception. Divine authority as revealed through love, as calling all to healing through converted lives, therefore sublates all human authority.

4.5.6 Conversion as life-changing

Conversion, a change of course and direction, is more than switching one set of beliefs for another. Conversion as experience can occur multiple times over a lifetime; accordingly, we become more fully constituted if we remain open and

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[493] *MIT*, 284.
[494] Haughton, *The Transformation of Man,* 38.
[495] Hefling, *Why Doctrines?* 41. This definition applies to the transmission of meaning in all traditions.

direct our attention to those watershed experiences in our lives. The ongoing renewal of the heart, the constant reminders to return to a God who loves and desires a relationship with us, is 'existential, intensely personal and utterly intimate'.[496] Yet, at the same time, conversion, though private within the interior of the person, is itself not solitary for it affects communal life and communal conversion.

For Catholics, the danger is to perceive conversion as being completed through the sacraments of baptism and confirmation into a community.[497] The Christian tradition's insistence on an ongoing connection with the community through a life of *mystogogy*[498] puts to rest this common view. Each conversion is as if 'one's eyes were opened and one's former world faded and fell away'.[499] One's life is changed in the manner of one's decision-making and the manner one engages with others and the world. One's view of life arising from a true conversion experience is never the same.

An empathetic community of likewise converted individuals further reinforces the conversion experience of its members and gives credibility to the commonly professed values and beliefs. However, the dialectical within the framework of the sociological and cultural makeup of the group always challenges, especially in conflict situations. Personal meaning and purpose are to be weighed against the group values and meaning. As with the individual, so too the group in relation to its own sense or collective identity, convictions and authority. The historical effects of conversion are passed down the generations and across cultures through the

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[496] *MIT*, 130.
[497] I suspect the same occurs in other religions where conversion is seen as an exchange of belief systems focusing on rigid orthopraxis of rites and rituals, marking one as being an authentic follower.
[498] This most important aspect is often forgotten in the enthusiasm to initiate people into the Catholic Church through the Rite of Christian Initiation of Adults or in the preparation of children and families for sacraments. The challenge is to properly walk alongside neophytes or those who have received the sacraments through good, sound, communal formation programs and experiences of community. *Mystogogy* is a call to being attentive to the experience of Christian living and experiencing it for oneself. This sustainability of converted lives depends on the community who collectively desire the promise and possibility of new life.
[499] *Method,* 130.

community's collective insights and memories. When personal and group experiences coincide, a corresponding strength and vigor becomes evident. The Pentecost story typifies such an occurrence, thus becoming the starting point for the Church's mission in the world.[500] However, even in the early Church, true and full consensus is never achieved, even with regards to conversion. The continual need to communicate with authentic authority, according to *Ad Gentes*, must categorically flow from God's charity, with Christ as the model and through proper Christian witnessing. Divine authority and power, experienced as a pull towards absolute good, direct and legitimize the missionary authority of those in the Church. Accordingly, proselytizing by 'alluring or enticing people by worrisome wiles' is expressly forbidden.[501] Indeed, the document affirms the understanding that conversion calls believers to 'enter into a personal relationship with Him [God] in Christ'. It is a 'spiritual journey … by means of which, already sharing through faith in the mystery of Christ's Death and Resurrection', the convert 'passes from the old man to the new one, perfected in Christ (cf. Col. 3:5-10; Eph. 4: 20-24).[502] There is a symbiotic dynamism in conversion where personal faith is supported by the community and the community's own faith is fortified by the witness of the newly converted.[503] For the Church, this concerns communicating the mission of Christ or passing on the apostolic faith—monumental, ongoing, unfinished, dynamic and complex work . Each person, community, era or epoch has to discover the meaning of the collective religious experience of the initial disciples who themselves underwent radical religious conversion, together with a willingness to submit to personal suffering and even death for the good of others and for the belief in the authenticity and authority of their faith.[504]

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[500] Cf. Acts 2: 1-21 and Vatican II, *Ad Gentes* # 2 http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html accessed 16 March 2018.

[501] *Ad Gentes*, #13.

[502] *Ad Gentes*, #13.

[503] We can be born into a religion but can remain interiorly unconverted. Until real conversion occurs, we remain at best on the Conventional Level (level two) of Lawrence Kohlberg's stages of moral development (1971). Cf. http://info.psu.edu.sa/psu/maths/Stages%20of%20Moral%20Development%20According%20to%20Kohlberg.pdf accessed 20 March 2018.

[504] See section 4.5.2 of this chapter for the distinction between 'faith' and 'belief'.

4.5.7 The precariousness of human being

As much as we are open to the grace of God, we are likewise exposed to the insecurities and capriciousness of the will and the temptations of the world. Development is dialectical and 'the task of repentance and conversion is life-long'.[505] Lonergan recognized that, much as falling in love with God brings with it certain fruits in one's life (Gal. 5:22-23), the pull towards sinfulness, that 'privation of total loving…the radical dimension of lovelessness' is very real and sustained by a life of selfishness, ego, superficiality and 'an absorption in all the world offers', distracting us from the one thing we need (Lk 10:42). The sense of unrest, displacement or violence experienced when evil is present need not be permanent. These can be occasions for conversion if there is the willingness to interrogate these experiences in the light of what is good not only for the self but the community.

The crisis of authority within the Church at this time, arguably a reflection of a culture of death more than life, is an opportunity for profound conversion. If enough people intensely affected by the injustices of the world, are attentive to the restlessness of the heart and the brokenness of the world, then all is not hopeless. Oftentimes, a critical mass has to be reached before the momentum for change becomes self-sustaining and fires further development, as in the example of the uncovering of sexual abuse by undeterred investigators such as Joanne McCarthy, whose work was decisive in the decision to establish a Royal Commission into institutional responses to child abuse.[506] Crises are not unsurmountable. They expose the choices we have to truly search and find resolutions or completely accept the surd of hostility, violence and truncation they bring.

All institutions and systems are flawed with 'structural sin' being endemic. However, the onus is to draw from the best life-giving aspects of the collective

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[505] *MIT*, 117-118.
[506] Cf. https://search.informit.com.au/documentSummary;dn=041190257487343;res=IELLCC accessed 13 December 2018.

wisdom of the whole community as well as attending to and challenging the collective fears, ignorant worldviews, biases and limiting and discriminating injustices.[507] 'Structural sin' can be overcome, beginning with the generalized, undifferentiated understanding of the word 'conversion' with its connotation of unhelpful, punitive, disdainful moralism used to judge, coerce and separate.

In a similar vein, an 'examination of consciousness' is more appropriate for drawing us away from all that blocks God's love rather than an 'examination of conscience'. Conscience lies within Lonergan's fourth level of intentional consciousness where an examination and judgement of right and wrong decisions and actions are made. This is distinctly different from acting out of what 'feels' right at any particular time. There is a danger to misunderstand emotions as acting out of informed conscience. While feelings may permeate our decisions and actions, conversion is not a question of feelings but one of intentional consciousness. The feelings point to the important questions to be asked. Not all 'good feelings' are necessarily right or truly good. Bullies may feel good because of a sense of power over others, but their actions are far from right or ethical. Conversion, in other words, directs the converted toward solidarity and to human good. However, as Lonergan demonstrates, conversion can be further delineated into intellectual, moral and religious. Each form is important. The next section clarifies what is meant by each.

4.5.8 Intellectual, moral and religious conversion defined

As conversion for Lonergan is a radical shift of horizon towards self-transcendence, the process involves three distinct but connected stages. Intellectual conversion is an orientation to the intelligible, as knowing 'precisely what one is doing when one is knowing'.[508] Through such knowing, one becomes cognizant of one's own

[507] I am concerned that the education process is very much focused on STEM (Science, Technology, Engineering and Mathematics). A neglect of the arts and humanities does real damage to the development of children and ultimately society. Perhaps STEAM (Science, Technology, Engineering, Arts and Mathematics) might correct the imbalance I see at this stage in education.
[508] *MIT,* 240.

conscious operations and processing. It is understanding and being aware of what one thinks and why one thinks in a particular way; being aware of one's foibles, one's biases and what has to occur to shift one's thinking. Intellectual conversion, according to Lonergan, breaks down the myth that we can objectively know something merely by looking, by observing. This misconception does not make a proper distinction between the world of immediacy and a world mediated by meaning. The world of immediacy, of direct and instant involvement with the immediate, can devolve into mere self-gratification, as evidenced today where the world of immediacy has arguably descended into a culture of immediacy with an over-reliance on and abuse of modern technological advances and the prioritizing of liberal individualism. It is unsurprising that contemporary society is contaminated by the disease of quick gratification, overt consumption of material goods reinforcing a throwaway culture at the touch of a screen. The uncritical and prolific use of social media and modern forms of communication can impact on identity and the sense of self with personal authority, authenticity and legitimate power compromised and surrendered, oftentimes unknowingly, to those with the knowhow who anonymously, insidiously and dangerously spread falsehoods, false 'doctrines' in all areas of political, economic, social, cultural and religious life. The unconscionable manipulation and infantilization by a world and culture of immediacy thrusts many to seek meaning in frivolity and unauthentic existences with the 'feel good' factor being the only gauge of success and meaning.

The world mediated by meaning, on the other hand, is a world known not by the sense of experience of an individual but by the external and internal experience of a cultural community, and by the continuously checked and rechecked judgements of the community. Knowing 'is not just seeing; it is experiencing, understanding, judging, and believing. The reality known is not just looked at; it is given in experience, organized and extrapolated by understanding, posited by judgement and belief.'[509] Lonergan thus contends that only the critical realist, regardless of the surrounding changing and complex culture, is able to come to and 'acknowledge the facts of human knowing and pronounce the world mediated by

[509] *MIT,* 238.

meaning to be the real world' because only a critical realist understands the process by which self-transcendence can be realised.[510]

Intellectual conversion, by far the most difficult to achieve, frees us from the misconception that knowing is objectified seeing; one is free from the bias, classicism and static worldviews ingrained since birth and revealed in our thought and speech patterns. Even as an institution, the Church's lack of intellectual conversion is well documented.[511] Intellectual conversion is coming to authority and authenticity when we know clearly and consciously our cognitive operations and processing in coming to know, thus opening the way for further clarifications and development. With intellectual conversion we are able to press on with the arduous task of critically evaluating our mind's operations, what our experiences tell us about ourselves and the world, and how and why we have come to understand, judge and believe what we know and believe to be true.

Moral conversion turns us toward the moral good, to true value. Values determine and take precedence in our choices and decisions in life. We understand the implications of our choices and the manner we choose to live. Our mature selves recognise and accept the associated responsibilities freely for what we are to make of ourselves, whilst holding the truly good even at the cost to personal satisfaction. We remain vigilant to any individual and group bias as we surge on deliberately and consciously towards ethical choices. These value judgements, achievements of moral objectivity, can come about only when we are able to add to 'cognitional self-transcendence a moral transcendence'.[512]

God's gift of love flooding our hearts reveals the goodness of our created beings. Accordingly, self-transcendence to the reality of this truth would then reveal the

[510] *MIT*, 238. Cf. Lonergan's argument regarding the shortcomings of empiricism, idealism and realism.
[511] See also this article highlighting the historical obsession with Jewish conversion by the Church right up to 1965, when Vatican II published the *Nostra Aetate* (In Our Time). https://www.newyorker.com/news/news-desk/pope-francis-and-the-renunciation-of-jewish-conversion accessed 20 March 2018.
[512] *MIT*, 233.

values and their achievement in moral transcendence through moral conversion. Moral conversion further expands the horizon of those choosing to live ethical, moral and virtuous lives. Moral conversion predisposes us to be more attentive to the transcendental precepts consequently affirming those values articulated as a prescribed set of beliefs. Different traditions express them differently, but the values are universal.

Our most moral and ethical choices take on greater standing when we transcend and act from as full a knowledge as possible of human life, of the possibilities open to humanity and the probability of good common outcomes. Oftentimes choosing a value we uphold to be truly good leaves us with less than satisfactory or pleasant consequences. Not all true values end with pleasing outcomes. Values of justice, mercy and solidarity with the voiceless are tough and uncomfortable and can be dire. The civil rights leaders, the newly canonized St. Paul VI and St. Oscar Romero are luminous examples. The campaigners for Indigenous civil rights in Australia who collectively fought to uncover the two-hundred-year old distorted concept of *Terra Nullius* and the consequent justification of systemically dispossessing Aboriginal people of their native land rights are national heroes.[513] These and other advocates for justice become witnesses and models of moral and religious conversion.

Religiously and morally transcendent people uphold a scale of values, with the supreme value being God as *summum bonum* and absolute Love. All other good and true values are 'expressions of God, his love in this world, in its aspirations, and in its goal. In the measure that one's love of God is complete, then values are whatever one loves, and evils as are whatever one hates'.[514] However, moral conversion is dependent on the profundity and intensity of religious conversion.

[513] William Cooper is a wonderful and much less known and celebrated example. Cf. https://www.sbs.com.au/nitv/nitv-news/article/2018/04/03/uncle-william-coopers-legacy-commemorated-bronze and http://cathnews.com/cathnews/169-draft-8/33782-aboriginal-elder-set-the-pace-for-social-justice accessed 13 December 2018.
[514] *MIT*, 39

As intellectual conversion is a turn to the meaningful, and moral conversion is a turn to the truly good, religious conversion is a turn to God or being 'grasped by ultimate concern'[515] expressed as love, as enhancing the human capacity for self-transcendence, thus grounding both moral and intellectual conversion. We exist because we are loved first. This knowledge, truly experienced and understood, changes our outlook about ourselves, the whole of humanity and indeed the whole of creation. What was previously taken for granted takes on profound significance. Prayer, worship, repentance and beliefs become extraordinarily meaningful and exigent, further enhancing the love that calls us to love. In this dynamic state within a friendly universe, heart does speak to heart. In Lonergan's words, 'Love speaks to love, and its speech is powerful'.[516]

Henri Nouwen contends that prayer remains central for an authentic Christian life, requiring, that 'we stand in God's presence with open hands, naked and vulnerable, proclaiming to ourselves and to others that without God we can do nothing'.[517] The fullness of Nouwen's insight comes only after one has experienced religious conversion oneself, when one is able to accept that one's existence is indeed contingent on absolute love. One is then left vulnerable, passive before God and humble as St. Paul himself discovered.[518]

People can experience religious conversion without considering themselves to be 'religious' or subscribing to any institutional or formally organized system of religion, because religious conversion is contingent on love.[519] The negative connotations of 'religious' are commonly linked to organised and institutionalized

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[515] ibid., 240.
[516] ibid., 113.
[517] Deidre LaNoue, *The Spiritual Legacy of Henri Nouwen.* (New York: Continuum, 2000), 69.
[518] Cf. 2 Cor. 4:7 'But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us', and 1 Cor. 4:7 'I came to you in weakness and fear, and with much trembling and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power.'
[519] Robert M. Doran, with Lonergan's acceptance, would develop the category of psychic conversion. This thesis is confined mainly to exploring Lonergan's three-fold conversion and so will not delve into Doran's category. Cf. Doran. *Psychic Conversion and Theological Foundation: Toward a Reorientation of the Human Sciences* (Chico, CA: Scholars press, 1981b) and *Theology and the Dialectics of History* (Toronto: University of Toronto Press, 1990).

religion. Used pejoratively, the term refers to a form of sanctimonious, hypocritical or falsely earnest piety. Consequently, it has become commonplace for people to refer to themselves as 'spiritual' rather than religious, and to refer to 'spirituality' to mean an internal state of being. As with all terms, an alertness to changed meanings and usage frees dialogue from impasse.[520]

In the Christian imagination, tapping into one's spirituality is a way of cooperating with God's grace expressed in good works for human freedom. Religious conversion as response to grace is then a conscious orientation toward the whole of the universe. Religious conversion through unrestricted religious loving is loving with all one's heart and all one's soul and all one's mind and all one's strength. This limitlessness corresponds to the unconstrained character of human questioning, beyond the bounds of this world. Holiness flourishes in truth and moral goodness, but religious conversion has a distinct dimension of its own. Our lives are made holy through religious conversion when we change who we are as experiencing, understanding, judging and choosing what is good. We learn to love what we previously did not or could not because we value, understand what we value and act decisively towards the ultimate transcendent good.

Attention to the immanent desire to love (Rom 5:2-5) unites all humanity as beloved children of one creator (1Jn 3:1 and 1Jn 4:7-8) and obligates us to have love for the other (1Jn 4:9-11). Accordingly, the revealed values are indeed superb and worth keeping for common solidarity and kinship. These are the 'seeds of intellectual conversion',[521] which, if attended to conscientiously, further shift our intellectual horizon. However, ongoing evaluation of those beliefs and values to determine their relevancy, accuracy and veracity for the community[522] is a necessary ongoing process. While one conversion sublates another:

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[520] The fact that people are comfortable being 'spiritual' can be dangerous within a culture of individualism and the inherent bias from this world-view. One can claim to be spiritual and yet subscribe to a form of lifestyle at odds with a true and proper understanding of being 'spiritual' or deny oneself the greater gifts available with developing one's spirituality or inner 'soul'.
[521] *MIT,* 243.
[522] One significant example is the differing beliefs in the value of commitment and love expressed as marriage for heterosexual and same-sex attracted couples.

> what sublates goes beyond what is sublated, introduces something new and distinct, puts everything on a new basis, yet so far from destroying it, on the contrary needs it, includes it, preserves all its proper features and properties, and carries them forward to a fuller realization within a richer context.[523]

In summary, Lonergan's three-fold dimension to conversion, based on his own transposition of Aquinas' understanding of grace as operative and cooperative, grounds all conversion to the need for God to effect an absolutely supernatural end with the Beatific vision.

God and God's love, the *prima causa* operating on human consciousness, allow us to freely choose the ultimate good. Consequently, liberation from all that hinders and threatens the fullness of autonomy and authority as human beings becomes a probable option. When the dramatic and aesthetic appropriation of God's transforming love direct us towards the beautiful and good, restorative effects are assured. The initial infantile fear of a wrathful God controlling human agency, with the power of faith gives over to God's restorative hope urging us to renounce wrongdoing for the right reasons and not because we fear punishment. Our decision to restore and heal ourselves and our world ultimately emanates from a reverence and awe for God's gratuitous gift of love and grace.

The temptation to refuse God's invitation is always present. The faint call of our spirit to courageously take on the arduous and exacting task of identifying our priorities is easily drowned. Self-sacrificing actions are simply ignored because they are too inconvenient and too demanding. Compassion fatigue and burnout numb, blind and dissociate empathetic responses to the data, insights and evidence needed for genuine religious, moral and intellectual authenticity. Our complicity in injustice and in the sin of convenience and self-satisfaction makes us culpable in the suffering of others, just as our self-transcendence through faith and charity moves us towards greater solidarity, kinship and hope. God's benevolence and beneficence is mediated through us. Human beings are ultimately

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[523] *MIT*, 241.

saved or damned through seeking conversion or refusing to allow ourselves be mediators of benevolence and beneficence. Therein lies the choice between an authentic authoritative life or a truncated existence.

CHAPTER FIVE

Authentic authority

Aristotelian and Thomist metaphysics place authority and authenticity as immanent to each human subject, thus providing a foundationally universal meaning to authority and authenticity despite changed and frequently inaccurate reception of both 'authority' and 'authenticity'. However, there is a continual need to recover the essential meaning of authentic authority as a unified concept for honest, effective and transparent Church leadership. Accordingly, an ongoing process of coming to understand the dialectic of authority dealing with overt or latent conflicts becomes necessary for development and resolution. For all, and particularly those in Church leadership, understanding the dynamics involved in the exercise of legitimate power is crucial because of the consequent impact on communities. Anyone without exception can easily be caught in the heady mix of power, position and wealth (Matt 20: 20-28). Thus, a regular reference to 'authentic authority' rather than to 'authority' alone can serve as a reminder to pay particular attention to the transcendental precepts of being attentive, being intelligent, being reasonable, being responsible and being loving.

Conflating authority with the mere exercise of power immediately creates more problems than it solves, and distorts both power and authority. Referencing human good and divine authority as mandatory for authentic authority significantly avoids any tendency for abusive illegitimate power and its communication. Rather, what is revealed is the blatant egregiousness of abusive power endemic in systems and individuals neglectful of both the human good and divine authority. The implications for individuals, communities and institutions, and for ecclesiology within the specific Catholic context, are significant if as Church we are serious about our personal and communal commitment to *Basileia tou theou*.

Christian theology has much to enlighten society in the heightened and often divisive political climate of today. By attending to the human good and divine

authority as conditions for authentic authority and legitimate power in the Church, Christians are first and foremost reminded that religious faith is not solely a private matter. Leaders have to be cognizant of this fact when exercising their responsibility in guiding the Church. Genuine Christian leadership demands a commitment to a converted life. As Michael McCarthy explains:

> The genuinely converted Christian has made an existential decision to trust in Christ and in the religious community Christ established on earth. That foundational trust existentially supports a related decision to believe what Christ revealed about God and God's purposes in history. Concretely, this means accepting the divine mysteries Christ lived and taught upon earth, mysteries then communicated through the ages within the Christian tradition.[524]

The imaginative Christian thus recognizes from this essential commitment, the value of friendship with one another, with the world and with God. Christ's invitation of friendship to all (Jn 15:14) is unconditional and inseparable from living the Eucharistic life as *communio or koinonia* within the very heart of the *communio* of the Trinity. As ecclesiologist Joseph Komonchak states, 'It is in the Church, in its life and in its *kerygma*, that this God now is met with his startling, inescapable claim and demand for a response',[525] a response which all Christians, by virtue of their common baptism, are asked to discover and claim with confidence and authority. Then and only then can there be something of the unity Christ prays and desires for us (Jn 17:21-24).

This overflowing unity of the Trinitarian God we seek through attention to the human good and in obedience to divine authority does not come automatically, nor is it easily won. We inch our way towards both unity and authentic authority when we are mindful of and obedient to the human good and divine authority. We can at best rely on the bountiful fruits of such a life as indicators of our progressive efforts (Gal. 5:22-26).

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[524] McCarthy. *Authenticity as Self-Transcendence*, 305.
[525] Joseph Komonchak, 'Authority and Conversion or: The Limits of Authority'. *Cr St 21* (2000) 207-229.

5.1 The dialectic between authority and power

O, it is excellent
To have a giant's strength, but it is tyrannous
To use it like a giant.

(Isabella, Act 2 Scene 2 *Measure for Measure*)[526]

In the article 'Dialectic of authority', Lonergan's very cryptic statement that 'authority is legitimate power', is a direct reference to Max Weber. According to Weber, power becomes legitimate when given willingly by others, that is, the community. Lonergan further specifies this empowerment as a two-fold cooperation, one extending down the ages and the other occurring in situ, for the purpose of ensuring legitimate power is subsequently handed over and reproduced.[527] However, the cooperation is never even or homogenous.

Weber understood power as legitimated through tradition, rational-legal and charismatic ways. His three-fold framework of power, while useful from the sociological, historical and political perspective is, according to Lonergan, limited in not meeting the cultural contingencies of the community, which in reality is a conglomeration of numerous differentiations of human consciousness, each bound by values and meanings. Each and every differentiation suggests 'a shift of horizon, a transformation of available meanings, a trans valuation of values'.[528] Accordingly, sociological boundaries need an additional classification, that of

[526] Cf. http://shakespeare.mit.edu/measure/full.html accessed 8 May 2018 for the full text of Shakespeare's *Measure for Measure,* the title of which is taken from Matthew 7:1-2. The play explores the complexities between ethical, moral and judicial power and its juxtaposition with mercy. It demonstrates the corruption that can come with an abuse of power. In this quote, Isabella pleads for her brother Claudio's life after he was found to be guilty of fornication: a sin and a capital crime. She alludes to the legal power that Angelo, the temporary overseer and leader of Vienna, has over her brother's life. Angelo's determination to uphold the rule of the law without attention to the law of life and mercy is slowly weakened by his several encounters with Isabella who seems at first glance a paragon of virtue through her desire for an other-worldly life. Her incorrect belief of such a spiritual life based on a rejection of sexuality and sexual desires is likewise interrogated. Morality, Shakespeare seems to be stating, does not pit one set of ideals against another but finds its fullest meaning in divine grace and mercy. Cf. the dialogue between Isabella and Angelo in Act II Sc. ii. Ignorance of the place of divine grace and mercy reduces power to its most legalistic and ultimately immoral form.
[527] *DA,* 5.
[528] *DA,* 7.

authenticity, to gauge the legitimacy of power and ultimately authority. Only authenticity 'confers on power the aura and prestige of authority'.[529] Lonergan's deep commitment to a philosophy and 'ethics of authenticity', therefore, is an important transposition of Weber's sociological definition, to turn to and include intentionality analysis. According to McCarthy, Lonergan was able to elevate authenticity 'to the supreme human good', in which case 'authenticity becomes a transcendental virtue and inauthenticity a transcendental vice'.[530]

This thesis takes this insight from Lonergan to claim that, by critically interrogating the meaning of authentic authority as opposed to pseudo or illegitimate power, any crisis regarding authority has the probability of being resolved either personally or communally. The dialectic of history and language, and between the interiority and external dynamics affecting human subjects, as well as the challenge of choices and decisions to be made freely in order to become better versions of ourselves, have all been detailed in earlier chapters. Still a major dialectic of authority, one regarding power, requires elucidation. This section aims to highlight the components of power and the distinct characteristics determining its legitimacy or illegitimacy. In so doing, the vital contrast between power and authority will become evident.[531] Central to this thesis is a clarification of the nature of power to which I will now turn. Accordingly, the 'excellent giant strength' of the power we have need not therefore become a tyrannical force.

5.1.1 Power as distinct from authority

The important distinctions between power and authority can be inferred from the etymology of each word. Power, in Latin *potestas*, refers to the capacity to make decisions or discharge an action. 'Authority' from the Latin *auctoritas* refers to the

[529] ibid.
[530] McCarthy. *Authenticity as Self-Transcendence,* 345.
[531] Weber's categories will be evident in the examples. However, it is not my intention to explore and comment on Weber's work but to acknowledge and demonstrate that Lonergan does provide an answer to the concern regarding legitimacy in relation to power and authority in any area, institution or office.

action of bringing into existence an end where the agent is the originator. The effort is more than a voluntary compliance; rather, it is a right and connotes a freedom to claim or be empowered to act in a certain way. Power can exist without authority, in which case power can be exercised without regard to laws and structures, or taken by individuals for different ends, thus becoming illegitimate. Authority can be rendered impotent in conflict situationswith power. The consequences for the individual or group can be significant. Authority stems from traditions or the community and is a God-given right to be exercised intelligently, reasonably and responsibly. The intermingling of social, cultural and religious traditions strengthens long-held and cherished understandings that authority can be inherited, as in the authority of the first born, or based on the existing cosmology of the era, as in the divine right of kings. Accordingly, the manner in which the inherited authority is exercised would further determine the legitimacy or illegitimacy of the power to act accordingly.

The charismatic authority of some individuals is often not supported by law. They draw followers convinced by the attractiveness of the delivered message and the sometimes larger-than-life personalities of the leaders. In some instances, charismatic authority and legal authority coincide, as in the case of Pope Francis. St. Mary McKillop, on the other hand, would be an example of charismatic authority without the legal authority. Again, all charismatic leaders are to be judged by the authenticity of their lives and their vision.[532]

Power, as the ability to control situations, resources and/or people with an aim for good or for evil, may not necessarily be an indicator of authentic authority. The good ends or what are considered just ends do not always indicate a responsible or ethical exercise of power. Power from one's position, one's role or office, or from one's expertise or knowledge in a particular area or field, or even from one's social and economic status does not guarantee legitimacy. In a solely socially dependent theory, the issue of compliance—itself open to speculation and

[532] The danger of charismatic leadership can be seen in cults and cultish practices based on ideology, isolation, control, deprivation and the abuse of power.

judgement in relation to authenticity—is a major consideration. Therefore, a more measured understanding of power, informed by theology or an ethical framework willing to engage with the socio-cultural and historical consciousness in order to mediate between the exercise of power and the cultural context, is valuable if not necessary even for today's context, if the standard problem of negatively accepting change producing power as flowing directionally from the powerful few to the general masses, from the wealthiest to the least, is to lessen. Understanding that great social changes begin as popular movements from the ground testifies to the power of the group as in the birth of Christianity and any movement within Church history.[533] The challenge is to retain the initial momentum and passion for effective permanent change without recourse to violence or harm.

5.1.2 Personal and institutional power

In time, groups settle into a socially accepted psychology of mutual agreements, mutual interdependence, values, norms and behaviors, with the expectation on all members to be compliant to the general norms in order to safeguard group identity and survival. Most often the compliance is readily accepted with little disagreement, as the immediately common and accepted good is generally obvious. A simple example would be the power exerted by law enforcers or officials in civil governments, or the power of media moguls and those with scientific knowledge such as engineers and information technologists. Their authority and power often go unquestioned. The problem arises when conflicts of intelligence, morality and religious views occur with new or different situations or previously unknown consequences of new information or developments. The cumulative effects of power become evident only with time and hindsight. The first type of tension is between personal and institutional power—an ongoing difficulty for institutions and for the Church specifically.

[533] Socially, the #metoo movement or the recent engagement of students in Australia protesting against climate change inaction are recent examples.

A general suspicion of power is understandable given its close association with force, coercion, compulsion and enforcement. Power associated with leadership is neither negative nor positive. It is the manner in which power has developed and the methods that have been employed that categorize power to be accepted as legitimate or otherwise. From Lonergan's definition of the dynamics of power, it is clear that power, like authority, is relational and dialectical, between personal and institutional power.

Within the Catholic Church, institutional power is manifested, symbolized and reinforced by a centralized structure and governance through authorities ordained, commissioned, installed and accredited professionally or recognized as having the ability to act on behalf of the community. Language, titles, laws, rituals and doctrines at different points encode institutional power as in the Catholic sacrament of ordination. The candidate at the point of ordination is proclaimed an *alter Christus*. Together with the purely juridical interpretation of *ex opera operato* instituted by the Council of Trent, the ordained priest assumes a unique authority and stature, being:

> profoundly united to the Word of the Father who, in becoming incarnate took the form of a servant, he became a servant (Phil 2:5-11). The priest is a servant of Christ, in the sense that his existence, configured to Christ ontologically, acquires an essentially relational character: he is *in* Christ, *for* Christ and *with* Christ, at the service of humankind'.[534]

Further, in the priestly function of offering the Eucharist, the priest acts in *persona Christi*. This raises profound questions regarding the ontology of the priest and the authority vested in him as 'another Christ'. This inherited medieval concept linked to the power of transubstantiation was understood and accepted as the priest's personal power. The continued legacy of this concept of ontological change combined with the concept of apostolic succession is responsible for the

[534] Cf. Benedict XVI, *General Audience*, 2009. http://w2.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf_ben-xvi_aud_20090624.html accessed on 15 December 2018. Emphasis in original.

distorted view of the priestly role, the priest as a person, and the form and function of the sacraments as celebrated by the priest. The practice of laicizing priests proves that the concept of priests being 'other Christs' issimply untenable. The Church does need priests but not the cultish practices around the person and the perceived power of the priest. These blur the understanding of legitimate personal and institutional power as being in service of and answerable to the people of God. The faith or moral merit of the priest is a more crucial and potent expression of the deeper, authentic, legitimate power and authority of the priest. As a representative of institutional power, the priest ceases to be so when his own life and engagement with God's people decays into moral corruption. Thus, Lonergan's invitation to self-appropriation, to accepting a responsible consciousness, provides the process to understand that true ontological transformation occurs as a matter of coming into the fullness of one's being with God's spirit in service to God's people.[535]

Power relies heavily on laws of governance over groups or constitutions initially agreed on by the community to justify specific political, social, cultural, economic and religious ends—the last being most exposed to severe criticism and suspicion. The suspicion of power escalates when the very rules, laws and constitutions meant to keep power in check are repeatedly overlooked or used to coerce. Consequently, the authority of the community is severely diminished in the face of violent, intimidating power under the cloud of fear and suspicion. No law is foolproof or independent of the human condition. Abusive power views itself as being above the law and thus is an indicator of unauthentic and distorted authority, for it perceives the law as a tool for achieving its own ends (Matt 23-24). The legalism of canon law, for instance, when enacted without specific pastoral

[535] Cf. *CCC* #1583 regarding ontological change. The definition is unclear. A new revision to the text is needed or the rule further explained in the light of social, psychological, emotional, spiritual and existential changes contributing to ontological change in people.
The connection with clericalism and the abuse of power is without doubt. The trend among groups of young clerics with a penchant for the collar, elaborate vestments and the celebration of the Tridentine Mass is further evidence of the misleading, uninformed understanding of the priest as person, as presider and as servant of all.

concerns or attention to the cultural, social and psychological nuances of lived reality, is abusive and illegitimate.

A lot of good can come when personal power becomes political, as in the various movements for civil and human rights. The danger occurs when the ubiquity of a particular social concern becomes so politicized and weaponized by repeated unsubstantiated rhetoric that it serves a personal or a sub-group's agendas and interests. When left to fester unchecked, this phenomenon births a malignant culture of manipulation and authoritarianism. Alienation, social distance, dis-identification, and the rejection of dominant and dominating power contribute to political uprisings and revolutions when the tipping point is reached. This may be counterproductive, as evidenced by uprisings accompanied by violence, destruction and mayhem. The suppressed sense and desire for freedom and autonomy can be volatile. How then can extreme manifestations of illegitimate power and their aftermath be corrected? Understanding how illegitimate power and authority become fixed or enculturated is a good starting point.

5.1.3 The enculturation of power

Enculturation or custom 'fixes requisite qualifications and links consequences to antecedents'.[536] Once power structures and customs are enculturated, change becomes extremely difficult because prolonged exposure to cultural influences affects psychology and the perceptual functioning of the brain. Culture slowly becomes static and repetitive, and degenerates into 'obscurantism in its most radical form'.[537] Tribalism takes over.

[536] *DA*, 6.
[537] *MIT*, 12. For Lonergan's extended commentary on the breakdown of culture with specific reference to religion, see *MIT*, 243-244.

Enculturation includes the ritualization of power, as with organized parades or marches and associated paraphernalia;[538] the controlled use of language, symbols, and propaganda fueling and reinforcing biases within a regimented structure, confirming most times an illegitimate and corrupted form of power. Groups may become infantilized, with a deep dependence on the rituals, rules and laws for identity and behavior. The moral rules are external, and being 'good' means being obedient to the external rules, regulations and rituals and specific authorities. With disobedience come punishment, retribution or deprivation of some sort.

Evidence suggests some limited usefulness to this form of enculturation. Discipline, a sense of belonging, and strong identity and purpose, for example, is needed in times of war or disaster. Achievement requires discipline. Young children need some discipline in their formative years to grow into functioning adults. The power and authority of parents, therefore, are vital for the healthy development of children.

However, discipline has its limitations as human beings develop. If people remain at this level of psychological and cognitional development, they can be manipulated and managed with 'little interference and private judgements,

[538] These are methods used successfully by the Catholic Church during feast days and holy days since the fourth century with Christianity being a state-sanctioned religion. Most devotional processions and practices can be traced to the Middle Ages. Processions are a collective sign of faith and identity, with street processions most popular prior to Vatican II. The Catechism of the Catholic Church affirms processions as forms of piety and popular devotions (#1674) which, together with sacramentals, extend the liturgical life of the Church (#1675). However, the Church does caution against devotions and processions replacing the sacred liturgy (1675) and suggests that 'pastoral discernment' be applied regarding processions, sacramental and popular piety. The 1920 St. Patrick's Day Parade in Melbourne, under the leadership of Archbishop Daniel Mannix, politicised a religious procession so as to draw attention to the Irish Catholic presence in Melbourne. There were also the political undertones of the 2018 Eucharistic Procession in Sydney marking the 200th anniversary of the forcible removal of the only Catholic priest in the Australian colony. It is an interesting historical and cultural fact that Catholic processions are gaining interest and popularity, with some having as many as 2000 participants. Religious observances aside, there is a need to recognise the political undertones to some of these organized religious processions. Cf. http://www.nma.gov.au/exhibitions/irish_in_australia/irish_in_australia https://www.theguardian.com/australia-news/postcolonial-blog/2016/apr/22/divided-melbourne-when-the-archbishop-turned-st-patricks-day-into-propaganda http://catholicleader.com.au/news/sea-of-catholics-follow-christ-for-corpus-christi-feast All articles accessed on 23 May 2018.

decisions or reciprocity'.[539] The Church has exercised this model for centuries and in many ways continues to do so.[540] With the achievements of modernity, this model of a disciplined, hierarchical institution cannot fully serve or sustain the needs of contemporary society. Institutions and structures, while vital for good governance, for collaboration and for communication, need to carefully consider the complexity of human relationships and power dynamics.

Today's believers are more knowledgeable, more critical and more skeptical than previous generations. Formed by a post-modernist culture, they find the hierarchical, centralist model intolerable, and rightly so. Pope Francis, to his credit and in the wake of the current crisis of authority, power and leadership, is encouraging a greater decentralization of governance and an openness to dialogue, greater participation and synodality. The personal intellectual power and authority of many believers remains a challenge to many of the ordained. The fact that a considerable proportion of the people in the pews are tertiary educated and so have a higher expectation of Church leaders is yet to be effectively dealt with by the Church.

Power is enculturated through the use of titles. In the Church, clerical and religious titles, with their specific forms of address, aim to inculcate a sense of power and authority.[541] When accompanied by particular symbols, power becomes even more exaggerated. These can be in the form of architecture and buildings. For example, the great gothic cathedrals of Europe, St. Peter's Basilica with Bernini's Columns, Tiananmen Square with it vastness, and the White House are meant to communicate power and authority. The seemingly innocuous clerical collar has strong symbolic resonance. The impact of symbolic power on the social, cultural and psychological life of citizens or members of a group cannot be

[539] Jack Dominion, 'The Role of Authority in Faith', in ed. Noel Timms and Kenneth Wilson, *Governance and Authority In the Roman Catholic Church: Beginning a Conversation, (*London: SPCK, 2000), 3.
[540] John Paul II not only banned women's ordination 'forever' but disallowed any conversation regarding the subject.
[541] 'Father has the last word' or 'Listen to Father!' are common clericalist statements sometimes obstructing progress in my pastoral work.

underestimated. They can detrimentally mask authority, 'the essence of human legitimacy and inauthenticity the justifying ground for critical dissent and sustained opposition'.[542] The cultural significance of powerful symbols is therefore to be analyzed for the values and meanings they communicate. The most potent symbolic power lies in the persons expected by the community to uphold communal values and meanings. On to them are projected certain expectations and competencies. In the Church, the theological competence and the experience of ministers are paramount in generating confidence in their authority.

There are 'rules of due process … devised both with regard to the selection of officials and with regard to the manner in which their office is to be fulfilled. Such rules may remain unwritten',[543] the most crucial being that officials act with impeccable diligence and responsibility and to the highest moral, ethical and, in the case of the Church, religious standards. Rules written or presupposed do not guarantee that appointed officials will act accordingly, as in the case of dictators, despots and authoritarian leaders. Their unconscionable abuse of power demonstrates a contempt for the laws of the land or universal laws protecting human rights. Laws are meant to be at the service of the community for true liberty, justice and human good. However, with time these can become 'rhetorical and juridical', with the assumption that 'only one set of meanings and values was valid for all'.[544] Unfortunately, the interpretation and control is often by a dominant powerful few.

The mendacity of abusive power corrodes, corrupts and defies the universal truth of each person's worth, value and dignity. The asymmetrical distribution of power and its abuse is termed 'bullying', with its most insidious forms occurring in cyberspace, in emotional and psychological violence in families, and in the workplace. For that very reason, as Ladislas Orsy maintains:

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[542] McCarthy, *Authenticity as Self-Transcendence*, 331.
[543] *DA*, 7.
[544] *DA*, 7.

> Every legal system must include provision for the ongoing renewal of the law [*that must be ethics based*]. Civic communities … have legislatures sensitive to the needs of the community. In the church we have the Code of Canon Law, but, in practice, no organism is fully endowed with the specific task of detecting emerging needs and proposing changes. Serious problems remain unresolved, tensions develop; these tensions lead to crises, and finally the situation explodes.[545]

Bernard Lonergan concurs:

> It takes only 'any single act of inattention, obtuseness, unreasonableness, irresponsibility' to bring about 'suspicion, distrust, opposition, hatred, violence' because the common ground regarding aims, judgements, understanding, has shifted and 'the common field of experience is divided into hostile territories'.[546]

I would add to Orsy's recommendation that every aspect of Church life needs to be critically scrutinized for elements of unauthentic power, beginning with each person's own examination of his or her consciousness.

A further point to be made is that abusive power perverts and dismisses the wisdom[547] behind the Judaeo-Christian articulation regarding humanity being made in God's image and likeness and, for Christians, ruptures the God-given bonds central to the meaning and value of the Eucharist. Abusive power is an antithesis to life and is sinful precisely because it denigrates certain lives, holding some to be of greater value, more worthy, more significant than others, and holds the law

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[545] Ladislas Orsy. *Receiving the Council*, 82. The phrase in parenthesis is my own to place emphasis on the moral and ethical foundations of laws. Ongoing renewal requires the application of the transcendental precepts in order for laws to be reasonable, responsible and just.

[546] *DA*, 8-9.

[547] Wisdom, as interpreted in this thesis, is not mere intelligence or practical knowledge. There is a moral and theological aspect to wisdom, interpreted as an aspect of God or the Holy. The Hebrew Scriptures holds in high regard the virtue of wisdom or *Chokmah* of the Wisdom literature. The Greek word for a theological form of wisdom is '*sophia'* as distinct from *'phronesis'*. The Latin word *'sapientia'* is closely related to *sophia* and is defined as the ultimate reality or transcendental wisdom. *Sophia* or *sapientia* or *chokmah* go beyond practical wisdom. Cf. 2 Chronicles: 1-10; and Proverbs 24: 1-5. 1 Cor:1-17 states that Christ is 'the power of God and the Wisdom of God'. Cf. http://equip.sbts.edu/wp-content/uploads/2012/02/pages-from-sbjt-v15-n3_goldsworthy.pdf for an extended commentary by Graeme Goldsworthy entitled, 'Wisdom and its Literature: Biblical-Theological Context', accessed on 30 April 2018. Also, Yarn, David H. Jr. (1973) '"Wisdom" (Philosophy) in the Holy Bible', BYU Studies Quarterly: Vol. 13, Iss. 1, Article 11.

over and above human beings. Ladislas Orsy points to the dissociation of canon law from theology as a major reason for the sexual abuse of children within the Church. By extension, any aspect of Church life including authority is rendered illegitimate when the link with philosophy, theology, values and meaning is lost. An exemplary extended quote from Orsy illuminates his thesis and my own insight:

> In 1564, after the Council of Trent, to safeguard the integrity of the Council's decisions, Pope Pius IV forbade the publication of any 'commentaries, glossaries, annotations, scholia, or interpretations of any kind' concerning the Council's decrees. This was the beginning of 'canonical nominalism'. … With one stroke … the great tradition of 'raising questions' that animated research in the Middle Ages was terminated.[548]

Nominalism stifles questions and ongoing research with generational consequences. For laws or any social and cultural construct to remain relevant and true, they must undergo evolutionary change with changing contexts and new insights.[549] Only God's law remains eternal and all other human constructs must be weighed against God's law. Consequently, nominalism is indicative of a lackluster interpretation regarding laws, is devoid of a spirit of true inquiry and reduces and normalizes abstract concepts to its juridical and legalistic function. The Church will do well to be rescued from a legalism outweighing real pastoral considerations. A 'purer', more fundamentalist mindset controlled by ideology and ideologues who 'have a

[548] Orsy, *Receiving the Council*, 82.

[549] A typical example is the ownership of slaves. While condemnation did exist over the centuries with Councils and Papal Bulls condemning slavery, the sanctioning and justification of slavery continued until the beginning of the 19th century when Pope Leo XIII declared in his encyclical, *In Plurimis*, 'In the presence of so much suffering, the condition of slavery, in which a considerable part of the great human family has been sunk in squalor and affliction now for many centuries, is deeply to be deplored; for the system is one which is wholly opposed to that which was originally ordained by God and by nature'. Cf. http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_05051888_in-plurimis.html accessed 1 May 2018. In 1965, *Gaudium et Spes* declared slavery as one of many 'infamies' and called for public and private institutions to put up 'a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system'.
Cf. *Gaudium et Spes* # 27 and # 29.
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html accessed 1 May 2018.

flair for picking the mistaken solution and insisting that it alone is intelligent, reasonable, good'[550] is a betrayal and rejection of who Christ is for us.

A critical point in illegitimate power is reached when its exercise is not only dissociated from collective wisdom but is linked erroneously to the ontology of the person because of the person's role, office, station, class, gender, race or wealth. This is an age-old reality in established institutions, structures and forms of governance, of which the Church is one. Joe Holland, eco-social philosopher and Catholic theologian, in tracing the historical roots of clericalism, suggests that the merging of 'two historically distinct and institutionally separate' issues regarding 'the clerical state' and the 'sacrament of orders' has amounted to stating, as it does in canon law, that while priests may be removed from the clerical state, they 'remain ordained priests "ontologically"'. In short, the sacrament of orders is claimed to be of apostolic origin, while the 'clerical state is a fourth-century legal construction by the Roman Empire'.[551] This merging of two separate and disparate issues became more congealed with the introduction of mandatory celibacy on priests and bishops in the West at the beginning of the 11th century, with the ordained becoming further segregated from the laity when the council of Trent mandated formation in 'monastery-like clerical seminaries'. Candidates for ordination were consequently uprooted from their 'communities of kinship and friendship, prepared … to become part of a "chosen" clerical caste, and molded … for work as interchangeable parts within a standardized and often impersonal ecclesiastical bureaucracy'.[552] The insular clerical existence, during formation and after, reinforces and ingrains the ontological argument regarding the person and

[550] *MIT*, 55. Cf. *MIT*, 357 where Lonergan states that 'the basic form of ideology is the self-justification of alienated man'.
[551] Cf. https://www.commonwealmagazine.org/get-rid-clergy for Holland's article, accessed 30 April 2018. Orsy similarly concludes that 'The Reformation and Enlightenment put an end to this partnership, and canon law remained alone and did not benefit from the significant progress in legal wisdom achieved in civic communities. To a large extent, this continues to be the case today'. Cf. Orsy, *Receiving the Council*, 82.
[552] Cf. https://www.commonwealmagazine.org/get-rid-clergy for Holland's article accessed 30 April 2018. Also, Joe Holland, *The cruel Eleventh-Century Imposition of Western Clerical Celibacy: A Monastic-Inspired Attack on Catholic Episcopal and Presbyteral Families,* (Washington DC: *Pacem in Terris* Monograph Series, 2017. Andrew Hamilton in his article, 'Why Clericalism Matters', accessed through https://www.eurekastreet.com.au/article.aspx?aeid=54708 on 30th April 2018, suggests that there is a complexity to clericalism, that will benefit from 'a more helpful reflection' within 'a broader historical and cultural context.

work of the ordained. Faulty theology regarding the priestly role in liturgies and sacraments further encouraged and sprouted the cult of priests and clericalism—a problem still plaguing the contemporary Church.

The Church will do well to recognize and take into account that each person is the product of the intersection of many cultures. Genuine Church authority recognizes this and uses the power of this insight to lead the Church into understanding the complexities and sometimes conflicting cultures blocking a more liberated sense of who we are as children of God. It must involve a praxis 'to liberate history in the light of the reign of God'.[553]

The hubris of powerful people lies in their inability to accept that they are accountable to the whole community. They recognize and abuse the unequal power dynamics in human relationships and thus they are governed by their grandiosity and sense of entitlement to manipulate structures and use the common resources of the community for personal gain. Nepotism, cronyism and tribalism become the *modus operandi* to secure even further personal wealth, status and power. Abusive and corrupt power has no place in society, let alone in the Church. To be prophetic is to oppose and depose illegitimate power whenever it rears its ugly head, even at the expense of the self, as seen in the recent example of St. Oscar Romero, or in the case of Australian Bishop William Morris.[554] However, non-violent ways involving creativity, collaboration and dialogue must be found. The residual patriarchy within the Church, with its assumptions and prejudices regarding religion and culture, is to be similarly dismantled. Patriarchy segregates, delineates and literally pushes bodies aside—bodies of women in general, colored bodies, non-conforming gendered bodies—insulting, therefore, the very body of Jesus Christ who:

> took sides with life. He battled against death wherever he found it: the death of outcast lepers with whom none would speak, whom

[553] Gustavao Gutiérrez. *A Theology of Liberation: 15th Anniversary Edition (*Maryknoll, New York: Orbis Press, 1988), xxx.
[554] Cf. https://www.eurekastreet.com.au/article/why-bishop-morris-was-sacked accessed 18 January 2019.

> none would touch; the death of the publicans whom society held in utter contempt; the physical death of those who had not yet begun to live … As Jesus saw it, it is worse to live a life that is strangled and suffocated by the death that prevails in the midst of life than it is to die and be laid in the grave.[555]

What is needed is a clarity of insight, the skill and indispensable courage and know-how to challenge conventional, biased and undifferentiated thinking regarding social power and/or authority as enculturated and normalized. Each baptized person is responsible for understanding their moral obligation and responsibility to the whole. Similarly, the institutional authority of the whole vested in the personal power of the few gains greater validity through astutely, sensitively and pastorally meeting the cultural and religious contingencies of each time. In the Church, the collective responsibility does mean an active participation, at least in matters affecting Church life, for ongoing conversation about the Christian life. It is part of the fundamental Christian call and duty.[556] The lives of millions are affected by the governing decisions of a few. A general ho-hum disinterest in Church affairs, as dangerous as violent uncritical opposition, only aggravates the crisis of authority and power.[557]

Critically challenging distorted thinking is not a matter of being progressive, liberal, conservative, right-leaning or leftist for their own sake. Those terms are political and divisive. They box and label people into specific categories, hence trapping individuals and groups into upholding certain ideologies regardless of the cost to themselves and others. Authentic criticism is curtailed along with the God-given and true freedom *to be*. Truly wise individuals or communities of wise persons are able to see beyond the simplistically limited and limiting horizon of

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[555] Dorothee Söelle, *Inward Road* (Oregon: Wipf & Stock Pub, 2003), 12.
[556] A broader interpretation, according to Lonergan, is 'the product of use and wont. It is the sum total of the ways of cooperating that commonly are understood and commonly are accepted'. Change is slow for it takes time for new understanding and new common consent to be developed and received. Cf. *DA,* 6-7.
[557] Cf. Pastoral Projects Office, Australian Catholic Bishop's Conference *Research Report on Catholics who have stopped attending Mass,* 2007. https://www.catholic.org.au/organisation-documents/pastoral-research-office-1/197-disconnected-catholics-report-april-2007-1/file accessed 13 December 2018.

undifferentiated worldviews that prefer and rely on systems for human living.[558] They see and accept the difficulty of cultural change because they are cognizant of 'the interlocking set of goals, roles, processes, values, communications practices, attitudes and assumptions'[559] based on the law and power of love.

Dissent and resistance are indicators of instability. For Christians, Jesus Christ and the many martyrs of passive non-violent dissent are true witnesses to the meaning, purpose and cost of holy living. Copeland terms this form of resistance 'daring *performative praxis'*,[560] one 'rooted in prayer and meditation, self-purification and sacrifice'. One literally puts one's body on the line by calling attention to the very 'religious, cultural and social contradictions within … society'.[561] Jesus' own *performative praxis* disrupted the socially constructed boundaries of race, gender and social position as being crucial to one's place and worth as a human person. In doing so he held to the light the ineptitude of normalized and nominalizing cultural and religious practices to bring about the transformation of persons and structures. *Performative praxis* becomes redemptive suffering, exposing the deficiencies of illegitimate power and unauthentic authority as being 'a regulative principle of community'.[562]

Imbalances can be corrected through transparency of information, empowerment and the sharing of tasks. We should not wait till situations become extreme. We need to be vigilant to moments when illegitimate power and unauthentic authority become apparent. Groups can assert their own sense of empowerment through a

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[558] Wisdom here is defined theologically. Etymologically and theologically, wisdom (Hebrew: *chokmah*, Greek: *sophia*, Latin: *sapientia*) connotes a divine aspect.
[559] Cf. Proverbs 2:6-15.
[560] *Performative praxis* is a set of activities turning rational choice theory into social reality. This framework explains how theory, actors and tools together produce rationality within organizations through rationality conventionalization, rationality engineering, and rationality commodification. New avenues of research using the model of *performative praxis* have opened ways to determine the factors underlying rational decision-making within organizations.
[561] M.Shawn Copeland, '"All Flesh Shall See it Together": Grace, Friendship and Hope' in ed. M. Shawn Copeland and Jeremy D. Wilkins, *Grace and Friendship: Theological Essays in Honor of Fred Lawrence from his Grateful Students* (Milwaukee, Wisconsin: Marquette University, 2016), 56-57.
[562] Copeland, '"All Flesh Shall See it Together": Grace, Friendship and Hope', 57. Her analysis of the civil rights movement demonstrates the effectiveness of performative praxis that in my Christian opinion is traceable to Jesus as the epitome of performative praxis. Other notables would be Gandhi, Mandela and the Grandmothers of Plaza De Mayo, Argentina.

variety of means: education, studies, research and friendship. Empowerment may not be equal but it does allow for a greater distribution of power according to skills, talents, gifts, interest and need. These strategies offer only partial solutions.

Lonergan is correct in pointing to the fact that the remedy lies beyond normal human procedure, that is, processes, policies and statements. He states that 'it is no use appealing to the sense of responsibility of irresponsible people, to the reasonableness of people that are unreasonable, to the intelligence of people that have chosen to be obtuse, to the attention of people that attend only to their grievance'. This is because 'the objective situation brought about by sustained unauthenticity is not an intelligent situation … It is an objective surd, and the realization of the irrational'.[563] What then is the solution if what Lonergan states is the case? He points to 'redemption' and 'healing' as ways to address the surd of intelligences refusing to be differentiated. For Simone Weil, redemptive suffering 'strips suffering naked and brings it in its purity right into existence. That saves existence'.[564] Accordingly, I will now turn to reflect on how authentic authority obedient to the human good and divine authority brings healing and redemption.

[563] *DA*, 9-10.
[564] Simone Weil, *Gravity and Grace*, (London & New York: Routledge, 1952), 90.

5.2 Authentic authority and the human good[565]

Previous chapters and sections have uncovered some of the historical, philosophical, theological and cultural factors surrounding the complexity accounting for the dialectic of authority and authenticity and the exercise of power. This section aims to demonstrate how Lonergan's idea of the human good is useful in trying to determine the legitimacy of power and of authentic authority.

Unequal power takes its most insidious and morally odious form when unencumbered by conscience and value.[566] Virtue, or an ethics-based understanding of authority, as the early Greek and ancient Chinese philosophers[567] tell us, is the corner stone for flourishing human life. The potential for goodness in human beings, is a response to the question of how one ought to live in accordance with specific virtues, as part of being a good citizen, a good human being. Within

[565] Throughout this thesis, the phrase 'human good' as distinct from the 'common good' will be used. Because language is a carrier of meaning, a precision in the use of the terms is vital. The term 'common good' in its common usage immediately connotes commonly owned goods, services or resources, their use, management and distribution. There is the strong economic focus with links to social justice and welfare through the application of concepts of subsidiarity and solidarity. Pope Leo XIII in *Rerum Novarum* (1891) first articulated the principle that forms the basis for Catholic Social Teaching. Subsequent Popes articulated the principle to uphold the common good for the 'authentic development' of human society. Cf. Pius XI *Qauderagesimo Anno* (1931); John XXIII, *Mater Et Magistra* (1961) and *Pacem in Terris* (1963); Paul VI, *Populorum Progressio* (1967) and *Octogesima Adveniens* (1971); John Paul II, *Solicitudo Rei Socialis* (1987), *Centesimus Annus* (1991), *Evangelium Vitae* (1995); Benedict XVI, *Deus Caritas Est* (2005), *Caritas in Veritate* (2009); Francis, *Evangelium Vitae* (2013) and *Laudato Si'* (2015). All accessible from http://www.vatican.va/archive/index.htm
Social obligation and co-operation, social order, governance, collective decision making, and processes of organization are the hallmarks of Catholic Social Teaching in relation to the common good. Unfortunately, the term 'common good' is often tied to socialist and Marxist ideology and its meaning is colored by particular biases by both 'progressive' and 'conservative' sides of politics. In the Church there is the added strong resonance with the negative reception of Liberation Theology and its denouncement during the papacy of John Paul II. Some of the criticism is justified in relation to the unintelligent, unreasonable and irresponsible actions, including the use of violence, by practitioners without a real engagement with the transcendental and terminal values. This is the important distinction to note from Lonergan's work on 'the human good' and authenticity. The risk of watering-down or distorting meanings and values of traditions and teachings significant for transformation is always to be taken seriously.

[566] Value, the third element in Lonergan's invariant structure to the human good takes three forms: ethical, aesthetic and religious. Cf. Lonergan, 'Topics in Education: The Cincinnati Lectures of 1959 on the Philosophy of Education' in Collected Works of Bernard Lonergan 10 eds. Robert M. Doran and Frederick E. Crowe (Toronto: University of Toronto Press, 1993), 30.

[567] Cf. Confucius: 'The superior man … does not set his mind either for or against anything, he will pursue whatever is right'.
http://www.azquotes.com/author/3177-Confucius/tag/virtue accessed 7 June 2018.

this framework, power becomes legitimate because it is used for good and defines the good life human beings seek, as Mencius[568] states:

> There's only one way to know if people are good or evil: look at the choices they make. We each contain precious and worthless, great and small. Never injure the great for the sake of the small, or the precious for the sake of the worthless. Small people nurture what is small in them; great people nurture what is great in them.[569]

Our common humanity depends on people remaining alert to the cardinal and theological virtues when considering and deciding altruistic actions. As Lonergan states, 'the moral principle is that men individually are responsible for what they make of themselves, but collectively they are responsible for the world in which they live'. This is the basis for communal harmony, while the religious principle of God's gift of God's love 'forms the basis of dialogue between all representatives'.[570] We are thus called to stand for human good and liberation while trusting in God.

Human good transcends the ordinary and mundane and moves us into the realm of the supernatural or divine. Following from this, any transformation towards proper legitimacy in power and authentic authority hinges on an exact recovery of legitimate and good power as it relates to the human good and divine authority. Without either of these two foundations, the theological and cultural ambivalence towards power will continue. My first concern is the issue of the human good as defined by Lonergan.

5.2.1 Human good as articulated by Lonergan

Lonergan's concern with the human good evolved through his ongoing long-term reflection on the interconnection between human subjectivity and practical intelligence as achieved in history and society. In his earliest articulation of the

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[568] Mensius was a Chinese philosopher (372BC-289BC) schooled in Confucian ethics and philosophy.
[569] https://www.goodreads.com/author/quotes/406382.Mencius accessed 7 June 2018.
[570] *MIT*, 360.

good,[571] Lonergan sees a three-fold structure to the human good vis-à-vis human knowing and its communication in community.

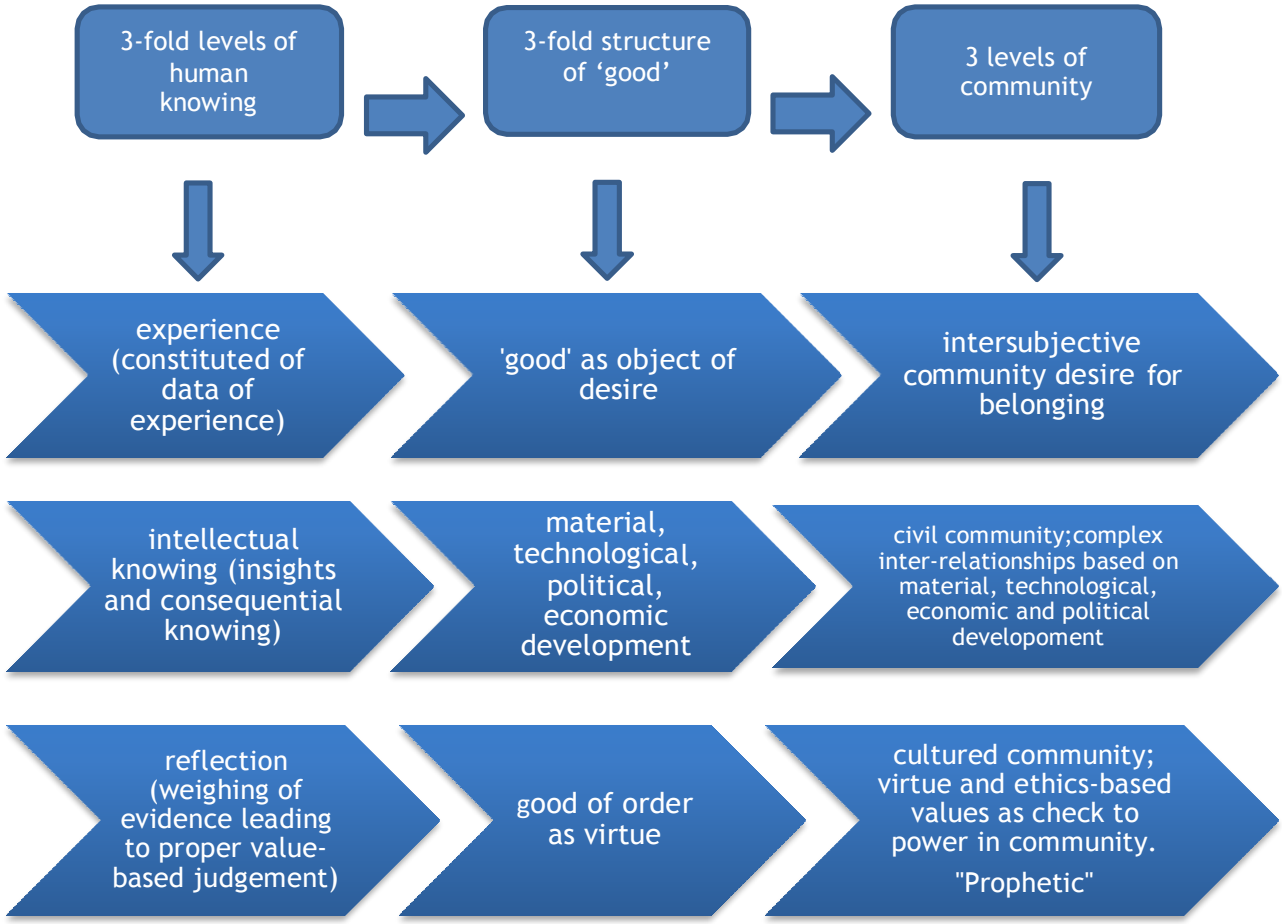

Diagram 4: Three levels of human knowing, human good and human community

This three-fold structure linking human knowing to the three corresponding levels of human good and the human community is crucial if we are to understand his later extended development of the human good as expressed in *Method in Theology* and summarized thus:

[571] Lonergan, 'The Role of a Catholic University in the Modern World' in ed. Frederick E. Crowe and Robert M. Doran, *Collection, Vol 4. Collected Works of Bernard Lonergan* (Toronto: University of Toronto Press, 1995), 108-113. Henceforth, *RCU*.

Table 2: Structure of the Human Good in *Method in Theology*[572]

Individual		Social	Ends
Potentiality	**Actuation**		
Capacity, Need	Operation	Cooperation	Particular good
Plasticity, Perfectibility	Development, Skill	Institution, Role, Task	Good of order
Liberty	Orientation, Conversion	Personal relations	Terminal value (to include the experience of delight in love /friendship/marriage (union)/orientation to the Holy/Sacred. The 3 Christian Virtues become touchstones.

According to Lonergan, the invariant structure of the human good as experiencing, inquiring, reflecting and deciding what is reasonable choice or action is true and applicable to any time and any place. The structure is isomorphic, for what is to be known of the universe of proportionate being is based on the formal mapping of complex structures, in order to arrive at a higher understanding and knowledge of how the world works. It pertains specifically to human *being* in relationship with the world and with each other. The invariant isomorphic structure of the human good theoretically opens up insights into the complex dynamics of human societies including the concern with authority and power. So, for Lonergan, if the empirical sciences are to be taken seriously, then the data of consciousness calls for a general empirical method and structure of the human good to identify and specify those interlocking terms concerned with the particular good, good order and value.[573]

[572] *MIT*, 48.

[573] Particular good refers to any good that is the object of desire. Good of order pertains to those structures—families, institutions, polity, technology—developed to ensure the ongoing perpetuation of particular good; while value pertains to the criteria by which we evaluate similar, varying and or conflicting particular goods and specific understandings of good of order.

Human good is consistent with human identity and the meaning of human life. How we experience or determine human good (or evil) reveals who we are and what for us constitutes meaningful living. All human beings are entitled to a fullness of life, liberty and the quest for happiness[574] that, according to Aquinas is:

> in the contemplation of truth … for its own sake. In this operation man is united to higher beings (substances) since this is the only human operation that is carried out both by God and by separate substances (angels).[575]

The contemplation of the heart and mind predisposes a movement toward the human good by one valuing genuine liberation of human reason and promotes autonomous being without forsaking the living tradition via *ressourcement*.[576] Accordingly, there is the *aggiornamento* without a reductive, nostalgic understanding of what authentic human good implies. There is neither a return to the past for its own sake, nor a compromise to intellectual integration that excludes philosophy and theology from the different sciences. Philosophy and theology critically check for any ambiguity regarding the human good, essential for the purification of people, groups, institutions, civil society—a fact not lost on ancient and contemporary philosophers of different traditions. Philosophy and

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[574] The happiness we seek, according to Aquinas, is not perfect happiness (*beatitudo*), impossible on earth, but an imperfect happiness (*felicitas*). Aquinas building from his understanding of Aristotle's argument that happiness depends on the actualization of one's natural faculties of which the highest is reason, surmised that happiness in this life is in proportion to the level of truth accessible to reason. Cf. Aquinas, *Summa Contra Gentiles*. https://aquinas.institute/operaomnia/summa-contra-gentiles/ accessed 13 June 2018.

[575] Aquinas, *Summa Contra Gentiles*, 3:37.

[576] *Ressourcement* is the manner by which all cultures and traditions would benefit from trying to rediscover and retain the life-giving and enduring elements of the early, primary sources, to distinguish them from the elements holding back progress. For Catholics, the living tradition, the Church rightly holds, resides in God's people, with the instinct through the Holy Spirit to 'recognize and endorse authentic Christian doctrine and practice, and to reject what is false'. The dual manifestation of the *sensus fidei* in individuals and in the community 'enables Christians to fulfil their prophetic calling' through *sensus fidelium* which is the consensus of faith with regard to particular doctrine or teaching that is in accord with the apostolic Tradition. In other words, the human good, in the Catholic interpretation, compels and demands more from its believers, particularly in the exercise of power and authority. This is the form of tradition to be handed down to subsequent generations. Cf. http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_en.html accessed 19 June 2018 for a full explanation of *sensus fidei* and *sensus fidelium*. *Ressourcement* can metaphorically refer to the rediscovery of the life-giving and enduring elements within one's interiority, i.e., to be attentive to the primary data of life-sustaining experiences.

theology retain and keep sight of the ethics and values constituting particular goods or good of order for harmonious, peaceful and meaningful lives.

Anticipation of the good life gives hope. The power of this desire for the good life has the ability to shape lives, often in dramatic ways. Human migration is a classic example of the huge risks people are willing to take to move to parts unknown, if for nothing but the glimmer of hope for a better, more fulfilling, safer and free life.[577] Connectedness is a human good, with solidarity being the ideal context. So ingrained is this desire that any violation to this urge to belong, disrupts, damages, and curtails healthy human development. Jesus, in understanding the sin of isolation and alienation, sought the socially and religiously excluded. The sin of social, cultural, religious and psychological alienation does not discriminate. All suffer—the alienated and the alienator—for all are hampered in attaining a more wholesome life. Good, strong and healthy relationships within families, kin groups or those organized along mutual interests and values encourage a confident sense of communal and personal identity congruent with meaningful human existence. Healthy or dysfunctional experiences of belonging subsequently affect received notions of power and authority enculturated, actualized and perpetuated in systems and in institutions extending over generations, epochs and eras. Is it any wonder, then, that patriarchy, misogyny, bigotry and xenophobia are so worrisome, precisely because they disrupt the good of solidarity and connectedness?

Compliance, boundaries, independence and acceptable and unacceptable behaviors associate or dissociate, orientate or divert human beings towards or away from particular groups and particular goods. Learned behavior impacts on the ability to be connected, framing further the quality of inter-relational discourses. We

[577] Cf. The UN Migration Agency, *World Migration Report 2018* (Geneva: International Organization for Migration, 2018.) https://publications.iom.int/system/files/pdf/wmr_2018_en.pdf accessed 14 June 2018, for the statistics, trends and issues related to migration. The contentious politicizing of a human challenge demonstrates how crucial it is to look at the collective good in relation to values and morals. The good of the privileged few must not be at the expense of others' human dignity and human life. Complex problems require complex solutions. Politics and public policy alone cannot address or sort through the complexity through enacting general laws.

become who we are within the conflicts and competing power relations intra and inter groups in deciding what constitutes communal good. We are diminished or enhanced by our learned behavior and reflect dysfunctionality or adaptability to those choices regarding the human good. We develop strategies to maintain the economic, civil, political, religious and social structures of the group for the collective good. We seek material and technological advancement also for the good of the whole. Unfortunately, oftentimes these are uncritically accepted, therefore shifting the good of practical and political intelligence towards pure innovation, progress and development as goods in themselves without understanding the ethical consequences.

In a world of competing goods, of endless options and choices, interpreting or deciding on 'the good' can be controversial, difficult and contentious. The situation is compounded when there is no moral, ethical, philosophical or religious framework. Aquinas' reminder that 'goodness and being are really the same'[578] is timely and constructive. Human beings are wired to seek the meaningful life, the good life. For Christians the good and meaningful life is to be found in Jesus Christ as *via, veritas, vita* through a Church that is 'not only a process of self-constitution' but also one 'fully conscious [of its own] process of self-constitution'.[579] It is no wonder then that Lonergan saw exceptional ongoing education and theological education in particular, as an effective way to integrate the complex dynamics of authentic power and authority in seeking the human good as conditioning both personal and ecclesial self-constitution.

5.2.2 Good education as a human good

For Lonergan, education and culture are explicitly congruent with 'the set of meanings and values that informs a way of life'.[580]The relationship between both is

[578] Aquinas, *Summa Theologiae* [hereafter *ST*] Ia 5.1).
[579] *MIT*, 364.
[580] Lonergan was greatly concerned with education for adequately differentiated consciousness to meet the contingencies of our times. Cf. *MIT*, 99. For Lonergan, hope endures in education as intelligences in act, to meet the crisis of modernity, 'the vast anxieties and insecurities of the

without doubt. In the article 'The Role of the Catholic University in the Modern World', he synthesized a concrete and dynamic notion of a good and, by extension, of good education as a human good, one able to draw out or bring out the best innate human qualities and desire for knowledge and for God.[581] Lonergan knew the power of good education and its impact on culture to effect vertical and horizontal progress. Human desire demands more than the good attained through practical and political intelligence. Drawing from Lonergan, the purpose of education as a human good can be summarized as in Table 3.

Table 3: Education as a human good

Three levels of education as a human good	Three levels of community	Ambiguities to 'good'
• Experiential	• Experiential: inter-subjectivity	• Fluctuating socio-cultural, experiential situations
• Intellectual	• Civil community (constituted in history)	• Recruitment of imperfect beings from imperfect society
• Reflective	• Cultural community (cosmopolis, to enlighten public opinion)	• Problem of distinguishing progress from decline

Education is an object of our desire to know and make sense of our world by asking questions in relation to our experiences of the world. As an intellectual good, education aims for harmony or the good of order in a civil society. As a reflective good, education aims to lead human society to understand, judge and act on communal values for progress and overall well-being of the community. Each experiential, intellectual or reflective good is open to critique. Only the infinite

modern world make it rich in lessons for mankind and, no less, tend to make men ready to learn them'. Cf. *RCU*, 108-113.

[581] I refer to the Latin '*educare*' rather than '*educatum*' as connoting the external imposition of knowledge, while that is important in itself.

good (God) is beyond criticism. Accordingly, there is presupposition that all human beings are free to critique, decide and act on what is deemed to be good for the self and community. The tensions and ambiguities become immediately obvious.

The ambiguities concerning what constitutes the good where education is concerned challenge because of the historical dialectic involved. The inter-subjectivity of experiences means the desire to belong, while strong, is complex and shaped by the uncertainty of change. A simple case of the changing dynamics between parents and their adult children demonstrates the difficulties involved. As with the nuclear family, clans, tribes and nations are all subject to social, political, cultural and religious flux. The 'moral impotence' of human beings means a higher cultural and educational synthesis occurs slowly, because there always exists the dualism and the tension between competing goods.[582]

Human society has to deal with both progress and decline in civil and cultural society. When education as a good does not meet the contingencies of human knowing, crises emerge as in the case of the crisis of authority because of the varying levels of comprehension regarding authority, power and leadership in changing human conditions. At the very least, education as a good is to communicate the intellectual development as best as possible, to engage and lead human society towards the most suited and most life-enhancing choices at any one time or any one situation. The intellectual goal of education is to speak to the many truths and unify or integrate them meaningfully. A careful consideration of how the abstract meets the concrete, 'the universal and particular, the speculative and practical'[583] is needed. This is the authority and the power of good education and of understanding education as a human good. Our schools and institutions, in their attempts to consolidate their different complex educational aims for social and cultural enhancement, need to seriously consider this basic premise of good education as a human good and a human right. Education as a good for the good of society must inspire, innovate and direct the transition from

[582] Cf. *RCU*, 110, for the Lonergan's reasons for human 'moral impotence'.
[583] ibid., 111.

'real possibility to concrete achievement',[584] while keeping in sight the ethics necessary to lift society from being merely civil to being one that is cultured.[585]

The Church as a community that espouses education as a good cannot afford to rest on its laurels. While historically it has some claim to being a cultured and developed institution with an authority to speak to the world, its failings suggest the still unfinished and difficult task of becoming not only an empirically developed society, but a cultured[586] community, one that:

> transcends the frontiers of states and the epochs of history. It is *cosmopolis*, not as an unrealized political ideal, but as a longstanding nonpolitical cultural fact. It is the field of communication and influence of artists, scientists, and philosophers. It is the bar of enlightened public opinion to which naked power can be driven to submit. It is the tribunal of history that may expose successful charlatans and may restore to honor the prophets stoned by their contemporaries.[587]

Educated and cultured communities are focused on the terminal values and consciously strive for human transformation reflecting 'our understanding or misunderstanding, our participation or non-participation in promoting or undermining the progress of common human good in society and history'.[588] A cultured, educated society understands to a higher degree the subtle and not so subtle nuances of authority and power, consciously apprehending and evaluating what is meaningful, what is good for all. Education and culture shape society,

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[584] ibid.

[585] Cf. Plato's tripartite conception of the soul and *polis* in *Republic* and Aristotle's *Nicomachean Ethics* and *Politics* accessed through https://plato.stanford.edu/entries/ancient-political/ on 12 June 2018. In Aristotle's schemata, the highest good is for *eudaimon* or living well in a positive and divine state of being. For Aquinas, *eudaimon* equates to perfection coming to completion requiring intellectual and moral virtues. It is the work of the rational operations of a human being.

[586] Cf. Joshua Rothman's article, '*The Meaning of "Culture"*' for an interesting take on the changing definitions and understanding of the word culture http://www.newyorker.com/books/joshua-rothman/meaning-culture accessed 12 June 2018. Lonergan's precise definition of culture as classicist or empirical, as a set of meanings and values informing a way of life, is worth reiterating and recalling. Cf. *MIT*, xi. See also *MIT*, 28, for Lonergan's distinction between low and high culture. Also, *MIT*, 301 on the different ways by which culture is conceived—the classicist, and the contemporary notion of culture as empirical.

[587] *RCU*, 108-113.

[588] M. Shawn Copeland and Jeremy D. Wilkins ed., *Grace and Friendship: Theological Essays in Honor of Fred Lawrence from his Grateful Students*, 14.

motivating it to reflect and appraise the kind of life it desires for its edification. A cultured and educated society brings forth and is led by authorities and leaders aware of their obligation to dispassionately and critically appraise the human condition, to challenge, engage and encourage the group towards greater transformation. Creative leaders of change are to be valued, encouraged and respected in cultured communities, not condemned. Cultured societies reach a stalemate when creativity is stymied, when good order settles into a comfortableness, is too bureaucratized, or where there is an abrogation of power and authority from responsibility. When that happens, communities become peopled by drifters, whose inner alienation and loss of internal order become so pronounced that the instinct is to choose *not* to choose, where the preference instead is for an existence, for being anonymously part of the crowd of conformists. A society of drifters flinch from wanting to live as intelligent, rational, free and responsible human beings. The preference is for secularism at the expense of true religious transformation.[589]

Therein lies the authentic authority and power of good education creating good culture. Therein lies the importance of education to restore the negation of aesthetic, ethical and religious values on which human good and the exercise of responsible and authentic authority depends. A cultured community hones in on the necessary skills,[590] to master the complex operations for appropriate meaning. Once learned and mastered, the operative skills spur the human subject to return to the starting point for internal self-correction whenever the subject is confronted by a new set of challenging circumstances.

Aesthetic practitioners—artists, writers, poets, musicians, philosophers, theologians—are arguably the life blood of a vibrant, cultured society. Through them is communicated the people's stories for collective delight, joy, celebration, reflection and learning. A cultured community that is aesthetically educated is

[589] Secular Catholicism is a form of social Catholicism that is superficial and transactional and does not value the need for transformation and conversion.
[590] See also footnote # 7 in this chapter. Cf. *MIT*, 301 on the different ways by which culture is conceived—the classicist and contemporary notion of culture as empirical.

wise, redemptive and resilient. Complex operations of human knowing through the use of imagination, language and symbols awaken the senses to abstract meanings represented in works of art and symbolic representations. Greater sophistication of our sensibilities applied to the data of past memories and future possibilities moves us from 'the ideal or normative or fantastic.[591] The Church is a repository of this truth, but the authority of this truth is to be communicated in ways that produce good, integrated thinkers, leaders and believers able to draw from the best of art, anthropology, psychology, the sciences, philosophy, history, culture, religion and dogma through good education in all its educational facilities. Most importantly, the Church must reclaim the authority and power of good and sound theology, beginning with the educators in the schools and institutions it has responsibility for, and give it the fresh significance it deserves in terms of understanding through a transcendental theological method. Our civil societies become cultured societies when love makes us merciful and not merely just, when hope liberates us to be better and when faith frees our imagination and reason to become more aware of what is necessary and fundamental for healthy human societies. This the Church can do through understanding and promoting education, and particularly theology, as a human good for the good of all.

5.2.3 Authentic authority as a human good

Authentic authority, so far as it relates to the operations of human beings, is concrete and therefore good for it acknowledges that each place, each situation, on the micro and macro level are grounds for human good to be developed, challenged and lived. Authentic authority as a common and human good is intelligently attentive to the positive social and cultural shifts indicating the good in new inventions or insights. Authentic authority calls for further understanding of 'the invariant structure of the human good, of the indispensability of the good of order for human development'.[592]

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[591] *MIT*, 28.
[592] LaChance 'Communal Development of Intelligence', in *Grace and Friendship*, 137.

Accordingly, authentic authority makes proper judgements of fact and of value effecting development on the level of reflective intelligence for cultural development within the community. Authentic authority understands that human good is revealed in proper judgements of value that choose not only what is possible but what is worthwhile doing. Authentic authority as it pertains to the human good is remedial, redemptive and healing, for it does not veer from an indispensable creativity to liberate individuals and whole groups of people who further enhance the collective, accumulative human good.

For Christians, redemption is specifically Trinitarian with the supreme good in the communication of divine love through the Holy Spirit. It is incarnational, for it effects a reconciliation with God, renewing a friendship once breached by sin. And so, through the mystery of the incarnation and the communication originating from the Trinity, we are restored and healed and progress towards total human good.[593]

The human good that is authentic authority presupposes that while we are not perfect, we do seek to become better human beings by willingly committing ourselves to the virtues directing:

> the active life … not concerned with passions, but with actions, as truth, justice, liberality, magnificence, prudence, art. Since virtue is specified by its object, and the actions which are the objects of these virtues are not inconsistent with the divine perfection, neither is there in such virtues, specifically considered, anything to exclude them from the perfection of God.[594]

Legitimate power and authority is thus consistent with the theological virtues calling us to the best ethical action for the good of all. We are schooled in the virtues. There is intentionality involved. Each virtue involves a skill and mastery expanding our horizons and effecting intellectual, moral and religious conversion in

[593] Kevin M. Vander Schel, 'Lonergan on Redemption and the Incarnate Word'. ed. Copeland and Wilkins, *Grace and Friendship,* 314-315.
[594] Aquinas *Summa Contra Gentiles* https://aquinas.institute/operaomnia/summa-contra-gentiles/ accessed 13 June 2018.

the process. We ascend to a new ground of a more meaningful and virtuous and authentic life.

5.2.4 The theological virtues[595]

Faith, hope and charity are given to all through grace as gift, as sanctifying and as redemptive love, actively and passively. The gift of love (and by extension faith and hope) is, as Lonergan states, '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'.[596]

God's life thus breathes as the universal willingness to live in faith, hope and love, in friendship with others, and with God as Creator, as the incarnate Word and as the eschatological hope so promised and explicitly and implicitly revealed. Accordingly, proper human good based on the theological virtues makes for possible and probable redemption amidst the ambiguity of a deficiently defined understanding of the human good for:

> Redemption is by faith, hope and charity. For the evils of the situation and the enmities they engender would only be perpetuated by an even-handed justice: charity alone can wipe the slate clean. The determinism and pressures of the very kind, resulting from the cumulative surd of unintelligent policies and actions, can be withstood only through as hope that is transcendent and so does not depend on any human prop. Finally only within the context of higher truths accepted on faith can human intelligence and reasonableness be liberated from the charge of irrelevance to the realities produces by human waywardness.[597]

The implicit revelation of faith, hope and love is a call to a higher truth in the goodness of humanity and creation. All the theological virtues are manifested relationally, involving both the intellect and the will. Through them we learn so as

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[595] The theological virtues are of direct interest and concern in this thesis. I leave others to elaborate on the cardinal virtues as they apply to the human good. The four cardinal virtues of prudence, temperance, justice and courage are crucial for grounding the human good. My focus on the theological virtues is because they directly concern both human and divine dimensions.
[596] *TNC*, 62.
[597] *TCWV*, 8.

to believe; we speak so as 'to transcend the shells of our inherited language',[598] and we act so as to breakdown the obstruction and obfuscation of human good.

For the Church as *ecclesia*, currently crippled by a crisis of authority, the truly human good re-frames the complacent and broken cooperation, institution, role and task into an honest sensitivity and responsiveness founded on faith, hope and love. Liberation from decline, aberration, meaningless conflict and the sin of abusive, corrupting and corrupted authority and leadership draws all 'not blindly but knowingly, not necessarily but freely' and ultimately transcendentally to 'the point not merely of justice but of self-sacrificing love' as redemptive.[599] Our prophetic voices are free to proclaim with renewed authority and courage that social, moral and psychological oppression brought about by ineffective education, and the silence of the collective shrug or inertia can be overcome with an authority enveloped by faith, hope and charity. This implicit authority as a human good bound to the theological virtues leaves no stone unturned—not structures, systems of power or governance, institutions, codes, laws and processes or human action or inaction. Authentic authority is exercised without fear or favor and always on the side of the poor, the oppressed, repressed and suppressed.

All the good works of the Church, locally, regionally and internationally, are to be acknowledged but not at the expense of glossing over the brutalization, mutilation and callous disregard for human dignity. Pope Francis' call to *synodality* is to be taken seriously, authentically and with transparency if the goal is for a consensual and consequential commitment to authentic human good and human growth. Informed by the theological virtues, the human good has the propensity to strengthen the collective resolve for some acceptable answers to questions surrounding evil and sin manifested as inequity, inane and fractured mores, the commodification and vilification of others and the dominance of the privileged few who exercise overt, abusive and self-serving power over millions of people's lives.

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[598] Dorothee Soelle, *Suffering*, (Philidelphia: Fortress Press, 1973), 148.
[599] *MIT*, 52-55.

It cannot be overly stated that the culture of illegitimate power remains an antithesis to the human good.

The world will not be rid of all ills. The utopian myth of the perfect society can never be achieved. The failure of fascism and communism aiming at perfectly equal and just societies are testimony to this fact. The failure of an apologetic, triumphalist Church as a perfect society separate and distinct from the rest of society is neither sustainable nor true. If anything, this crude theory binds the Church in a continual cultural war within the institution and with the wider world. The Church's loss of authority and moral bearing, associated with the abject failure to listen closely to the Spirit, *is* an opportunity for transformation and progress, specifically in philosophy and theology. By 'deliberation, decision, action', guided by 'the principles of benevolence and beneficence … genuine collaboration and … true love', the illegitimate power, position and prestige of past understandings, encrypted in the structure, its language, symbols, laws and communication can be overturned.

As Church, we do well to remove the beam obstructing our individual and collective vision before we attempt to remove the speck in others' eyes (Mt 7:5) by uncovering the hypocrisy of the Church in its preaching of equality and dignity of persons while giving only lip service to the full participation of the laity, to the pastoral needs of divorced or remarried persons and to our LGBTQI brothers and sisters, for instance. The Church upholds openness and inclusivity, but fails to question the manner we enable, enculturate, educate and justify endemic abusive power and a strong sense of entitlement within its institution. All in the Church have to interrogate how the theological virtues inform their daily living out in solidarity with others for the collective human good. A regular and intense examination of personal and collective consciousness is therefore not optional.

If holiness is a call and duty, then more religiosity is not the answer nor is disengagement with matters of faith. Similarly, a skeptical attitude towards the Church's authority limits the role and gift of the Church to society. The lingering

superstition that fails to understand God's mystery as *mystagogical,* as revealed relationally, feeds further skepticism. Society thus functions 'at cross-purposes; and the situation becomes still messier, provoking still sharper differences in diagnosis and policy, more radical criticism of one another's actions, and an ever deeper crisis in the situation'.[600] Christians can facilitate the good of order first by learning to distinguish authentic authority as being closely connected to the three theological virtues directing our intentional responses towards the human good. Accordingly, the division brought about by the dialectic of authority may begin to heal.

Finally, problems with religion are human problems. Religion is not the end, rather it serves a higher end: God. Christians are to remember that the initiative rests with God and we by God's grace are to respond as authentically, gracefully and faithfully as we can to the divine initiative—the first, the last and the only absolute authority by which all authority is legitimated.

5.3 Authentic authority *vis-á-vis* divine authority

At the outset it is important to state that we honour divine authority by being authentic in living in accord with the way in which God has created us. A genuine response and submission to divine authority mandates the living out of the fullness of our created beings and intentional consciousness. Accordingly, honouring divine authority must predispose us to honouring all that is good in human living—in our relationships with others and with all creation.

Considering genuine authority in relation to the human good is one part of an equation. This section aims to demonstrate that, for the exercise of truly authentic human authority, an obedience to the supreme authority we term God is a necessary condition. God, the source of all authentic authority, desires our

[600] *MIT,* 358.

liberation in its full existential and cosmic meaning[601] through grace[602]. Both the human good and divine authority, foundational within an epistemology of praxis, reveal the interlocking systems within a renewed theology of authority. I begin this section with an extended quotation from Bernard Lonergan:

> God becomes known to us in two ways: as the ground and end of the material universe; and as the one who speaks to us through Scripture and Tradition. The first manner might found a natural religion. The second adds revealed religion. For the first, one might say that the heavens show forth the glory of God; what can mere words add? But for the second, one must answer that, however trifling the uses to which words may be put, still they are the vehicles of meaning, and meaning is the stuff of man's making of man. 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.[603]

The preliminary task of this next section is to clarify two terms: 'natural religion' and 'revealed religion' before I move into an extended explication of divine authority as it relates to authenticity in authority.

5.3.1 Natural religion and revealed religion

Lonergan's reference to two classical theological concepts, 'natural religion' and 'revealed religion', points to the reality of how human beings naturally turn to something greater than ourselves. Revealed religion in the Christian tradition

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[601] Existential meaning is not separate from cosmic meaning, where redemption, salvation and revelation are understood within the matrix of creation and cosmology. God's revelation is in both the cosmos and human history. A consciousness of cosmic liberty frees theology from a purely earth-centred and anthropocentric bias. What Lonergan's turn to the subject implies is how a transcendental method of theology applied to faith and reason can provide glimpses of this truth regarding God's revelation and the story of human living within a larger cosmic story. Here is an insight I leave others to explore in greater depth. Suffice to say, in the context of this thesis, authentic authority has a cosmological basis.

[602] A point to note: human freedom is not absolute. Human freedom is conditioned and limited by the fact human will 'cannot select its ends, cannot escape the restrictions of psychological continuity, and cannot ever choose the good one and for all'. Human freedom emerges from, and is conditioned by, created antecedents over which freedom has no direct control'. Cf. J. Michael Stebbins, *The Divine Initiative: Grace, World-Order, and Human Freedom in the Early Writings of Bernard Lonergan* (Toronto: University of Toronto Press, 1995), 89, and footnote 106.

[603] *TNC*, 61-62.

predisposes all to God, revealed as Creator and as Incarnate Word, through the Holy Spirit. Natural religion refers to the natural tendency in human beings to desire wholeness, goodness and true freedom.

Natural religion and revealed religion make clear God's entry and role in the human subject's turn towards *existenz* and *aggiornamento* within the different yet interlocking patterns of experiences in human subjectivity prior to the attainment of insights.[604] Human beings move beyond the biological need for survival into those aesthetic and artistic patterns of experiences in spontaneous self-satisfying joy and liberation, expressed in 'free intellectual creation'.[605] We become free, in other words, from the crude and unproductive sense of self and our moral world. We begin to see evil as a capriciousness of will in the contingencies of our lives. The meaningfulness and validity of our human existence comes with a bending of our wills in recognition that God liberates our minds and hearts to see ourselves for the persons we are. Often the aesthetic patterns of experience may be wordless, finding expression in art, poetry and music, illuminating the experiences of others participating in the process. The intellectual pattern of experience may be ignited, driving the spirit of inquiry to select, to judge and to reflect imaginatively the possibilities and solutions to the plethora of questions of inquiry.

Nature, by God's gift, affords us some spontaneous knowledge and love of God and of God's love for us. Many are further inspired to interrogate the veracity of these experiences of love and what they reveal about ourselves as relational beings. How else can we explain the manner in which a sunset or walk amongst trees, or even the simple act of arranging flowers in a vase, can lift to the human spirit? These experiences fill us with warmth, a sense of awe. One is left praising God as Hopkins does:

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[604] Cf. *Insight,* 204-214 for biological, aesthetic, intellectual and dramatic fields of experiences.
[605] *Insight,* 208.

'Pied Beauty'

Glory be to God for dappled things—
For skies of couple-colour as a brinded cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches' wings;
Landscape plotted and pieced—fold, fallow, and plough;
And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise Him.[606]

Christian theology understands the experience as ceding to God's authority revealed in Creation and in honest and good human creative work. Graced experience of God's revealed authority has an authority in itself to thrust human beings into a deeper awareness of the collective responsibility to care for each other and all of creation. Holy humility becomes embodied and real, when the aesthetic and intellectual patterns of our experiences, through divine energy communicating to the *nous*, turns us towards God, God's light and presence.

This thrust towards the real, more authentic and constituting selves begins with the divine initiative. The divine call to holiness, emerging from the dramatic pattern of experience through reason, informs our good actions. The opposite is as true. Non-cooperation, a dismissal of or even blindness to the experience diminishes our sense of self and personal authority. Our choices and decisions reflect either an adherence to or deviation from the natural turn towards Absolute Good or God; towards greater self-confidence in terms of knowing ourselves or otherwise through the use of our intellect. We are moved beyond the horizontal towards a 'vertical finality', strictly defined by Lonergan as the 'final causality if,

[606] Gerard Manly Hopkins, 'Pied Beauty' accessed on 23 August from the following: https://www.goodreads.com/author/quotes/195780.Gerard_Manley_Hopkins

and only if, appetite responds because the motive is good; if and only if, process is orientated because the term is good'.[607] Thus divine initiative is divine authority in action in the universe, to whom all are obligated to give due reverence, not through fear but through what I term a hermeneutics of holy obedience.

The genuine experience of awe, of wonder, of beauty are sparks of religious experiences, as Hopkin's poem demonstrates. Paradoxically, an encounter with pain and suffering of great magnitude may have similar effects. On its own, religious experience may be fleeting and easily lost. Conversion orientates us towards the divine (the alpha and omega) with religious experience finding authentic expression. We become better human beings. We notice a shift from self-absorption to a more transcendent, gracious and grateful self. Authentic life-changing conversions enhance individual and community passion and authority to work towards world-order and the human good. Accordingly, the truly human good is congruent with a hermeneutic of holy obedience in the face of God's authority, where that 'dispositive up-thrust from *eros'* shifts 'to friendship, and from friendship to a special order of charity'.[608] Individuals with similar experiences working collaboratively for the human good, in a spirit of *agapē*, are instigators of progress and change in human history, and consequently are shown to be attentive to God's initiative and authority. We are all naturally inclined to the absolute law of love and further desire the good as a terminal value. However, that is never guaranteed because of humanity's predilection to sin.

5.3.2 Divine authority as the call to loving relationships

The Christian Dogma of the Triune God expresses the intra-relationship of the three persons in one God as drawing each human person into personal relationship with the very same God. God's dynamic care continues in the ongoing creation of the Universe with a unifying cosmic energy binding all creation:

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[607] *FLM*, 17-52.
[608] ibid.

> For the cosmos is not an aggregate of isolated objects hierarchically arranged on isolated levels, but a dynamic whole in which instrumentally, dispositively, materially, obedientially, one level of being or activity subserves another. The interconnections are endless and manifest.[609]

We are caught up in the vigour of Trinitarian Love and Friendship, within a friendly universe, and as theologian Kathleen Williams states in her own analysis, 'God is absolute motive and absolute term, the one who activates our appetite, our capacity to respond to the good, and so draws us on'.[610] We cannot but help be drawn into friendship with God and each other, if we hold the truth of our need and desire for good in our lives. Our response to the divine initiative determines the depth of the friendship with God and accordingly with each other and with all creation. New understandings of theology and ecology challenge us all into right relationship with others and with the environment as the ancient and indigenous cultures inform us. St. Francis of Assisi was also clearly aware of this connection. Further:

> We know now that we are unique individuals inextricably related to the rest of the cosmos. For us, being motivated by and drawn to God means being caught up with a host of strangers on the way to becoming intimates, as we cooperate in producing the human good, each becoming what each can be, all possibly part of becoming and achieving what none can do or become alone.[611]

Accordingly, divine authority calls us towards the horizontal finality, always with a renewed openness to unity, cooperation and care for each other and for the world.

For the Christian and the Christian community, friendly and loving relationships are core essentials of discipleship, mission and evangelization. To truly bring the dynamic friendship operating within the intimate relationship of the Trinity into the dynamism of human relationships with each other and the entire cosmos in

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[609] ibid.
[610] Kathleen M. Williams, 'Graced Friendship and Being Oneself' in ed. M. Shawn Copeland and Jeremy D. Wilkins, *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his Grateful Students*(Milwaukee, Wisconsin: Marquette University, 2016), 355-374.
[611] Kathleen M. Williams, 'Graced Friendship and Being Oneself', 355-374

real and concrete terms, while challenging, is worthwhile. The 'truth through which God rules man's autonomy is the truth God reveals beyond reason's reach, and the good which is motive is the divine goodness that is motive infused by charity'.[612] However, there is still the issue of ruptured relationships resulting from inaccurate and undeveloped images of God and of Grace, drawn from an old hierarchical cosmology, together with undeveloped understandings regarding divine and human authority.

Christianity teaches that God's true revelation in human experience, in Scripture and tradition is real. While specialization in the study of theology has led to new insights and progress, it has likewise inadvertently produced, at different times, disputes among specialists. A holistic understanding of theology is a difficult achievement. The dynamism and mystery of God and of faith is in the friendly collaboration within and beyond the fields of theology. The scholastic metaphysical arguments and definitions of God as omnipresent, omnipotent, omniscient, and omnibenevolent on their own are deficient if left at that level of intellectual debate. Rather, turning to the relational, to acknowledging the fact that God initiates and calls all into loving relationships, enhances our understanding and experience of God, to whom all glory and praise must be given.[613]

The proportionate relationship human beings have with God is revealed and informed by a developed hermeneutics of Scripture and tradition. Old imageries of God as distant, as retributive and as being highly inaccessible are slowly being dismantled by new research, to reveal a God of pure Love, one who seeks after and desires of us a total submission to a law of love, friendship and inter-connection in authentic union. We cannot but become better human beings in the process. This authentic union tells us that we are never alone, that God as Creator is in us and surrounds us; that the Incarnate Word who has missioned us into love by his own mission and love for us, through the Holy Spirit, continues to call us into

[612] *FLM*, 17-52. Cf. Lonergan's footnote # 37.
[613] Ps. 148; Ps.150; Ps. 42. Lk 1:46-55.

deeper, more authentic union. 'God the ground of all excellence, is to be loved absolutely', as Lonergan ardently proclaims.[614] If this is the case, then there must be an acknowledgement and acceptance of the universality of this excellence as divine authority demands.

Our appropriation as human beings, as human communities, is contingent on divine authority. The authenticity of the union is constantly tested by crises, tensions, conflicts and other obstacles to love. The major crisis of authority leading consequently to a crisis of trust within and outside the Church profoundly illustrates how the social, historical and dialectical causes threaten the very fabric of the Catholic Church as it currently exists, because of unauthentic expressions of authority and a move away from the call to holy friendship.[615]

Every tradition tries to express the truth of the final causality or vertical finality our natural instincts seem to steer us towards. All need constant and regular reminders to engage both faith and reason with our intellectual, moral and religious experiences. Transcendence through Lonergan's general empirical method and his theory of intentional consciousness provides *one* way to integrate both faith and reason intelligently, reasonably and responsibly in all aspects of life in order to remain true to our natural instincts.[616] Although our 'passion may have strained, it must not break our bonds of affection'.[617] There are many paths to contemplation and to coming into the hidden truths about ourselves. Unless and until the process is tied to a desire for the good, there is more than likely only a

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[614] *FLM*,17-52.

[615] Cf. https://edition.cnn.com/2018/08/26/europe/vigano-pope-resignation-sex-abuse-intl/index.html accessed 28 August 2018. The personal attacks on Pope Francis, the calling for his resignation and the crisis of sexual abuse have led to many Catholics being disenfranchised, confused, hurt, troubled and at different states of anxiety. The conflict and condemnation is largely political scapegoating together with a negative rationalism and resistance to the reforms Francis is trying to effect in the Church. Williams draws attention to 'the tendency to make truth and reality into what I want it to be because of what matters to me!' cf. Williams, 'Graced Friendship and Being Oneself', 362, where she observes how the deformed thinking of some has penetrated the social conscience of a sub-group within the Church, willing to sacrifice truth for their own narrow and self-serving agendas.

[616] For the Christian, this hermeneutical application to Scripture and tradition including worship, doctrines and laws (canonical and state), ethics and morality is necessary.

[617] Abraham Lincoln cf. https://www.goodreads.com/quotes/31631-we-are-not-enemies-but-friends-we-must-not-be accessed 10 September 2018.

partial unmasking of the illusionary self. How else can we account for many truly good people who engage both faith and reason unknowingly yet effectively? The good fruit of their good lives is proof.

In seeking the truly good, truly worthwhile, and 'thereby becoming a principle of benevolence and beneficence' through falling in love,[618] these individuals are conduits of healing in human affairs. In attending to and experiencing divine authority as relational, as naturally and religiously revealed, these individuals hopefully live out of the conversion Lonergan describes as 'concrete, dynamic, personal, communal and historical'.[619] In times of great crisis we are all called to the truth that 'the mystic chords of memory', beginning with God, implanted by God in human beings, 'will swell when again touched, as surely they will be, by the better angels of our nature'.[620] Divine authority cannot be impeded.

5.3.3 Responding to divine authority

As proportionate beings, our knowing is finite. While that may be so, the open-endedness of God's invitation means God's healing and hope is available to anyone needing to extricate themselves from the mire of despondency, of social deformity, of communal selfishness and transgressions. The crisis of authority makes the message of eschatological hope in many graced encounters and works of love and friendship even more urgent. When we fail to acknowledge or are unable to acknowledge the truth of the greater mystery of life, life itself is potentially short-circuited or deformed in some way. Thus is blocked that essential:

> obediential potency to receive the communication of God Himself: such is the Mystical Body of Christ with its Head in the hypostatic union, its principal unfolding in the inhabitation of the Holy Spirit by sanctifying grace, and its ultimate consummation in the beatific

[618] *MIT*, 289 for Lonergan's categories of love.
[619] *TNC*, 67.
[620] Abraham Lincoln https://www.goodreads.com/quotes/31631-we-are-not-enemies-but-friends-we-must-not-be accessed 30 August 2018.

> vision which Aquinas explained on the analogy of the union of soul and body.[621]

The omnipotent, omniscient and omnipresent divine authority manifested as absolute and unconditional love made incarnate through Christ (Jn 17:20-23; Rom 8:37-39) demands an attentiveness, intelligence, reasonableness and responsibility to the call of love, to the mission of Christ by the inspiration of the Holy Spirit. By the Spirit we come to a heightened understanding of the authority of Christ's mission as sublating our human intention, vocation or personal mission to communicate Christ's mission to the world. Jesus' call to strive for perfection (Matt 5:48) is not an injunction separate from a constant reference, implicitly or explicitly, to divine authority.[622] This is the shift towards transcendent clarity. The ability to submit to divine authority becomes real, as the great Thomas Aquinas prayed, hoped and most likely discovered:

> Creator of all things, true source of light and wisdom, origin of all being, graciously let a ray of your light penetrate the darkness of my understanding. Take from me the double darkness in which I have been born, an obscurity of sin and ignorance. Give me a keen understanding, a retentive memory, and the ability to grasp things correctly and fundamentally. Grant me the talent of being exact in my explanations and the ability to express myself with thoroughness and charm. Point out the beginning, direct the progress, and help in the completion.[623]

Accordingly, the veil of individual and collective darkness resulting from deformed and truncated ideology unfaithful to the proportionality of human authority *vis-à-vis* divine authority is slowly lifted. (1Cor 13:12)[624]

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[621] *FLM,* 17-52. Cf. Lonergan's own footnote 12 in the article.
[622] Cf. The Greek *teleios* does not have the English connotation of 'perfect' in Matt 5:48. The word means 'whole'.
[623] Cf. https://stream.org/prayers-thomas-aquinas/ accessed 27 August 2018.
[624] Refer again to Mt 5-6 for Jesus' own exacting exposition on what it means and what it takes to transcend our imperfections. The holy and wholesome life is a demanding and disciplined life, one removed from worldly distractions drawing us from attention to God's authority expressed in God's law of love as fully incarnated in Jesus.

5.3.4 Divine authority and discerning God's desire

'What is God's will for me?' is a difficult question implying the need to submit to divine authority while raising other questions. What actually constitutes God's will? How do we know when or if we are doing what God intends of us? Human beings can get caught up with loose and simplistic religious language, practices and teachings, especially during times of stress, suffering and crisis. Glib responses, while well-intentioned, often demonstrate an incomplete lack or unequal application of both faith and reason to how God's desire for us is to be discerned. Constantly remembering that the divine initiative calls us to become better versions of ourselves grounds a genuine submission to a supernatural authority overriding all expressions of human authority and power. By erroneously equating uncritical and undiscerned human desire as God's intention or, worse still, to not refer to divine authority, to a higher calling as it were, we potentially confuse and reduce the human drive to being solely for the attainment of personal pleasure, good or happiness. We need look no further than to scrutinize a consumerist, transactional modern culture that worships the self with aspirations of a perfect body and perfect lifestyle without resource to the human spirit and soul.[625] If there is reference to divine authority, it most likely reflects a transactional *quid pro quo*.

Accordingly, a hermeneutics of holy humility in the face of divine authority calling us to a redemptive solidarity beyond the common, greedy solidarity of social groups looking out for their own interests breaks down the predisposition to relate to God transactionally. A new world of healing and redemptive solidarity (Is 11:6-9; Rev 21:1-4), where God's justice and mercy permeate and edify every aspect of human life, is what is meant by the kingdom of God. It is easy to be overwhelmed by the challenge. We are to look for the signs of hope and life where they are to be found. My own father's story serves as an illustration of submitting fully and

[625] The predominant culture seeking perfection in diverse ways is fed by industries and technologies aimed at feeding obsessions with the self. The gospel aphorism of the body being a temple of God, in today's dominant culture has been corrupted to mean, 'My body is a temple and I am God'.

humbly to divine authority and of how the 'ascent of the soul towards God is not a merely private affair but rather a personal function of an objective common movement in that Christ takes over, transforms, and elevates every aspect of human life'.[626]

> I rush home to a gathered family, a doctor and the writhing, frail and bleeding body of my dying father. I see the anxiety in his eyes. I take in his struggle to articulate his feelings. I arch my whole body over his to shield him from the bloody mess on the bed. I feel his palpitating vulnerability and shyness at being so nakedly exposed. I hold his face gently in my hands. I say, 'Pa, let us do this last act of love for you. Let us clean you, change you and make you comfortable. You don't have to feel shy or embarrassed. We are all here. We love you and want to do this for you.' His body relaxes immediately. As my brother, son, mother, and others work quickly to clean and cover him, I look directly into my father's eyes and he looks deeply into mine. No tear from both of us, only a deep understanding love: 'Remember what we talked about before about you wanting me here and me wanting to be here when you faced death? Remember how you told me about how you see Jesus carrying his cross every time you close your eyes and how that picture got clearer each time? Can you see him clearly now? It's OK to go now, Pa. We love you. Just keep looking at Jesus.' His face relaxes and his eyes take on a remarkable luminosity. He looks just slightly beyond my shoulder. He returns his gaze to me most briefly, before his eyes gently close while he gives a soft sigh of ecstatic union with the God he loved so much. I am convinced a beautiful death is possible.[627]

This quintessential example encapsulates a personal and communal reality, a total and ultimate surrender to divine authority and will. Two distinct historical events, the death of a father and the death of Jesus, merge into one instance that Thomas Keating terms the 'eternal now'.[628] This event demonstrates and acknowledges human frailty, weakness and imperfection while seeking union with Absolute Love. God's desire, as expressed earlier, is for *teleios* or wholeness, one attained through desiring and seeking full union with Absolute Love.

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[626] *FLM*, 27.

[627] Cecilia Tan, Journal Entry, 1 October 2002.

[628] Fr. Thomas Keating OCSO, uses the term 'eternal now' to define the complete surrender to receptive silence in the present.

Human suffering is real, pain is real, but is not to be romanticized or summarily dismissed. Similarly, the human experience of 'rapture' as used in Scripture is not to be interpreted in an 'unduly apologetic conception' of *finis operis*.[629] My father's story is a dramatic metaphor of *partial* revelation, of 'allowing one's living to be challenged at its very roots by … words and by … deeds … in which self-understanding and horizon can be put to the test'[630] through encounter and surrender to a higher authority. Abject suffering shows up the reality of our limitations as human beings. As Rowan Williams states:

> We are forced to confront our helplessness and our failure … and then the knowledge is too late to be useful… [The only way is to merge our deaths] into a communion in the death of Christ, a baptism into the death of Christ: by not refusing, by not escaping, by forgetting our realism and our reasonableness, by letting the heart speak freely, by exposing ourselves, by making ourselves vulnerable.[631]

Then, in confronting the very vulnerability of our inner drama we are brought to a clarity concerning our own sinfulness and transcendence. We subsequently know our place in the cosmic order and experience a higher connection and freedom.

The personal experience of being present as my own father transitioned into death and the beatific union affirmed for me and those present at the time the monumental revelation and love, firstly, that of my father for his God, secondly, the solidarity of his surrounding family during his last stages and, finally, the gift of mysterious love that surely must transform all who witnessed the event. This death experience brought home a more profound meaning and value of Jesus' own life, death and resurrection. The experience of John the Beloved and of the women who stood at the foot of the cross became ours as we stood around the bed of a suffering and dying father. A beloved father's total acceptance and surrender to death gave us a glimpse of Jesus' own total surrender to God. Faith and reason

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[629] Cf. *FLM*, 17-52 and Rom 8:18-19; Dan 12:1-2; 1 Cor 15:51-53; Rev 20:2-5; Mk 13:24-27, and Ex 3:1-15 where Moses hid his face from God.
[630] *MIT*, 247.
[631] Rowan Williams, *Holy Living: The Christian Tradition for Today*, 9.

intersect with a willingness to be purified by love to the point we bind ourselves to acts of love for one another and to a higher calling, changing in the process who we are. With leaps of blind faith emanating from a commitment to love, we come to the deep tranquility and peace we yearn for. God's revelation in human experience reaches the height of a vertical end that is far more excellent.

Two unions brought by love are revealed in this story. There is the companionship and love of each other in pursuing the common goal of loving accompaniment, of bidding farewell, of encouraging one other and a dying father in our collective pain. Witnessing my father coming into his final beatific vision, 'the term of process of *amor concupiscentiae* and the fulfilment of union with God',[632] affirmed for all present the eschatological hope promised by God as profoundly revealed. All are touched. Dorothee Soelle's caution to be in solidarity with the lives of others for all our sakes is worth recalling:

> The death by which the Bible speaks lays hold of us in the very midst of life … What it means is the death that surrounds us on every side in the very midst of life: the death of alienation, loneliness … What is really difficult, if not utterly impossible, is attaining to a stage or condition of life in which such words as 'leave-taking' and 'grief' still have meaning. We are so alienated from other people that we experience neither the bitterness nor the sweetness of grief. This is the hell that swallows us up in the very midst of life.[633]

Each person is 'naturally ordered to vision as to his [or her] end and *per se* has an exigence for the attainment of this vision'.[634] When all is said and done, when human solutions are no longer possible, as human beings we draw deeply from the well within in total and trusting surrender to a higher authority.

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[632] *FLM*, 17-52. See also Lonergan's footnote 22 with specific reference to Aquinas.
[633] Dorothee Soelle, *The Inward Road and the Way Back,* (London, UK: Darton, Longman and Todd Ltd, 1979), 5-6.
[634] Stebbins, *The Divine Initiative*, 153.

In sharing and journeying with the suffering of others, we are taken up by God's own dynamic solidarity as reflected in the community.[635] Acts of cooperation with divine authority are acts of faith, hope and love. It is indeed good to desire the good. C.S. Lewis says 'it would seem that Our Lord finds our desires not too strong, but too weak'[636] and thus, our Lord extends, welcomes and lovingly leads us through faith and reason, to the reality and beauty of his authority and increasing union with God.

Human good is never opposed to divine authority, for God alone is our highest good—the *summum bonum*. In the person of Jesus Christ, the incarnate Word, the truth of this phrase is further uncovered.[637] God's full revelation in human history, in the person and divinity of Christ, obligates believers into a deep relationship and submission to Christ's divine authority as revealed in Scripture and in tradition, not as straightforward metaphysics but in concrete plurality. This uncompromising discipleship holds holy the *basileia tou theou* of friendship and hospitality extended to all, including the unexpected stranger who arrives at our doorstep. Accordingly, ethnicity, gender, religious beliefs, cultural differences, socially constructed conventions or human laws are ultimately inadequate excuses for excluding others or being barriers to *basileia tou theou.*[638] We each are beholden to the other by virtue of our common need and desire for wholeness and healing. The question remains: How do we begin such a project of active love as a response to passive love? Perhaps the poet Hopkins can again provide the needed clue:

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[635] Andrei Rublev's Trinity illustrates the truth of divine solidarity between the three divine persons. See also Gen 18:1-16.

[636] Cf. https://www.goodreads.com/quotes/702-it-would-seem-that-our-lord-finds-our-desires-not accessed 14 August 2018.

[637] Jesus Christ, his birth, life, death and resurrection reveals God's authority. Refer to: Luke 2:53, Matt 7:24, 26, 28-29; 1 Cor 1:30. In 1 Cor.1:22-24, Paul significantly points to Jesus as the locus of God's wisdom and therefore of God's authority. All human wisdom is folly when it is not founded on Christ. Wisdom is God's single Word, opening up and bringing to fulfilment the connection between the Hebrew Testament and Jesus' full humanity and divinity.

[638] The betrayal of the sacred friendship with God and with each other is the reason behind the sexual abuse crisis. The Church has to return to this foundational truth if it is serious about reconciliation, justice, mercy and proper reform in structure, governance and all aspects of Church life.

> Each mortal thing does one thing and the same;
> Deals out that being indoors each one dwells;
> Selves—goes its self; *myself* it speaks and spells,
> Crying *What I do is me: for that I came*.
>
> I say more: the just man justices;
> Keeps grace: that keeps all his goings graces;
> Acts in God's eye what in God's eye he is—
> Christ. For Christ plays in ten thousand places,
> Lovely in limbs, and lovely in eyes not his
> To the Father through the features of men's faces.[639]

A just person actively loves, 'justices' or acts 'in God's eye what in God's eye he is —Christ'; to see in 'ten thousand places' and in ten thousand faces, God. The just person sees what God sees in him or her—another Christ. And a just person sees Christ replicated in all faces. A just person puts aside the debilitating biases that erroneously and glibly interpret personal will as God's command. Accordingly, there is a loving, hopeful and prayerful assent to God's authority and will. It is to see God's desire as the good of all (Mt 18:21-34). The danger of not assenting to divine authority is a fall from grace, manifested in the deification of the self rather than an authentic obedience to a loving God. Accordingly, the privilege of some, the power of a few, the entitlement of the wealthier and more technologically advanced, the commodification and control of human beings and of human services, the total reliance and belief solely in economic systems to solve all global problems, and absolutism and authoritarianism have become rampant in human society. The consequences, as Wisdom tells us, can be dire.[640] To claim equality with God through not submitting to God's authority, it bears repeating, is hubris of the highest form. Therefore, if it is the love of God calling us to right relationships with God and each other, then this call is to a fraternal love shifting our concern from the self to others, from the rich to the poor and dispossessed,

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[639] Gerard Manley Hopkins, *'As kingfishers catch fire, dragonflies draw flame',* lines 5-14 as quoted in *Seven Centuries of Poetry in English,* Third Edition, ed., John Leonard, (Melbourne: Oxford University Press Australia, 1994,) 185. See again, Matthew, Chapters 5 and 6.

[640] The stories of Uzziah (2 Chronicles 26:1-21), David (2 Samuel 12:4-14), Solomon (1 Kings11:1-13) and Nebuchadnezzar (Daniel 4:28-37) serve as illustrations.

from superficial tolerance to full acceptance, from mere human justice to tender mercy. How we treat our world and each other is consequential.

5.3.5 Responding to resistance

The strident atheist may object dogmatically to any discussion of genuine authority as subordinate to divine authority. God, in the atheist's conviction, does not exist and so it is a meaningless exercise to even suggest concepts such as 'natural religion' and 'revealed religion', let alone 'divine authority'. Attempting dialogue with the strongly anti-religious from the starting point of religion, using religious and metaphysical terms, is futile. In their view, science, pure and simple, is all that matters and all that is required to come to greater understanding of the constantly evolving world. Even mystery, according to the atheist, in time can be explained by science and technology.

There is a place for science, and there is much from the scientific world that can inform theology, philosophy and religion.[641] However, it is equally true that theology, philosophy and religion are important for an ethical, moral and even religious [642] framework for science and the work of scientists and atheists. Just as the Church is said to arrive too late and too breathlessly, the same can be said for science and technology when the enthusiasm and idealism driving innovation cannot or will not see the potential pitfalls affecting human life. Thus, reclaiming theology's position as the queen of the sciences through integrating with the physical, biological, psychological and human sciences allows for a more ethical application of solutions to human problems. Morality and ethics are common ground to begin dialogue. The disinterested and detached need of scientists and/or

[641] Cf. *FLM*, 17-52. Elizabeth A. Johnson, *Ask the Beasts*, (London: Bloomsbury Continuum, 2015). Johnson gives a compelling expansion of Christian theology in conversation with Darwin's work, from Chapter 11 of Job to the Nicene Creed, to ground the thesis for looking at life in its fullness, closely and compassionately. What her work affirms for this thesis is the Great Divine Mystery and Authority at play in the cosmos. A creative God, free from the old and popular image of God as external, as a separate, single, and simple Super Being, enhances a developed understanding of God as Creator and as divine authority revealed incarnately and pneumatologically. See also, Pope Francis, *Laudato Si!*

[642] Again, 'religion' here is defined as the pursuit or interest followed with great devotion.

atheists to attend to their unrestricted desire to know is not contrary to Lonergan's cognitional theory of intentional consciousness and general empirical method. Rather, the contribution of Lonergan's achievement is invaluable for the actual intelligent, reasonable and responsible resolutions in times when correction of unsustainable problems is needed.

The universal and natural desire for unity and love provides the common ground for real dialogue between people. There is common agreement of the universal law of love and the natural impulse for good and the authority of human goodness. All can acknowledge that there is always 'something larger than ourselves'. Among those who prefer to see themselves as benevolent secular humanists 'prone to ignore God and ridicule religion', Lonergan offers the following counterpoint: 'authentic humanism is profoundly religious'[643] because of the universal law of love and the desire for self-appropriation. Therefore, all human beings who live and act out of that fidelity to the authority of love invariably contribute to the spiritual capital, the 'divine solidarity in grace' of the community.

This spiritual capital is particularly strong and compatible with contemporary concerns for creation and ecology. A collective, common consciousness and conscience born of common value, common meaning and common purpose to care for the earth elicits a common commitment to solidarity and real change without threat to believers, agnostics or atheists. The great mystery of life and the universe as still unfolding is a truth worth clinging to, as expressed by Pierre Teilhard de Chardin:

> The truth is, indeed, that love is the threshold of another universe. Beyond the vibrations with which we are familiar, the rainbow-like range of its colours is still in full growth. But, for all the fascination that the lower shades have for us, it is only towards the 'ultra' that the creation of light advances. It is in these invisible and, we might almost say, immaterial zones that we can look for true

[643] Lonergan, 'Theology and Man's Future' in *A Second Collection*, ed. William F.J. Ryan and Bernard J. Tyrell (Toronto: University of Toronto Press, 1974), 144.

> initiation into unity. The depths we attribute to matter are no more than the reflection of the peaks of spirit.[644]

There is a deep awareness of the interconnectivity coming from contemporary understanding and awareness of the fragility of the earth and its resources.[645] Our failure to submit to divine authority (though unacknowledged or not believed) through our indecisions and decisions with regard to all life is corrected by an emerging consciousness of the organic unity of life. If human life is to thrive, to be free, and continue to exist, a fresh paradigm and language focussing on the dynamism of God's spirit in creation can carry humanity forward. The Church's redemption for itself and the world in our current time and place depends on this turn for:

> If the simple fact of being human moves people to care for the environment of which they are a part, Christians in their turn realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith.[646]

A transposition of an ancient doctrine regarding creation offers Christians the opportunity to rise, celebrate the hiddenness of an ineffable God and sing fully our Easter *Exsultet,* the song of truly joyful common experience. A mystical spirituality offers further insight into the universal synthesis of God, when 'the deepest level of communication is not communication, but communion. It is wordless … beyond speech … beyond concept'.[647] A humanist may not express the wonder of creation in exactly the same terms but will most likely agree that compassion, common responsibility and respect is owed to all. Christianity, 'the way', therefore offers the world a mystical, mindful tenderness within the *mysterium tremendum*

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[644] https://libquotes.com/pierre-teilhard-de-chardin/quote/lbi1b2h accessed 7 August 2018.
[645] The ancients and the many indigenous peoples of the world have long understood this truth; likewise, the mystics down the ages, many of whom are being rediscovered.
[646] Pope Francis, *Laudato Si! 2015, #64.* Cf. http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html accessed 3 September 2018.
[647] Thomas Merton cf. https://www.goodreads.com/author/quotes/1711.Thomas_Merton?page=2 accessed 18 January 2019.

through grace 'as *gratia sanans* and *gratia elevans,* the Absolute Divine Love healing, restoring and raising us 'gratuitously to an order of being and operating that exceeds the proportion of our [their] own natures'.[648] Human growth and excellence in seeking the good and eternal life is never exhausted. A collective care of all God's creation shapes a common responsibility, common meaning, common cooperation and common hope and challenge for a new world order and common destiny. This *is* a higher calling beyond the self, beyond the selfishness of avarice, social, moral and structural sin. Humanity can still look beyond the seemingly bleak future to find opportunities for graciousness and common ground in caring for each other and our world. A higher common pursuit often overrides individual human limitation.[649]

[648] Stebbins, *The Divine Initiative*, 71.
[649] Atheistic dogmatics and ideologues have their counterparts in Christianity, in the refusal to engage with or acknowledge the value of critiquing dogma and doctrines in the light of what science has revealed about creation and the human person.

CONCLUSION

The Implications of Authentic Authority for Contemporary Pastoral Leadership[650]

This reflection sought to seek clarification of the meaning of authentic authority. As a systematic investigation into the theology of authentic authority, the clarity emerged in stages, beginning with the assembling of the relevant data pertaining to the question, ascertaining their meaning as they apply to the socio-cultural and historical context. The lucidity depended significantly on the use of Lonergan's generative empirical method to retain the integrity of the research and the researcher.

The polyvalent nature of human society and polymorphism of human consciousness revealed by this study's concentration on the dialectic of authority, as informed by Bernard Lonergan's understanding, uncovered the major positions and counter-positions of the topic. Language, history and historicity, and culture substantially determine the reception of meaning and value regarding how authority is understood and exercised. Dialectic, as Lonergan reminds us, only reveals the oppositional and often unreconcilable issues arising from bias, classicist thinking and the undeveloped horizons of undifferentiated intellectual, moral and religious consciousness within human persons. Distortions, surds of intelligibility, alienation, malfeasance and all manner of decline inevitably creep into institutions infecting, by varying degrees, those given the duty and responsibility to govern or lead, and the general members of the group. The effects in recent times is obvious in the current crisis of authority. My first important step was to uncover how the distortions regarding authority came about linguistically, historically and culturally, and theologically and philosophically.

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[650] Pastoral leadership refers to all who formally or informally engage in meeting the pastoral needs of those in and outside the Church. The role of bishops, priests and professional leaders in this section of the thesis will be specified accordingly.

Still, the question of the purpose of authentic authority remained. While conversion and transformation has always been a central Christian teaching, there is still the continual work of reconciling what is taught, what is proclaimed, regarding authority in the Church and how authority functions to make us better human beings. As individuals and as God's people, our ontological transformation occurs cognitively, constitutively and communicatively in relation to the meaning and values we come to uphold within the intersubjectivity of our lives. Stories, our art, our language and manner of cultural and religious expressions and experiences all contribute to our being and becoming. In the process we become intellectually, morally and religiously converted. This is an important truth to uphold in light of a re-emergence of the concept of ontological change as it pertains to sacerdotal ordination. Specifically, in the context of this thesis, the Church and the designated authorities must be cognizant of their collective responsibility for their own development and that of the world in which we live.

If the contemporary Church as an institution finds itself for most parts alienated, then a conscientious return to understanding the full meaning of authentic authority, which this thesis offers, will provide one needed and beneficial approach. Authenticity in the exercise of one's authority, involves a conscious deference to both the human good and to divine authority. Neglect of either or both, and particularly of the latter, is the root cause for the crisis of authority.

Drawing from my earlier observations and reflections, I suggest that if we truly believe that as Church we are constituted by 'the outer communication of Christ's message and from the inner gift of God's love'[651] then, equally, we are to be concerned about the effectiveness and authenticity of the communication of Christ's message. Hence the importance of practical theology as a discipline and field—something to encourage, promote and engage in. However, for this thesis, reference is made to the practical application in terms of some implications for contemporary pastoral leadership as emerging from this theological reflection.

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[651] *MIT*, 361

If authentic authority is part of the Church's cultural predicament, then the answer lies in a developed theology of authority. Consequently, as Church, we become free from a naïve realism regarding authority and its function in bringing about intellectual, moral and religious conversion to the world through a conscious and conscientious shift towards a more pastoral Church concerned with the needs of the least, the lost and most vulnerable, including those violated bodies, minds and spirits denigrated by the privileged and entitled few within its structure. It is imperative that all—leaders, workers and the general people of God—remember that it is the community that is the final carrier and arbiter of the community's values and meanings. Leaders are bestowed certain powers and authority, but all are responsible for dissipating the illusion that power and authority in the privileged few overrides the humanity of each person in God's eyes.

Divergent meanings and values within the cultural mélange every community and every person is immersed in bubble and boil over during times of crisis. Pastoral leaders are obliged to acknowledge their own deficiencies and work towards greater appropriation regarding the 'transformation of meanings, a transvaluation of values'[652] in a systematic and empirical manner, beginning with the data of their own experiences. Accordingly, pastorally responsible leaders who understand redemption and conversion as beginning first and foremost in themselves naturally attain the humility of service to the community. Their own authentic desire for God and love must motivate them to 'fulfilling the redemptive and constructive roles of the Christian church in human society'.[653]

Pastorally aware leaders using authentic authority see the multiplicity of cultural differences as opportunities for creative engagement. They critically mediate the gospel message across social, political and cultural issues while upholding the human dignity in each person regardless of their gender, race, status or any socially constructed concepts. Human dignity, as foundational to being Church, has to be seriously recovered and emphasized. Painful truths must not only be

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[652] *DA*, 6.
[653] *MIT*, 368.

sincerely acknowledged on their own terms but acted upon justly and mercifully. Pastoral leaders have to understand intellectually, morally and religiously how these aberrations distort the Christian message and the Church's attempts at promoting the good of order in meeting humanity's material, spiritual, emotional and psychological and environmental needs. The kingdom of God is to be realised in *this* life and the whole of humanity. As Christians we do not exist for ourselves nor is our collective task to retain an anachronistically irrelevant corporate identity.

The work of justice and mercy, conversion and reconciliation, and the renewed sense of identity of who we are as God's children depend on women and men willing to quest for and live the transcendent truth of our humanity and human living in friendship, beauty, goodness and love, even amidst the most scandalous and deleterious aspects of the culture in which we find ourselves. Contemporary culture, practices, norms and agencies all need to be appraised for their possibility of encouraging abusive power within the structure. No structure, process or individual is exempt. A troubling aside is that there is yet to be a mechanism for bishops in the Catholic Church to be accountable to each other.[654]

The aberration of dogmatism conflicts with the desire for the everlasting life Christ intended for all. A liberated, redemptive and self-constituting Church is consciously aware of its own process of self-constitution and the need for transparency in all its dealings, including the manner by which candidates are selected and trained for the priesthood and religious life or as professionals in its institutions. Part of that awareness of a self-constituting Church involves astutely

[654] Cf. https://www.catholicnewsagency.com/news/national-review-board-offers-suggestions-for-bishops-accountability-91623 https://www.eurekastreet.com.au/article/accountability-a-virtue-in-churches-and-banks accessed 3 January 2019. For a full list of recommendations arising from the Royal Commission into Institutional Responses to Child Sexual Abuse to the Australian Catholic Bishops Conference, cf. https://www.catholic.org.au/all-downloads/bishops-1/media-releases-1/2139-acbc-and-cra-response-to-the-royal-commission/file accessed 3 January 2019. There is no stated recommendation in the document calling for bishops to be accountable to one another. See as well this hard hitting article by Fr. Peter Daly https://www.ncronline.org/news/accountability/parish-diary/we-want-see-humility-action-im-not-expecting-anything-bishops accessed 24 January 2019.

selecting and prioritising ends, with proper resources surveyed, appraised, deployed and coordinated, in accordance with the values and meaning of the gospel, beginning with the ongoing appraisal of courses, resources, structures and operational procedures and the selection of candidates for ordination or religious life, and extending to all areas of education and service aimed at bringing about expanded horizons.[655]

As this study has shown, Bernard Lonergan's dialectic of authority is invaluable in ferreting out differences in understanding authority. Their root causes and theological and philosophical foundations needed to be uncovered in order to objectively appraise the evidences of destructive alienation and ideology obstructing intellectual, moral and religious conversion. Policies, plans, models and reviews are valuable but are limited instruments for ensuring that momentum to progress through the self-correction process is maintained.

The crisis of authority in the Church begs a return to a pneumatological ecclesiology and spirituality informing the manner in which we 'do' Church.[656] As proportionate beings we have the potential to act in response to divine inspiration. 'Grace inserts into charity the love that nature gives and reason approves.'[657] Grace, at work through both faith and reason, makes us attentive to the work of the Holy Spirit. The link with authentic authority is established when, as Christians, as Church, we listen to the deepest desire and intent of our hearts intelligently, reasonably, responsibly, critically, consensually and collaboratively to the promptings of the Spirit challenging us to go beyond what is safe and sure territory in order to interrogate and get behind the factors for the crisis of authority, a crisis of trust, a crisis of authentic communication.

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[655] Cf. https://www.catholic.org.au/all-downloads/bishops-1/media-releases-1/2139-acbc-and-cra-response-to-the-royal-commission/file accessed 3 January 2018 for the extended list of recommendations.

[656] This work is a specialist field of study in itself and will only be given general reference in this study.

[657] *FLM,* 38.

Good, effective leaders and mentors, women and men, have always responded when called to take their rightful place in directing the Church in the shared enterprise of authentic goodness and love, one that understands *ecclesia docens et ecclesia discens* [658] as a multidirectional task for all. Whether they are given their place at the table is another issue—one to be addressed concurrently if a truly pastoral leadership is serious about authentic authority. It is encouraging that in recent times the Australian Catholic Bishops Conference, with the support of Pope Francis, is working towards greater consultation and synodality for the renewal of the Australian Church. The impetus is a response to the sexual abuse of children. However, the 2020 Plenary Council in Australia is perhaps an indication on the part of the Bishops Conference to begin the work of renewal and reconciliation in a wounded Australian Church. At this point in time, the effectiveness is yet to be seen, but the signs of renewal are there—at least among those willing to participate in the process.[659] This initiative is an example of how a Church desiring to fulfil its authentic authority through listening to God's Spirit is able to creatively imagine the possibilities for transcendence and transformation in different ways. Tragically, it took the lives of many to bring the Church to this point.

There is always more to be done, more to be learned. Fearless and genuine leaders able to influence the lives of the community are few. Yet, in them lies the quiet confidence in the truth that, as God's people 'we shall have mercy from him and find grace when we are in need of help' (Heb 4:14-16). Their understanding of the collective mission given by Christ motivates them to eradicate the wrongdoings done in the name of Christ (Mk 10:35-45; Acts 1:6-8). They are unfazed by the deep spiritual urges of humanity and respond accordingly. Neither do these authentic leaders devalue any attempt people make to understand their

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[658] *Sensus Fidei* in the Life of the Church (2014). Cf. #33, #43 and #44 of the document to understand the development of a closed post-Tridentine meaning of this phrase, as exclusively denoting 'Church teaching and Church learning', to the accepted concern for an 'organic unity' proposed by Yves Congar and adopted at Vatican II, specifically in *Lumen Gentium*. Cf. http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_en.html accessed 10 September 2018.
http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_en.html

[659] The number of submissions have exceeded 30,000 by the end of November 2018. Cf. www.plenarycouncil.catholic.org.au accessed 2 January 2019.

spirituality. While attentive to the spiritual longings of the world they refrain from imposing, blocking or wrongly enabling others in responding to the immanent desire for knowledge and for the divine, knowing full well that it is God's authority that finally shapes individual and communal life.

Ecclesia becomes not another theological word but a way for the Church in coming to self-constitution. As mentors, authentic pastoral leadership in the Church relies heavily on graced relationships releasing, in the process, an excellence by which both mentor and the guided come to greater ontological and existential awareness. We become kinder, gentler and friendlier in the process. The dynamic relationship within the Trinity becomes the source, model and inspiration with God's Word, incarnate and revealed in the person of Jesus Christ grounding all understanding of life and death and its hidden meanings. Accordingly, the relational and unitive effect of God's authority is proclaimed and embraced.[660] Healing and hope are released, found and 'actualised in the mission of the Word and the mission of the Spirit'.[661] A Church led by inspiring leaders understands the need for friendship and mutuality even outside the confines of the Church. Ecumenism, inter-faith dialogue and the inclusion of atheists are priorities. Any union is fragile at best, and good pastoral leaders tune in quickly to this need for repentance in themselves and others in the dialogical process. The tendency to reassert 'the primacy of the ideal over the real', leading to 'a rationalization to deform knowledge into harmony with disordered loves',[662] as evidenced in the crisis of authority, is to be avoided at all cost.

Regaining the diminished authority of the Church is possible only with the realization of the universal contingency of natural and revealed religion in concrete terms, manifested as the dynamic relationship between God and human beings. For Christians, this is expressed in a commitment to the supreme *beatitude,* premised

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[660] *FLM,* 32. The tri-partite effect means the movement towards being more virtuous can only be so in relationship with God and others. Consequently, there is the greater union with God and within the whole mystical body of Christ.
[661] Williams, 'Graced Friendship and Being Oneself: Releasing Excellence', 362.
[662] *FLM,* 17-52.

by a deference to the absolute divine authority of the Trinitarian God.[663] That modern turn to the subject, as this thesis and Lonergan's work adamantly suggest, calls for a rediscovery of the veracity of the truth statements Christians profess. Each doctrine, teaching and practice will benefit from an expanded understanding brought about by an encouraging Church committed to a method of intentional consciousness to unlock the truth hidden within the dynamic state of 'other-worldly love' of God as Mystery as 'something more in human nature than Law and order, and that we had better be in some awe of it'.[664] We need not fear this awe. Rather, in friendship and love with God, our slow seeking and moving to that rediscovery only confirms we are never alone. Thus, in summary, this thesis urges a constant and progressive methodical orientation to transcendent mystery to rediscover the authentic authority vital for ourselves individually and as Church.

[663] There is a clear link between *beatitudo* with reference to the Beatitudes in Mark's and Luke's gospels. The transcendental happiness as Jesus taught comes at the start Jesus' own ministry at the start of Mark's gospel and after the choosing of the twelve in Luke's gospel. The placement of the Beatitudes in both reveal the following: God's desire of *beatitudo* for human beings through authentic authority revealed as justice, mercy and compassion; the mission and authority of the Incarnate Word, Christ; and the mission handed to us via the chosen apostles.
[664] Haughton, *The Transformation of Man,* 77.

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