

Spirit of Wonder, Spirit of Love: Reflections on the Work of Bernard Lonergan



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The Spirit of God rests upon me;
The Spirit of God consecrates me;
The Spirit of God bids me go forth
to proclaim God's peace and joy.

These lines from Lucien Deiss's hymn celebrate the encounter of the human spirit and the divine Spirit. It is an encounter which is alive in our times, as symbolized by the heightened interest in spirituality. While spirituality is an unconditioned gift of God to us, nevertheless what that gift can accomplish is severely conditioned by how we come to think about it. So I would like to share some reflections on the dimensions of spirit, human and divine, from the thought of the late Canadian Jesuit philosopher/theologian, and my teacher, Bernard Lonergan, S.J. It has been frequently said that Lonergan was one of the two most important Roman Catholic thinkers of our time—the other being Karl Rahner, S.J. Lonergan devoted virtually his whole life to the task of sorting out what he could know about the various dimensions of spirit, human and divine. His works are becoming increasingly influential, but they are still not very well known. I hope in this article to make available to a wider audience some of his most fundamental thoughts, those touching on the spirit.

The Human Spirit: From Below Upward

I would like to begin my description of what Lonergan discovered about the human spirit indirectly, through a reflection upon one of Lonergan's favorite authors, Rosemary Haughton. Haughton recounts a story from Ann Cornelisen (found in Cornelisen's book, *Torregreca Life. Death and Miracles*). In post-war Southern Italy, Cornelisen had set up a nursery school to which there came one day a homeless little girl, Giovanna. Giovanna, only five at the time, was the abandoned daughter of the village prostitute. Giovanna lived in the streets, and was in wretched condition. Cornelisen gave the girl more love and attention than she had ever had in her entire life, and it changed Giovanna utterly. As Cornelisen put it, "she knew she was special and especially loved, and I think that sense of being loved has stayed with her".¹ Haughton added, "it seems unlikely she will ever become really unloving" (L, 190).

But love alone was not enough. After leaving the nursery school, she was abused and neglected by her family, and found no one else to help her build a decent life upon that foundation of love. Cornelisen's love did not heal all the emotional blocks and tragedies which plagued Giovanna's life. In the end, Cornelisen wondered at what the future held for Giovanna, saying, "I know no answer except love and expert care" (L, 189). Haughton went on to comment:

Miss Cornelisen puts "love and expert care" side by side. She knows that both are necessary... The point is that love without as expert a care as is available is not love in the fullest sense. If you really love, you do something about it, and you do it as well as you can manage to learn how, whether the technique be that of prayer, sex, child-care or revolution. Perhaps the most successful anti-love device of our clever culture has been this separation of love from technique (L, 190).

Love without understanding is insipid, mere romanticism. Understanding without love is what characterizes our age, an age of so-called rational control and technological advance which so often is insensitive. The need for an integration of love and wisdom, expertise, know-

¹Rosemary Hughton, *Love* (New York: Penguin Press 1969), 189 (hereafter cited as L).

how is the urgent need of our time.

Lonergan spent his life trying to penetrate this curious combination of knowing and loving, trying to enter into and discern just what he could learn about the human spirit. In the earliest stages of that quest, Lonergan was preoccupied with the question, "Just what is this know-how?"; later in his career he turned to the question of how what he learned about knowing related to loving. So he has become known as, even parodied, as the man concerned with knowing what knowing is. In his search he discovered the core of the human spirit.

Those who have been exposed to Lonergan's writings can recite the formula, "Human knowing is experiencing, understanding, and judging." The words certainly come from Lonergan, but this formula sounds trite. It sounds trite because it is detached from the most important of Lonergan's discoveries, the discovery of what the *spiritual* source of human consciousness is, namely, questioning, inquiring, wondering. Our lives are permeated with questions, literally hundreds of them each day. Questions like:

- "What did she mean by that?"
- "How can I get this open?"
- "How could this have happened?"
- "Why did I say that?"
- "Why won't the car start?"
- "Will he say 'Yes'?"
- "What was that sound?"
- "Why did it turn so cold today?"
- "How can I get over this feeling?"
- "How can we ever have a just world?"

But we hardly notice how many questions we have, or how influential they are in directing the things we do each day. We've been so thoroughly trained to focus our attentions elsewhere. For Lonergan, this woeful neglect of our questioning is a symptom of the spiritual loss of our time. More than anything else, the human spirit is the spirit of inquiry, the spirit of wonder.

But not only are our lives blessed with this spirit of wonder, we are also blessed, hundreds of times each day, with answers to our questions. This is quite a marvelous thing, really! Just stop and think about it. Despite the unimaginable diversity of human questions, they're all alike

in one respect. When we have a question, a problem, an inquiry, we are in the funny state of being aware that we are missing something; we know that we don't know something. Genuine questions seek something, something new, something unknown. But we don't yet know what; otherwise we wouldn't have a question. And here's the marvel: since we don't know what we're seeking, how do we know when we've found it?

The key lies in the question itself. How do we know when we've found the answer? We know we have an answer when we think of something and it makes our question stop bothering us; when the tension of seeking shifts and is released into the joy of discovery; when we go from the discomforting awareness of ignorance to the solace of understanding and comprehending. These thoughts, these acts of understanding, which come as answers to our questions, these Lonergan called "Insights." As I said we are gifted with hundreds of answers to our questions, hundreds of insights, each day, but we scarcely notice them either. Lonergan quipped that insights are so simple and obvious that they "seem to merit the little attention they commonly receive".² They are like the American comedian whose punchline was, "I don't get no respect." Now if you were Lonergan and you realized the injustice of this neglect, what would you do? Well, he set about to rectify the situation by composing a 748 page book entitled simply, *Insight*.

So it was that Lonergan discovered that the heart of human knowing consisted in answering questions. For Lonergan, human authenticity is fidelity to one's questions; it is not being satisfied until they are answered, but rejoicing when they are. From his discovery of the central importance of questioning to the human spirit, Lonergan sought to explore the various dimensions opened up by this discovery.

Since our questions arise out of experiences, our experiencing forms the foundation, the first level in human knowing. Experiences are what our questions ask about. (For example, in a question like "What did *that* mean?" the word, 'that,' refers to sounds heard but not yet fully understood.) But while experiencing is the beginning of human wisdom and know-how, it is just a beginning and a meager one at that. We have the tendency to assume that experiencing is the most important element

²Bernard Lonergan, *Insight* (Toronto: University of Toronto Press, 1992), 3.

in knowledge; we show respect for the "person of great experience." But Lonergan realized that unquestioned experience yields a dilettante, not an expert. Experience provides only a first level for the ascending, self-transcending, inquiring human spirit.

Next, Lonergan discovered that there are several different sorts of questions which are correspondingly answered in several different kinds of ways of thinking. There are questions like what, why, how, who, when, where. These are searching for some new idea, a "direct" insight. When you're reading a cartoon and you see a light-bulb in the little balloon over a character's head, it's supposed to mean he had a "direct" insight which solved his problem. These direct insights, and the consequent thoughts which express and communicate them, constitute a "second level" of human consciousness or knowing.

In one of my classes I assign my students the task of describing in detail a direct insight they've had, and I think it might be helpful if I share what one young woman wrote. She was decorating her dorm room, and had purchased some new curtains, curtain rods and hanger brackets. When she went to secure the hanger brackets, she discovered the nail-holes from the previous occupant's brackets were in the right locations, but were too wide. Her nails kept falling out. The obvious solution—drive the nails into new locations—was ruled out by a new dorm policy which forbade any new marks in the walls, including new nail holes, under penalty of a stiff fine. So, she had a problem, a question: *How to secure the brackets without making new holes?* As she stood on the step-stool pondering the question, she noticed her roommate wrapping a package; she saw the masking tape wound around its roll, spiraling ever outward, and she had her insight. She would wrap several coils of masking tape around the nails until they fit snugly into the already existing holes. And it worked!

What was new in the insight was not the fact that wound tape spirals outward. What was new was the idea of applying this fact to curtain hanger nails, not the sort of thing the average person on the street is thinking about all the time. This is but one story of a direct insight and it illustrates the otherwise unnoticed creativity of our human spirit which is part and parcel of daily living. We not only have insights into curtain rods and repairing things, but also into the language we use; direct insights into what's going on in our relationships with other people; into how to meet an emergency bill; and direct insights into the

significance of domestic and international incidents for our lives. The human spirit as wonder is ever leading us on to more and more direct insights, and to ever fuller completion and realization of ourselves as human understanders in the process.

Of course more dramatic examples of this creativity of human spirit are found in the great achievements of scientific genius. Kepler had the direct insight that the planetary orbits are not circular but elliptical. Kekule had a dream of a snake biting its own tail, and had the insight that benzene is a loop, not a chain, of molecules. When she found that a uranium-containing substance known as "pitchblende" showed more radioactivity than uranium itself does, Marie Curie had the direct insight it must be due to some new elements, which she named "polonium" and "radium". She became the first person to receive two Nobel prizes, one for each insight. Einstein had the direct insight that the terms, "space" and "time" were not independent but related. And contemporary biologist Lynn Margulis discovered that the cells of our bodies themselves have evolved from little communities of ancient bacteria. We can stop and marvel at these achievements of insight; but we need to also realize that the very essence of every human being's spirit is this very same activity of insight in all walks of life.

These "direct" insights come from questions such as what, why, how, where, who, when. But there is another sort of question which our human spirit also raises. As soon as my student had her insight, she asked, "But will it work?" Scientific discoveries fill the waste baskets of our universities and research institutes because they fall afoul of the simple question, "Are they correct?" As soon as any of us has this marvelous experience of a new direct insight, our spirit soberly prompts us to say, "Interesting, but is it so?" Now this second kind of questions, and their corresponding answers are quite different from the first sort, for what, why and how questions cannot adequately be answered "yes" or "no." (If you ask, "What was that sound?" it is just silly to answer, "yes.") On the other hand, "Is it so?", "Does it work?" and "Is it correct?" can only be properly answered by either "yes" or "no." So Lonergan realized that the spirit moves us beyond the creative ideas of the second level onward toward a third level of knowing, a level of wanting to know if the ideas are correct. And the even more marvelous thing is that we can also answer these sorts of questions. Our answers to "Is it so?" questions come from another kind of creative process on this third level—a pro-

cess of reflection and verification—which results in another kind of insight, what Lonergan called a “reflective insight.” Reflective insights form the bases for our answers, our judgments of fact, “Yes, it is correct.” or “No, that’s not how it is.”

We make judgments all the time, but it is exceedingly difficult to figure out what is going on when we do this, and why it works. This difficulty has led to a widespread opinion in our day that judgments are impossible or, worse yet, an outright evil. But the fact is that we do make correct judgments every day, and again the key to doing so lies in our questioning spirit. We know an “Is it so?” question answered when there is a subtle shift from the tension of the unanswered question to the gentle peace of mind that comes when it has been. Unanswered questions for reflection nag at us when we haven’t answered them, no matter how hard we try to brush away that nagging feeling, or convince ourselves and others that we really know what we’re talking about.

While the process is subtle, and took Lonergan many years to comprehend, the outline is simple: when we ask about the correctness of a direct insight, we say in effect to ourselves, “Now that would be true if only thus and so.” Figuring out the conditions under which something would be so is another marvelous capacity of the human spirit. Without yet knowing if our idea is correct, we can figure out how to figure it out. So our reflective insights are matters of putting the idea together with what it takes for it to be correct. Again, let me offer an illustration, drawn this time from Arthur Conan Doyle’s Sherlock Holmes story, “The Adventure of the Dancing Men.”

Holmes had been seated for some hours in silence with his long, thin back curved over a chemical vessel in which he was brewing a particularly malodorous product. His head was sunk upon his breast, and he looked from my point of view like a strange, lank bird, with dull gray plumage and a black top-knot.

“So, Watson,” said he, suddenly, “you do not propose to invest in South African securities?”

I gave a start of astonishment. Accustomed as I was to Holmes’s curious faculties, this sudden intrusion into my most intimate thoughts was utterly inexplicable.

“How on earth do you know that?” I asked.

He wheeled round upon his stool, with a steaming test-tube in his hand, and a gleam of amusement in his deep-set eyes.

"Now, Watson, confess yourself utterly taken aback," said he.

"I am."

"I ought to make you sign a paper to that effect"

"Why?"

"Because in five minutes you will say that it is all so absurdly simple."

"I am sure that I shall say nothing of the kind."

"You see, my dear Watson"—he propped his test-tube in the rack and began to lecture with the air of a professor addressing his class—"it is not really difficult to construct a series of inferences, each dependent upon its predecessor and each simple in itself. If, after doing so, one simply knocks out all the central inferences and presents one's audience with the starting-point and the conclusion, one may produce a startling, though possibly a meretricious, effect. Now, it was not really difficult, by inspection of the groove between you left forefinger and thumb, to feel sure that you did not propose to invest your small capital in the gold fields."

"I see no connection."

"Very likely not; but I can quickly show you a close connection. Here are the missing links of the very simple chain: 1. You had chalk between your left finger and thumb when you returned from the club last night. 2. You put chalk there when you play billiards, to steady the cue. 3. You never play billiards except with Thurston. 4. You told me, four weeks ago, that Thurston had an option on some South African property which would expire in a month, and which he desired you to share with him. 5. Your check book is locked in my drawer, and you have not asked for the key. 6. You do not propose to invest your money in this manner."

"How absurdly simple!" I cried.³

In this story, Sherlock Holmes once again confounds Dr. Watson, and attributes it all to elementary logic. In fact, however, it has nothing at all to do with logic, and is far from elementary. Logic begins with axioms and deduces conclusions. But the reflecting human spirit begins with an insight which will subsequently become something like a conclusion, and searches for conditions under which it will be able to grant its precious and personal assent. This is what Holmes really did.

³Arthur Conan Doyle, *The Adventures of Sherlock Holmes* (New York: Harper, 1930).

It is the marvelous, self-transcending work of a human spirit on the third level reaching beyond itself in the creative process of reflective insight and judgment.

We're still not through Lonergan's exploration of the natural human spirit, for as he realized, the restlessness of our spirit draws us ever onward. Knowing the facts of a situation is not an end in itself. As soon as we have reasoned to knowing the facts as they are, we naturally go on to ask, "Should they be so?" Or we have insights about how the known facts could be changed, and spontaneously we go on to ask, "But would that be good?" Indeed, our biggest question of all is, "What am I to do in the face of such knowledge?" Our human spirit again leads us on, this time to something new, to what Lonergan called a "fourth level" of human consciousness, to judgments of value about the way things are, or could be, and beyond still further to becoming responsible by acting in accord with our judgments of value.

Now the process of arriving at unbiased value judgments is very much like the complex process of making judgments of fact. But Lonergan realized something else was also involved. The whole realm of feelings is intimately involved in both the process of value reflection and value judgment. A telling illustration is from psychotherapist, Eugene Gendlin. Gendlin tells of a man who felt a "knot in his stomach" after a plan he developed was shot down at work. Following Gendlin's instructions, the man tried to name the general feeling about his situation. With some difficulty, the word "inappropriate" popped into his mind, *and his feelings shifted*. The word "inappropriate" indicated that he had made the plan *be* his whole life, and experienced the plan's failure as a failure of his life. The shift in feelings simultaneously was a recognition of just *what* the value of the plan was, and *what* the value of his life was. He *felt* the value of each, and that they were quite different. It was a tremendously freeing experience for him. Gendlin goes on to say, that this man "never could have figured this out analytically... If someone had asked him to think it through, he might have answered that the plan made him feel like the creative person he wanted to be".⁴ But thinking it through only on the first three levels of consciousness, without the addition of new, "shifted" feelings, would not have ad-

⁴Eugene Gendlin, *Focusing* (New York: Bantam Books, Inc., 1982), 19

equately solved the value-problem he was experiencing. In general, tensions in our feeling life are problems seeking new feeling-insights into new values.

Intellectual patients frequently go out and read all sorts of books about psychodynamics, and can often analyze their hang-ups, sometimes with amazing accuracy. But such an analysis does not change these patients. It is just knowledge of the facts; it lacks the felt value knowledge, the sense of urgency of one's plight, the felt joy of how beautiful one's life is and could be. Likewise, feelings about the world change when someone no longer sees poverty filtered through the TV screen, but encounters impoverished people personally. The same sort of thing, in a less traumatic fashion goes on in our daily process of making value judgments and decisions.

This is not to say that for Lonergan "going with your feelings" is where it's at. That glib slogan has been responsible for altogether too much destruction of human personality. Feelings are notoriously complex, entangled, and subject to distortions and misdirections. The processes of value reflection require feeling for the adequate apprehension of value; but they also involve "what," "why," "how" and "is it correct?" questions and answers to check and balance those feelings. Real questions of value and decision want something intelligent to deliberate about; we want to do good, but we want to do the most intelligent, creative and true good we possibly can think of. The human spirit prompts feeling and critical thought to work together in the making us be and do who we are on this "fourth level" of human consciousness.

The highest of all our decisions, of course, are our decisions to love and commit ourselves to others. Yet even here the human spirit does not find rest. For it leads us to constantly question the adequacy of our loving. Where have we not been loving enough? Where have we held back? Ultimately our spirit will not rest until our loving is a boundless, unrestricted loving.

The human spirit, according to Lonergan then, is a questing spirit, an ever fuller unfolding of human personality, which rejoices in the rich world of experience, but seeks to enrich that world by the addition of direct insights which understand and make sense of it. Again, beyond the many direct insights, the many ideas, we have our spirit seeks to add to some of them knowledge of their truth. And beyond knowing what is so, our spirit wonders how we should respond, and is dissatisfied with

any response which is less than good, valuable, worthwhile. Ultimately our human spirit leads us on to personal commitment, self-donation, self-surrender in love. Our spirit is ever moving us from what we now understand to further understanding, from the limited amount we now know for sure to more comprehensive wisdom; and from the limited acts of loving toward the unrestricted loving which is God.

The Divine Spirit and Its Mission

How did Lonergan become involved in this task of discerning all these different dimensions of the human spirit? In fact, it arose from a seemingly unrelated topic. Early in his career, Lonergan became interested in what Thomas Aquinas had to say about the divine Trinity. He had been troubled by much of the Trinitarian theology he had read—much of it purporting to be derived from Aquinas himself—because it seemed to him such an inadequate communication of a mystery so central to Christianity. So he decided to see what Aquinas actually had to say about this, and the results of his study, he said, changed him utterly.

Like those before him, Aquinas acknowledged the fact that the communal life of the Trinity was a mystery, which cannot be known directly by human minds. But he also held that this mystery can be known indirectly and imperfectly, by way of analogy. The most famous such analogy, perhaps, is that legend regarding St. Patrick and the Shamrock: How can there be three persons in one God? Just like there are three distinct leaves, but one living plant.

Although St. Patrick's analogy has found a prominent place in the hearts of Boston's religious as well as sports life, it doesn't tell us very much about the Trinitarian life. Aquinas, however, subscribed to the view of his predecessor, Augustine, that the human mind is itself the most perfect analogue of the divine Trinity, and that this is at the heart of the verse from the book of *Genesis*:

God created the human in God's own image,
in the image of God, God created them,
male and female God created them. (1:27)

What better place to look for a glimmer of the Trinity than in the very image and likeness of God set within the depths of every man and every woman's very being? In exploring the human mind, Augustine

was particularly struck with the fact that, prior to speech, we form "a true word [that] is begotten when we say we know, [and that] is most like the thing known".⁵ In this word-creating activity of the human mind, Augustine saw the image and likeness of the begetting of the divine Word within God.

In what sense is the "birth of a word" central to either humanity or divinity? During the Christmas season my children and I volunteered to deliver packages to some elderly people in our community. It quickly became apparent to me that what these people wanted more than any package, more than anything at all, was someone to talk to. What they most wanted, and most lacked, was the opportunity to tell their stories, the opportunity to tell their life story, the opportunity for self-communication. Self-communication reaches its perfection in Father, Word and Holy Spirit, where the self-expression of each is so full and so complete that its very fullness constitutes the other Divine persons.

It is because of the human mind's capacity to give birth to a word of self-expression that Augustine took it as the most perfect analogue of the Divine Trinity. What Aquinas added was a more careful examination of what human self-knowledge is, how it comes to self-expression, and how to relate this finite analogue to the infinite Divine mystery. But Aquinas expressed what he had to say in a difficult, metaphysical terminology, which had generated much dispute, and still does. Lonergan found that the only way to "cut through the terminological jungle" and the many different possible meanings was to go directly to the facts of human consciousness themselves, and see if the results of that exploration cast any light upon what Aquinas said.

So, in order to understand Aquinas's understanding of self-understanding, Lonergan found he had to understand himself. What he found was inquiry and insight. He found that insight was not only the thing that answered questions, but that also was the source of all self-communication. For when we tell others our ideas, we simultaneously tell who we have become by the enrichment of our expanded understandings, knowledge and values.

Strangely enough, Lonergan discovered that, hidden behind the

⁵Augustine, *The Trinity* (Washington, D.C.: Catholic University of America Press, 1963), 483

obscurities of his language, Aquinas himself had also realized the importance of insight, and that the scholars had astonishingly overlooked this crucial fact for hundreds of years. Such self-understanding, Lonergan felt, formed the basis for a proper interpretation of Aquinas's analogy of the Trinity: First, God is an Unrestricted act of Understanding, Insight in its purest and fullest.

“Our subject has been the act of insight or understanding, and God is the unrestricted act of understanding, the eternal rapture glimpsed in every Archimedean cry of Eureka”⁶

While the cartoon light-bulb symbolizes our insights, pure Light, radiant, dazzling and mysterious Light has symbolized the brilliance of God's unrestricted intelligence in many of the world's religious traditions. Second, from the Divine Unrestricted Act of Understanding, there proceeds eternally the perfect self-expression of God, a self-expression so perfect because grounded in a perfect self-understanding, that the self-expression is itself another person, the Word. And since our insights into values are the basis of our own self-expression when we communicate with care our judgments of value, so also the Word's very being is the self-expression of the value, the unrestricted goodness of God.

Finally, our deliberate decisions of commitment and love flow out of the judgments of value we arrive at with care. Analogously, the self-expression of the goodness of God in the Word flows into an Unrestricted Act of Loving, which so perfectly embraces the goodness of God that it is God; it is the third person of the Divine Trinity, the Holy Spirit.

So it was that in attempting to understand what Aquinas thought about the Trinity, Lonergan came to discover dimensions of the human spirit which had been neglected for seven centuries. And in discovering these dimensions of the human spirit, he also retrieved the possibility of a profound contemplation of the mystery of the Trinity.

This revitalized understanding of the Trinity led Lonergan to think in new ways about how the intimate relationships among the divine Persons form the basis of their missions of redemption and transformation of the human world. If we can think, however imperfectly, of the Holy Spirit as the Unrestricted Act of Loving which perfectly and

⁶*Insight*, 706

completely embraces the goodness of God, this adds a new meaning to St. Paul's saying: "God's love has been poured out into our hearts through the Holy Spirit which has been given to us." (*Romans* 5:5) For the Love of God is the very personhood of the Holy Spirit. The Spirit's principal mission, therefore, is to bring God's own unrestricted loving, the Spirit's very own being, into our lives. What exactly happens when the divine Spirit enters into the human Spirit?

Transformed Human Spirit: From Above Downward

Later in his career, Lonergan began to speak of the "way from below upward and the way from above downward." Human consciousness in its natural and spontaneous unfolding moves from experiencing to the enrichments and fuller self-realization of understanding, knowing, valuing and acting. Lonergan characterized such unfolding as a movement upward, toward God. But there is also the movement of grace that begins in God and moves downward to transform and heal human spirits. Lonergan described that movement as one which begins in religious experience, the experience of "being in love in an unrestricted fashion, being in love with God".⁷ The religious experience of being in love unrestrictedly comes, not as the product of personal achievement, but as a gift from a source transcendent to anything we can imagine or conceive. It is experienced as a basic fulfillment of all our longing, questioning, wondering and as long as it lasts, it brings "a radical peace, a peace the world cannot give".⁸ *Unrestricted* being in love is God's love, and since God's unrestricted love is God, this experience is the experience of the gift is of God's own self "poured out in our hearts" as St. Paul puts it.

While this gift is a *basic* fulfillment to the whole of human wonder and aspiration, it is still not *complete* fulfillment. The experience of unrestricted being in love, of God's abiding presence in our hearts, is not the same as knowing what divine loving is. It is only experience, but not yet understanding or judging or valuing or even a decision to accept what is so experienced. It does not, therefore, directly answer all

⁷Bernard Lonergan, *Method in Theology* (New York: Herder and Herder, 1972), 105

⁸*Ibid.*

our questions. Thus the experience of unrestricted being in love is an experience of mystery. It only reassures us that there are answers, without providing the answers themselves.

The gift of unrestricted being in love has a dynamism of its own. It can deepen and strengthen the light of human wonder, it can lighten the fears and anxieties which prevent us from confidently pursuing our questions. The way in which it does so begins at the fourth level of consciousness, and radiates downward through the human spirit.

Lonergan discerned that the first effect of unrestricted being in love upon human consciousness is a transformation of our feelings, and therefore of our values as well. The most evident fact is that when we're in love, our feelings change; not just our feelings about our beloved, but all kinds of feelings. Life seems more precious, our daily tasks take on new meaning, and the whole world sparkles.

When a man and a woman fall in love, the things valued by the other take on special importance. First and foremost, the value of our beloved is evident to us beyond all argument. Friends and relatives can point out faults and foibles, yet even when these are faced and acknowledged objectively, we still say of our beloved, "Yes, that's all very true; but there is just something about her." What is that something? You'd have to be in love with the person to know it. We don't work out what the value of a person is, and then soberly decide to love that person because of the goodness we find in them; we first *fall* in love, and through that being in love, have their deep and mysterious goodness revealed to us. Falling in love isn't something we accomplish; it's something given from beyond ourselves. Through falling in love with someone, we gain a glimpse of how God judges their value as a person—what the very core value of that person as such is.

But besides that core value of the person revealed through being in love, we also spontaneously come to value things about our beloved. We become determined to please her parents, relatives and friends, though the difficulties of doing so can soon make us discouraged. Where our defenses aren't too strong, we accompany them to weird concerts and sporting events with all the enthusiasm of a new convert. We value what they value because the values are theirs and we love them.

This transformation of values through falling in love also shows up in the story of Giovanna, the homeless little Italian girl. One of the first things Ann Cornelisen did for Giovanna was to wash her.

Her hair was long and matted, her clothes stank... We went off to the bathroom for our session with DDT, scissors and soap. Giovanna radiated joy like the heat from an electric fire. She did not complain about the DDT that stung her scalp and got in her eyes. Combing the snarls was fun ... that little girl had never had so much attention, so much love spent on her in her life. We could have cut off her leg so long as we did something for her and to her. When it was over and she was deloused, cut, washed, combed and more or less dry, she said her first word: "When can we wash it again?" (L, 189).

In subsequent weeks Giovanna could be found washing her hair in the village fountain. What's the point? The human love she experienced from Cornelisen affected Giovanna's values. She loved what Cornelisen valued. If Cornelisen valued being clean, then so did Giovanna. Yet this didn't happen in a particularly thought-out way. Being loved simply flowed into the new ways she *felt* about being clean. This transformation of feelings through falling in love isn't unique to Giovanna or to young lovers; it happens to all sorts of people, of all ages and circumstances and in unpredictable ways. When the falling in love is unrestricted, this is the mission of the Holy Spirit. The Divine Spirit's movements in our hearts leaves Its traces in the movements in our feelings, sometimes very subtle movements. The various techniques of spiritual direction and discernment endeavor to facilitate and focus attention upon these subtle shifts in our feelings as signs of the direction in which the Holy Spirit is leading us.

When the One with whom we fall in love is God, when we fall in love in an unrestricted fashion, at least potentially everything about God is beloved; and that means the whole universe, the whole of humanity, living, deceased and to come, because all creation is of value to our Beloved God. God's gift of grace, of being in love without bound or limit, initiates a process where one's transformed values prompt a loving decision, a response to the gift, to do something about these new senses of value. They give one the confidence to acknowledge facts one had previously avoided, including the facts of one's own failings. The whole personal transformation fires and strengthens one's resolve to understand what is responsible for the facts and try to discover intelligent alternatives.

It is in their devotion to trying to get new insights into alternatives that are truly intelligent that both Lonergan and Haughton were most concerned. Lonergan himself devoted his life to the search for insights, not only in philosophy and theology, but also in economics where he spent forty years trying to work out an intelligent basis for an alternative to the injustices of capitalism and socialism as we know them. In this discernment of how the Spirit transforms our spirit, we can see the possibility of what Haughton said: when we truly love, we become devoted to getting the best and truest insights we can as to how prayer works, how the human psyche works, how an economy works.

There has been, I believe, an profoundly ambiguous tendency in on these issues in the legacy of Christianity. On the one hand, Christianity affirms the goodness of nature, of the created order, and the goodness of "natural light of reason" in its explorations and endeavors to understand that order. On the other hand, there is also strong suspicion of intellectual ideas. In trying to protect the central belief that we cannot save ourselves, we seem to have become inadvertently dedicated to expecting God do it all alone. Lonergan saw the need, and a possible way, to understand how the two come together. The gift of unrestricted being in love is not of our own doing; it is from God, and only God could give such a love. But that love develops as it ought, only to the extent that we experience God's love for the goodness of human inquiries and insights, and devote ourselves to seeking them. Otherwise we become entrapped in false dilemmas—between capitalism and socialism, pacifism and just war, liberalism and conservatism, science and art—which in no way answer the questing of our wondering spirit. Finally, such heightened and loving understanding can also open one's experiencing up to more careful attention to experiences—to notice the little things and what they contribute to the whole world of living and loving.

Of course, when we do fall in love with God, we do so from the standpoint of one who has already been gravely wounded. All too often, these emotional and intellectual injuries can overwhelm the call of love, and make us draw back from the expansive invitation to total, personal transformation. Earlier I quoted Rosemary Haughton as saying that "the most successful anti-love device of our culture" has been the separation of love and reason. In our world reason and emotion have been sharply distinguished. However noble the values of religion, no matter

how uplifting the aspirations and feelings of art and nature, one has to "face facts as they are and be reasonable." "It would be nice," many say, "to live in peace and love; but be reasonable and face facts. Human nature is selfish and that cannot be changed. The reasonable thing to do is make one's accommodations to this fact."

One of Lonergan's great services, it seems to me, has been to discover that in fact love and reason have a natural unity in the human spirit. Lonergan placed an extremely high value upon reason; but for him reason meant raising questions about our experiences and answering them with direct insights; and going on to raise questions about our insights and answering them carefully with judgments of fact. Yet, by the very fact that reason is moved and grows through our questioning, so also it is not an end in itself. Once we have reasoned to knowing facts as they are, we go on to ask about the value of the facts remaining as they are, and what we are to do in the face of such knowledge.

So the same inquiring spirit which leads reason to knowledge, also leads reason beyond knowledge of facts to knowledge of value where feelings become indispensable. Indeed this very movement which begins in reason naturally moves onward to questions for decisions of commitment, decisions of loving and decisions of unrestricted loving. On the other hand, the emotional experience of being in love in an unrestricted fashion, which forms the core of any religion, will add to the natural, inquisitive wondering of the human spirit a deepened and loving the commitment to pursue questions and dissolve barriers to answering questions. So emotion and religion, when understood as Lonergan came to understand them, play a role in the natural completion of reason; and feeling and religion fire and liberate reason to a more deeply committed and unrestricted quest for knowing. Lonergan's work may, therefore, open up in an intelligible way how the divine Spirit and the human spirit can encounter each other. The task that remains is to understand better all the complex multitude of things which are necessary to allow this encounter to unfold.