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Robert Deahl

Marquette University, robert.deahl@marquette.edu

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I have been for the last thirteen years the dean of the College of Professional Studies at Marquette University in Milwaukee, Wisconsin. The college is one of eleven colleges and schools at Marquette and is committed to educating working professionals—adult, nontraditional students—throughout southeastern Wisconsin.

While writing this chapter, I have been working with my staff, faculty, and advisors in completing a strategic plan for the college as we prepare to celebrate the fifteenth anniversary in 2011. This plan is part of a university-wide effort designed to meet one of the critical needs that we face in Catholic higher education in the years ahead, namely, the need to achieve a wholeness and a unity that are easily overlooked despite our best efforts to work in concert with one another across disciplines, among diverse faculty, and throughout the university.

One of the cornerstones of our planning is to create, fund, implement, and launch a Center for Community Transformation. This center will be at the heart of the college's undergraduate, master's, and community learning programs and will provide a central, unifying place to bring together diverse individuals and groups to help restore and heal the problems we face throughout our local and regional communities.

As I think about these plans and the work that I have been involved in as dean, it strikes me that the nearly lifelong influence of Bernard Lonergan has played a pivotal role in how I approach my personal and professional life and work both within and outside the academy. This chapter explains how Lonergan has helped me with my own vision and commitment to bring a better sense of wholeness and unity to my college, to the university, and to the Milwaukee community. This book has used the term "catholicity," a notion that John Haughey embraced and elucidated in *Where Is Knowing Going? The Horizons of the Knowing Subject* to capture this sense of wholeness. Haughey notes,

We are all hoppers about any number of things. There is the ever present need and hope to keep moving from obscurity to clarity or to see the fuller picture, or to answer elusive questions. By getting past our ever importuning immediacies, we should be able to appreciate the fact that we are scripted to pursue some kind of *pleroma*: a completion, a fullness, just as surely as we are scripted to know what is so and what is good. The notion of catholicity keeps

beckoning us on to a more, to something yawning out before us, leading us on, that is in the genre of is and is good, but also of a more that is not more of the same.¹

Striving toward Wholeness: Catholicity in Personal Reflection and Shared Conversations

I had the joy and honor of meeting and speaking with Bernard Lonergan at the Lonergan Workshop held at Boston College in 1981. I was in the middle of writing my dissertation, *Doing Ethics in the Third Stage of Meaning: Retrieving Ethics through the Generalized Empirical Method of Bernard J. F. Lonergan as a Disclosive and Transformative Function of Interiority*, under the direction of mentor and friend Josef Fuchs, and was home for the summer between my fifth and sixth year of studies in Rome. The dissertation focused on adapting the early work of Robert Doran to Lonergan's method and applying both to the field of ethics. Lonergan's positive comments about the focus of my work provided a great source of encouragement and support.²

As I think about my personal life journey and the professional work that I have been involved in as a faculty member and dean, it becomes clear that Lonergan has influenced me in two primary ways. First, his focus on intentionality analysis by way of integrating the discipline of the transcendental precepts has convinced me of the need for the personal practice of self-appropriation. This is not a one-time event but a regular, sustained reflective practice in which I consciously and intentionally take stock of what I am doing and why I am doing it.

In this regard I resonate strongly with David Orr's notion of slow knowledge as he explains it in *The Nature of Design: Ecology, Culture and Human Invention*. Orr argues for the need to engage in slow, reflective knowledge: "Because new knowledge often requires rearranging worldviews and paradigms which we can only do slowly. Instead of increasing the speed of our chatter, we need to learn to listen more attentively. Instead of increasing the volume of our communications, we ought to improve its content. Instead of communicating more extensively, we should converse more intensively with our neighbors."³ Taking this time is, I believe, the key to unlocking Lonergan's method of accessing self-appropriation. Many years ago, even before leaving to study and live in Italy, I began the practice of taking a retreat at least once a year to actively seek out the space and time for quiet reflection, reading, and writing. In fact, the one constant in my life's journey is the regular practice of retreating into interiority and remapping my conscious intentionality that keeps me in the present in a way that allows the future to emerge in fresh and new ways.

I see this reflection as absolutely necessary in my role as dean. Many decisions that affect many peoples' lives are made in the boardrooms or the

offices of corporate and academic leaders who may have no sense of self-appropriation and no regular practice of reflection. Such leaders make decisions and actions pell-mell in the rush of doing too much with insufficient information or context and therefore operate more in the world of a conceptualized, unappropriated immediacy and less out of a reasonable, responsible context of fully human knowing.

Second, Lonergan's focus on intellectual conversion that draws a sharp distinction between the world of immediacy and the world mediated by meaning and motivated by value has influenced my attempts to make judgments and decisions and to act in ways that are consciously aligned with what is real, here and now, and what is of and for the good. This kind of process, this kind of praxis, represents—for me, in my experience—the kind of alignment that Lonergan calls for when he points to the nexus of genuine objectivity and authentic subjectivity. Lonergan's attention to the subject made it more likely that objectivity could be attained. Haughey points out, "Rather than despairing about whether or not we'll ever understand one another because of the increasingly differentiated universes of discourse developing in the world, he became convinced that objectivity can be achieved and dialogue can become fruitful where authentic personal and collective subjectivity is operating in a more explicit manner."⁴

Personal reflections and shared conversations are the tools we have available as we strive toward self-appropriation and a collective achievement of the real and the good in our midst. These are also at the heart of the Western, Catholic theological tradition of *actio* and *contemplatio*, of action and contemplation, of action grounded in the discernment of reflection. And this is where I experience this dynamic pull of catholicity.

This notion of catholicity, a heuristic that pushes for a further whole, its dynamic always moving us toward an entirety, is what informs and motivates and energizes my own work as dean of our college. I envision a future of Catholic higher education as developing a praxis catholicity more than a doctrinal catholicity: a catholicity that has transformative power that resides in and emerges from our interiority rather than from a static set of assumptions about the true and the good.

Embracing Catholicity through the College of Professional Studies

I have had the privilege of being involved in a number of highly productive and challenging conversations over the past thirteen years in my roles as dean, chief administrator, and faculty member at Marquette University. Working with students, faculty, alumni, leaders in the community, and people from a wide variety of industries and disciplines, we have created an environment that invites adult students to embark on a journey of self-identification and

self-appropriation. The liberal arts courses that are at the core of our curriculum provide the context in which students can explore who they are in relation to their world.

Many of our adult students initially balk at the notion of having to take theology and philosophy courses, and they ask us how this or that course could possibly be helpful or relevant to their job or profession. As the dean I am often asked to write a letter to a student's employer to explain how a theology or philosophy course will benefit the employee's personal life and professional career, and how the company can justify providing employee reimbursement for taking such a course. I welcome these requests and have tried to carefully articulate the value—and even the return on investment—that our liberal arts courses, such as theology and philosophy, offer the employer and their student.

Our staff and faculty hear time and again how these courses that our students once viewed as unnecessary or irrelevant have become the most important courses that they have taken and, in many cases, have changed lives in ways that have truly been transformative and liberating. My colleagues and I have seen scores of our adult students move from a more hardened, biased, literal, fundamentalist way of thinking, judging, and acting to a much more complex, nuanced, considered approach to the world around them. We see our students moving toward higher—indeed, wider—viewpoints: a largeness and largesse of understanding. This change becomes apparent in how they begin to speak differently about their lives, in the complex questions that they pose, and in the way that they express their hopes and aspirations.

This overall, potentially transformative, educational experience in our college has been the “symbolic operator,” to use Lonergan's term, the trigger that activates the transcendental precepts that Lonergan speaks of—be attentive, be intelligent, be reasonable, be responsible—and makes them alive and engaged in our students' lives.⁵ This is an educational experience that focuses on the student's capacity for self-transcendence: morally, intellectually, and religiously inviting, prompting, and challenging our students to embrace the world in a more holistic, attentive, intelligent, reasonable, responsible, and inclusive way. In very real ways students begin to undergo an intellectual conversion in Lonergan's sense and begin to see their own self-appropriation as an essential part of their lifelong learning.

I'd like to share four examples in which my own appropriation of Lonergan's insight and method and the challenge of his transcendental precepts have affected how I approach the work of our College of Professional Studies at Marquette University. It is in these examples that this notion of catholicity keeps beckoning my colleagues and me on to something more, something more whole within the university, within the community, within the curriculum, and within our faculty working across various disciplines.

Catholicity and the University

Fifteen years ago Marquette University launched its first degree program designed specifically for adult students and working professionals. Since then the College of Professional Studies has been developing and implementing an expanding repertoire of undergraduate and graduate degree programs, noncredit and certificate continuing education programs, and a workforce learning program that customizes training and education programs for corporations and other organizations throughout the community. The college utilizes a variety of nontraditional models and frameworks to manage and deliver its student services, online and classroom student instruction, and faculty development.

Many faculty and administrators along the way have been reluctant to embrace new ways of delivering our courses to these nontraditional adult students. Over the past decade the staff and faculty of the college have had to advocate for and defend these models and promote a broadened understanding of how teaching and learning can take place in new and different ways within the confines of a very traditional university framework. I have tried to make sure that we have implemented these changes in a very intentional way—one as intelligent, reasonable, and responsible as possible—through our advocacy on committees, the representation of our students and programs to other offices on campus, and our efforts to inform as many of our colleagues as possible about the meaning and value inherent in our mission of educating adult students.

Although there remains a great deal of work to be done to help full-time traditional faculty and administrators appreciate and embrace both our nontraditional adult student population and the different ways in which we engage student learning, I believe that the College of Professional Studies, by following Lonergan's transcendental precepts in the work we have done, can continue to help create better conditions throughout the university community for the possibility of a more "catholic" appropriation of alternative models for teaching and learning. Other colleges within Marquette have now adopted our delivery models and frameworks, and several have enlisted our assistance to design and implement faculty development programs based on our college's model.

Catholicity and the Community

Thirteen years ago the college forged a strategic partnership with Harley-Davidson Motor Company, whose global corporate headquarters is located in close proximity to the Marquette University campus in the heart of Milwaukee. For the past thirteen years the college has delivered its bachelor's degree in organization and leadership to the employees of Harley-Davidson on-site

at the plant. In developing this unique educational partnership between an urban Jesuit Catholic university and a world-renowned American motorcycle company, we quickly discovered a rich synergy between the organizational values of the company and the mission of the university and of the college. We both find common ground in our commitment to develop a values-based learning organization dedicated to the personal and professional growth of our employees and students.

Under the inspirational leadership of former chief executive officer and chairman Richard Teerlink, Harley-Davidson was one of the first participants in the work being done in the early 1990s at the Massachusetts Institute of Technology with Peter Senge and Daniel Kim in applying systems thinking to the development of learning organizations. Harley-Davidson committed itself to creating effective organizational conditions for the emerging possibilities of dynamic and sustained economic growth by empowering its employees to participate fully in the recreation of the company. Teerlink's conviction that "people are our most important sustainable advantage" came alive through the company's engagement of employees in learning circles and regular cycles of intellectual development.⁶ Harley-Davidson empowers its employees by engaging as many employees as possible in conversations about how to make the company better. The company does this as long as it takes and until they get it right. This is very much like Lonergan's notion of the "self-correcting process of learning"—asking the questions until we get it right.⁷

Our Harley-Davidson–Marquette partnership is a model that we have since duplicated with a growing number of companies throughout southeastern Wisconsin. Through the sustained development of these corporate relationships and our attentiveness and responsiveness to their needs, we contribute to a growing awareness of how companies make a difference in people's lives by how they support and interact with their employees, their customers, and their stakeholders. These relationships are helping our community develop a capacity for an appropriation of the kind of meaning and value that empowers people to live and act in responsible ways.

Catholicity and the Curriculum

Since the inception of Marquette's College of Professional Studies, its primary focus has been leadership education for adult working professionals. Recently, the college faculty designed a new professional master's degree in leadership studies. We intentionally designed the core courses for this master's degree based on Lonergan's transcendental precepts: Be attentive, be intelligent, be reasonable, be responsible, be loving.

The new master's program presents the student with a conscious focus on leadership and ethics from the inside out, beginning with the self and

moving through an ever-widening scope of leadership and interrelationships, leadership and society, leadership and the world. We have designed specific outcomes suited to each of the courses, and student assessment is based on an ever-deepening appropriation of leadership and ethics on both a personal and a professional level. In every course the students are challenged to understand their own experiences as leaders and to explore and affirm their own roles as leaders within the different contexts of their lives.

Lonergan's method and his map of intentionality in this master's program, though not always immediately transparent, provide the operating principles for how students will progress through this degree program, culminating in a praxis-based learning experience that integrates reflection and application of what has been learned and appropriated throughout the degree and how this learning is applied in their personal and professional lives. Students are challenged at every turn to consciously examine their assumptions and their judgments, and they are asked to constantly stretch beyond and sometimes break out of their past learning patterns to reach toward a more complex, intelligent, reasonable, responsible way of constructing their world mediated by meaning and motivated by values.

This is a learning journey that embraces complexity and ambiguity and works actively to create the conditions for the possibility of moving out of a literalist, dualist, and fundamentalist approach that displaces authority onto something or someone other than oneself. Students begin to understand their unique roles and contributions as leaders and learn that authentic leadership comes from within their own understanding of their places in the world. This is a learning journey that directly challenges students to become the authors of their own lives in every sense of that word.

Catholicity and the Faculty across Disciplines

The college has implemented a program for faculty development. Three times a year, the faculty of the college gathers over a meal and spends either part of a day or an evening engaged in focused discussion on some aspect of student learning and classroom teaching.

Faculty from all disciplines in the college come together to share best teaching practices, discuss student assessment, explore new models and methods of pedagogy, or simply share stories about the successes, challenges, and lessons learned from their own practice. We have held these sessions on a regular basis for the past eleven years and have gradually created a community of shared learning and collegial support in which faculty feel safe, respected, supported, and challenged in their reflections and practice.

This program has had an impact on the life and growth of the college and contributes to the broadening and deepening of individual faculty members' understanding and appreciation of one another's disciplines. In this sense the

college has created the conditions for real interdisciplinary conversation and collaboration.

One of the activities that we experience together in these faculty development sessions is the sharing of an “intellectual hero.” Individual faculty tell about a mentor, author, or teacher whose craft and insights and impact have made a profound difference in the life of that faculty member. We have heard stories of parents, painters, philosophers, poets, scientists. The sharing of the intellectual hero has been the occasion for faculty from diverse disciplines to consciously articulate just how their thinking, their teaching, and their practice have been formed and shaped and how they have personally and professionally appropriated those influences in their lives.

Many of us in the program have been challenged to reflect upon our own discipline and our own thinking and practice because of these presentations. And if there is one clear place where I can palpably point to a feeling of catholicity, a sense of the wholeness of what we do, however different and diverse we are across disciplines, this is the place. This program can surely be a model for other faculty conversations that reach across disciplinary lines and reach toward a unity that we seem so seldom to experience in the siloed tendencies that run so rampant through university life. Indeed, how do we create—and sustain—this kind of culture of intellectual conversion among our students and our faculty, throughout our community, and build across our divisions toward the wholeness that we desire?

On the heath Lear asks Gloucester, “How do you see the world?” And Gloucester, who is blind, answers, “I see it feelingly.” Our Catholic liberal arts tradition helps us see the future feelingly and can fire and inspire our moral imagination in ways that lead us out of the confines of a world too narrow, too immediate, too literal, too restricted, and into something more.

It is a tradition that stands on the depth of history and embraces a breadth of meaning and value in a way that at once honors pluralism and difference while calling forth our human capacity for wholeness. I believe it is a tradition that can reach across boundaries and, while committed to the education of the whole person, can bring together the multiplicity of disciplines in ways that allow us to see that we are more authentic when we are together than when we are fragmented and apart. It is a tradition that embraces this notion of catholicity, pushing us further and striving toward wholeness.

The Liberal Arts and Professional Education

The ancient Chinese word *hua*, which means “change through teaching,” captures the essence of liberal arts education. *Hua* consists of two characters: on the left, the character for human being; on the right, a character depicting an inverted human being. Education turns us and our world upside down. As

Meg Wheatley states in *Leadership: The New Science*, "Knowledge is disruptive."⁸ As its name suggests, the goal of liberal education is to free us from prejudices, misconceptions, biases, and assumptions about the world around and within us.

Therein lies the difference between liberal arts and vocational education. Vocational instruction assumes that students already know what they want. It takes the student's goal, such as becoming a computer technician or an electrician, as a given and then teaches the student how to perform tasks associated with that goal. Vocational education is often termed "training"—we train by performing one task repeatedly until we have mastered it. In this respect vocational training is primarily instrumental. And unlike liberal arts education, it affirms the learner's view of himself or herself and his or her place within the immediate world.

I believe liberal arts education goes beyond the instrumental training and seeks formally to create the conditions by which the learner is challenged to (re)consider his or her place in a world mediated by meaning and motivated by value. William Sullivan's recent call for renewing professional education in *Work and Integrity: The Crisis and Promise of Professionalism in America* echoes this sentiment and emphasizes the need for a new model of education that concerns itself with shaping the consciousness and character of our students.⁹ Rather than merely providing an educational environment that consists of an unreflective immersion in one's occupation and culture, Sullivan calls for a recovery of what he calls the "formative dimension" of education. Lonergan's invitation to intellectual conversion and self-appropriation is very much in alignment with Sullivan's work.

This formative education is above all a kind of shaping of the person, providing an educational environment that is not just informative but potentially transformative. An appreciation of this dynamic, heuristic notion of catholicity could help us see more clearly this point of institutionalized learning. As Haughey notes in *Where Is Knowing Going?*, "What is missing in educational theory is this notion of catholicity, a heuristic that pushes for a further whole, a connectedness between partial knowns known as partial."¹⁰ My life experience tells me this is so.

Past to Present: An Emergent Catholicity

Indeed, when I look back on my own educational experiences, I see the profound impact that the Catholic liberal arts tradition, the work of Lonergan, and the influences of other cultures and religions have had on my life. I see a whole more than I see divisions; I see a breadth of viewpoints and perspectives more than I see the constraints of a single point of view. It is from the richness of these experiences that I turned my own focus and energies

toward a life in professional education and my work as dean of our College of Professional Studies. Lonergan mapped a cartography of subjectivity, his insight and method providing illumination for the journey.

I grew up in a quintessential, traditional Catholic home in the Midwest attending Catholic grade school, part of all that was Catholic culture and piety in the late 1950s and early 1960s. Praying in Latin at mass as an altar boy, participating in May Day processions to honor Mary, and participating in weekly rosaries and the seasonal rituals of Advent and Lent shaped and formed my young view of the world in the safety and sacredness of American Roman Catholicism.

It was during my years at Saint Francis de Sales Seminary High School in Milwaukee that I began to get a peek at a different way of understanding my Catholic religious roots. Though we all drank deeply from the rich wells of a classical education, our teachers—young Catholic priests who themselves were beginning to change how they understood their own roles and identities within a new people of God that was just emerging at that pivotal moment of Vatican II—began to expose us to a different, less literal way of understanding the faith and culture that so deeply surrounded us.

I remember listening to the musical *Jesus Christ Superstar* in religion class and accessing the symbols and metaphors of the life of Jesus and the Christ of the early Church in ways that sounded and felt quite different from the pious Jesus depicted and recounted through the Holy Name Society and the Serra Club. As the Church and the seminary began to shed many of their devotional accoutrements, and as the liturgy became more accessible, demystified, and less unknown, my own sense of self and authority began to quietly shift from an immediacy of “out there” to a more mediated “in here” that was prompted, encouraged, and cajoled with great care by my seminary spiritual directors.

But it was surely during my college years at Saint Francis Seminary College that I moved from what Lonergan calls the realm of common sense to the realm of theory, and out toward that great space of liberation and freedom that he calls the realm of interiority. My college seminary, in those days of the late 1960s and early 1970s, is still looked upon by many of us who lived and studied there as a golden age in the life of the local church. Not only did I continue my studies in Latin and Greek and feast on the full menu of theology courses—from biblical to historical, from systematic to moral to sacramental—I also immersed myself in philosophy, literature, sociology, and psychology, all of which opened up a whole new set of perspectives on the world around and within me. But it was through my studies in theology in particular that my life began to change.

When one of the priests, Tom Suriano, introduced me to Rudolph Bultman, and Richard Sklba, today a bishop, opened up a whole new way of understanding the Hebrew scriptures, I was jerked out of the perfunctory

way of reading and interpreting texts that I was used to and was thrust into a whole new world of myth and metaphor and hermeneutics. Horizons and viewpoints shifted in radical ways.

It was in my third year of college that another priest, John Yockey, introduced me to Lonergan's *Insight* and began to speak about his books *The Subject* and *Method in Theology*.¹¹ Yockey talked about cognitional theory in a way that began to sketch out the broad lines of how I would begin to reconstruct my way of thinking about the world around me—a world that became less immediate, less literal, and more complicated, more dense, more mediated by new meanings and values. He did all of this in a course titled the Theology of Nonviolence, in which I also read Gandhi, Thomas Merton, and Martin Luther King Jr. and examined the just war theory that was being tossed about as Vietnam wound down and the Cold War cranked up.

In retrospect it seems quite fitting that Lonergan first appeared on my horizon in a course on nonviolence. During the last two years of my college seminary days, I began attending the noon Mass in the Joan of Arc Chapel on the Marquette University campus and listened to scores of sermons by Sebastian Moore. In my senior year I took an independent study course at Marquette with Matt Lamb titled Political Theology, and I worked with Lamb, Jim Groppi, and others to prevent the deportation of Michael Cullen. Cullen was the charismatic leader of the Milwaukee Fourteen who, along with Jim Forrest and a dozen others, burned draft cards in protest against the war in Vietnam in 1968. Cullen was in touch with Daniel and Philip Berrigan, brothers who had taken similar actions, and a strong and growing group of Catholic leaders in Milwaukee became quite involved with the civil rights movement, the women's movement, and the antiwar protests that were spreading across the country.

As I look back on this heady time, I can see how my growing understanding of self-appropriation, as Lonergan outlined this, provided a framework for me to stretch beyond the previously set and entrenched boundaries of a more static self-understanding of faith and church and world. Lonergan's invitation to negotiate the realm of interiority pulled me into a new world, a new way of connecting myself to the world around me. Seeds were planted that would eventually break new ground and stir new growth. Like a living heuristic, I found something new here, something yet unknown but known enough to pursue and explore, something pushing for a further whole.

In 1976 I was sent to Rome, Italy, to continue my studies at the Pontifical Gregorian University. I never expected to spend six years of my life living and studying in Rome and traveling, studying, and working around the world. Many of my contemporaries at the time assumed that since I was studying at the Gregorian University in Rome, I would be immersed in a world of conservative, doctrinaire theology. Nothing could be further from the truth. Professors from Latin America, India, Eastern Europe, Africa, and Asia brought

new and emerging perspectives on a staggering array of topics. My Jesuit mentor, who became a dear friend, Josef Fuchs, directed my dissertation and worked with me for four years as I applied Lonergan's work in the field of moral theology.

Fuchs, sometimes known as the Silver Fox to his peers in Rome for his clever and yet reasoned ways of remapping the traditional models of moral theology, had known Lonergan when both taught at the Gregorian University and understood his approach to cognitional theory and intentionality analysis. My weekly conversations with this great scholar remain one of the highlights of my life, and I will forever remember him with affection and appreciation for his commitment to excellence in his scholarship. I was one of the last Americans he directed before he fell into ill health. His depth of scholarship and breadth of application of his discipline remain a powerful intellectual complement to my work with Lonergan. Fuchs's challenge to become and remain an authentic person will forever resound in me alongside Lonergan's call to self-appropriation.

During my years in Rome I had the good fortune to live and study in Paris, Jerusalem, Calcutta, and Cape Town and Durban in South Africa. These travels exposed me to cultures and religious traditions far afield from the Western, Judeo-Christian world in which I had grown up. I experienced once again a shift from a more literal, dichotomized way of seeing the world to one that began to recognize and appreciate a more holistic, interconnected world, one in which peoples and cultures share a common bond—a bond that Lonergan would locate in interiority.

It was during my studies in Israel and my travels through the Middle East that I found the growing cultures of fundamentalism—be it Islamic, Jewish, or Christian—to be in such sharp contrast to the liberating effects of Lonergan's method for self-appropriation. Something felt wrong; something did not ring true. The metaphors and symbols of those traditions that were supposed to be resilient and malleable, rich in tradition and shot through with an energy toward transcendence, seemed hardened, truncated, and manipulated by the controlling dynamics of a fundamentalist viewpoint of the world, of God. This seemed in such contrast to the more expansive, heuristically charged notion of catholicity that was clearly informing my own educational experience.

Upon completion of my dissertation, return to the United States, and priestly ordination in Milwaukee on August 8, 1980, and after four years in the priesthood, my embrace of Lonergan's path to self-appropriation once again changed how I understood the world and my place in it. After a long retreat at the Camaldolese Monastery in the mountains above Big Sur, CA—a place I have returned to many times since then—I made the difficult decision to leave active ministry. Rembert Weakland, whom I had come to know from the day he was named the archbishop of Milwaukee in 1977 while he

lived in Rome as the abbot primate of the Benedictine order, received my news with sadness but encouraged me to stay close to the world of Catholic higher education that had so deeply shaped me from my years in the seminary to my studies in Rome. It was not the life and work of ministry in the Catholic Church that led me to leave but rather the mandate of a life of celibacy, a charism that is to be cherished—and one that perhaps should be freely chosen.

All along on this journey from my college years throughout the six years of study at the Gregorian University and on to travel, work, and study around the globe, the self-appropriating methodology of Lonergan provided a liberating framework for growth and understanding, for judging, discerning, learning, and reconstructing the world I live in, mediated by rich new meanings and motivated by the tug and pull of new insights and values.

It has been Lonergan's map of our conscious intentionality that helps lead me out of the biased cul-de-sacs of unappropriated assumptions and absolutes about how the world is supposed to be according to some "already out there, now real." This map pushes me to recognize a much more organic, (w)holistic way toward meaning and truth and value.

Moreover, it has been my life experience both as a student and as an educator that the liberal arts tradition indeed can create the conditions for the possibility of personal liberation and transformation. It is largely because of Lonergan's lifelong influence on how I understand myself and the world around me that I see my role, my vocation, as dean as one of creating those conditions for personal liberation and transformation for our students.

Striving toward Wholeness

This chapter has been a brief personal account of the process of my own intellectual conversion. I have explained how my particular self-appropriation of Lonergan's method and the zeitgeist of his transcendental precepts—be attentive, be intelligent, be reasonable, be responsible—continue to liberate me from the constraints of a prevailing culture of what I would call intellectual fundamentalism that seems to prevent individuals and communities from reaching a richer sense of self and of life. Rather, I hope to embrace this notion of catholicity that pushes us toward a completion, a fullness—indeed, toward God.

Master Nan Huai Chin, who is regarded by many in China as the most important living *chan* (Zen) Buddhist master and who is also a Taoist master and an eminent Confucian scholar, has stated, "What has been lacking in the twentieth century is some *central cultural thought* that would attempt to unify all these things: economy, technology, ecology, society, matter, mind and spirituality" (emphasis added). Nan states that this "central integrating thought" will emerge from building three integrated capacities: "A new capacity for

observing that no longer fragments the observer from what's observed; a new capacity for *stillness* that no longer fragments who we really are from what's emerging; and a new capacity for *creating alternative realities* that no longer fragment the wisdom of the head, heart and hand" (emphasis added).¹²

My experience is that Lonergan provides a method—a way—to reach toward that central integrating thought that Master Nan speaks of and shows us a way toward a newfound wholeness. In Lonergan's words: "Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood, but you will possess a fixed base, an invariant pattern, opening upon all further developments of understanding."¹³

Notes

1. John C. Haughey, *Where Is Knowing Going? The Horizons of the Knowing Subject* (Washington, DC: Georgetown University Press, 2009), 95.

2. I have likewise deeply appreciated other Lonergan influences along the way: Sebastian Moore and Matt Lamb at Marquette University; Jerzy Szaszkievicz and Giovanni Sala at the Gregorian University; Joe Komonchak and David Tracy, who were scholars in residence in Rome; Dick Liddy at the North American College; Archbishop Dennis Hurley of Durban, South Africa; Gabriel (Gabey) Ehman, a priest in Edmonton, Canada; Michael O'Callaghan, Terry Tekippe, Phil McShane, Fred Lawrence, Shawn Copeland, Fred Crowe, and other friends at the Lonergan Workshops at Boston College that I attended during and after my Rome years; and John Haughey and my colleagues who have been collaborating on this book for three years.

3. David Orr, *The Nature of Design: Ecology, Culture and Human Intention* (New York: Oxford University Press, 2002), 42.

4. Haughey, *Where Is Knowing Going?*, 92.

5. Bernard Lonergan, *Philosophical and Theological Papers 1965–1980*, ed. Frederick E. Crowe and Robert M. Doran, *Collected Works of Bernard Lonergan 17* (Toronto: University of Toronto Press, 2004), 400.

6. Richard Teerlink, *More Than a Motorcycle: The Leadership Journey at Harley-Davidson* (Boston: Harvard Business School Press, 2000), 33.

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