Self-Appropriation in Ira Progoff and Bernard Lonergan

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I  Ira Progoff

In the 1950s Ira Progoff opened up what became a large private practice in New York. In the course of it he began in 1957 to use a journal as an adjunct to psychotherapy in his practice. He also asked his clients just to keep a simple notebook in which they recorded events in their inner lives. Discovering it to be very beneficial he expanded it. As a result he found that the kinds of questions that resulted in his sessions became more focused and pointed. It soon became clear to him ‘that there is a specific process working at the depth of a person, and that this process can be evoked more actively by the use of a journal.’

To that ‘process’ he later gave the name psyche which was characterized by depth, creative potential and direction in a person’s life. He later equated it with the Dao of growth, which Lao Tzu considered to be so elusive that it ought not to be named. Self-appropriation for Progoff involves a personal recognition and ownership of that personal growth process within the entire artwork that is a person’s life. Because of its elusiveness over time he concluded that some form of record or journal dimension was necessary in order to connect, acknowledge and cooperate with it.

The unfolding of Progoff’s own life is in many ways a fascinating example itself of that very growth process of the psyche which from 1950 on became a central focus of his work. At his birth on 2 August 1921 in Brooklyn Progoff’s grandfather, an orthodox rabbi, rose from his prayers at the arc and declared that ‘this child would do great things.’ As a result he grew up under the shadow of expectation but what is was to be eluded him for a long time. During his student years at Brooklyn College Manly Palmer Hall’s Lectures on Ancient Philosophy taught him that wisdom was not to be found in any one domain, philosophy, science or religion. All had their contribution.

Between his college studies and army service his spiritual life was struggling with the political events of the time. Providentially he discovered Robert Ballou’s The Bible of the World. Running to 1415 pages, including notes, glossary and index, it contains the core Hindu, Buddhist, Confucianist, Taoist, Zoroastrian, Judeo-Christian and Mohammedan scriptures. His interest in such a book

2 Robert Blair Kaiser ‘The Way of the Journal,’ Psychology To-day, March 1981, 72f. This article as well as comprehensive information on Ira Progoff and the Progoff Institute is available on intensivejournal.org
indicates at the time an unusually open mind to the phenomenon of religion in human history. There followed the dark night of his years of military service during World War II.

Returning to civilian life in February 1946 he often lost himself unhappily contemplating the destructive events of recent history, the 1933-1945 decade in which civilization almost destroyed itself. Haunted by the Nazi image of the burning of books, his imagination forced him to wonder what would happen if every copy of all the sources contained in Ballou on planet earth, and one could add all the literature of the humanities and sciences, was destroyed, what then?

The answer came one night in a simple practical statement that we would create and draw new spiritual scriptures from the same great source out of which the old ones came. Recognizing that there are indeed infinite dimensions to our universe and creativity, the immortality of life began to be a fact for him. The destructive forces could not destroy the human spirit. We should now let ourselves create further expressions of the spirit. But what that entailed was beyond his comprehension at the time.

As he had to start somewhere, explore a direction in his life, at this point he took the road of postgraduate studies in The New School in New York attracted by the field of depth psychology. Because of his interest in spirituality and creativity its dominant Freudian school of psychoanalysis did not appeal to him. Albert Salomon’s lectures on the history ideas evoked the thought in Progoff: ‘Aren't the reasons of the heart just the things that a depth psychology should help us to understand? And not to psychoanalyze their origins but to go deeper and to draw out what the heart's reasons may be?’ That was a first insight for him into what a depth psychology could become, placing it, with Pascal, in the broader history of Western thought.

Progoff’s choice of Jungian psychology for his doctoral dissertation, *Jung’s Psychology and Its Social Meaning*, was politically difficult. He almost gave up at one point but finished and on its publication was invited by the Bollingen Fellowship to spend a number of summers working with Jung. There he composed a work on synchronicity and early work on the first of a trilogy, the *Death and Rebirth of Psychology*. This was a study of the early inspirations and mature positions of the big four, Freud, Jung, Adler and Rank. The title of the opening chapter: ‘Psychology as a Search for Meaning,’ a theme on which the book ends point towards the rebirth he was seeking. Still, after finishing his PhD, time with Jung and publications, he still complained that he had no idea what the great work his life was supposed to be about.

Some of the major clues to the way forward came, not through his academic work or publications, but from the clients in his practice. ‘People came. I had a large practice. They paid me. But I should have paid them. I was learning from them, I was beginning to see in them how a life unfolds. In terms of my social interest, I didn't know what that meant.’ In 1957 he was invited to spend a week

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4 Kaiser, op cit, 73.
with the Quakers at Haverford College at ‘The Friends Conference on Psychology and Religion’. After the meeting Robert Greenleaf, an executive with AT&T, went into early retirement and opened up the most creative time of his life. This life transformation seems to have been an education for Progoff.

If the significance of the creative potentials of the human spirit was one theme, that of human meaning became another. His clients felt neurotic and frustrated because they could not find meaning in their lives. He pointed out that there is no point in one person attempting to tell another person the meaning of their life. It is not something objective in the world like the statue of liberty but something personal and private that has happen and be discovered by them in the process of living their life. It does have its own form of objectivity. Knowledge of depth psychology could be helpful for it.5

To broaden his studies of the psyche beyond the field of classical depth psychology he also began a meditative reading at this time of The Cloud of Unknowing. What impressed him about it was the experimental method of the author concerning the matter of advancement in the spiritual life. The encounter was to have a lifelong impact, resulting in a translation of the text in 1957 into contemporary English and his own modern version in his book of entrance meditations: The Well and the Cathedral. The invitation of the author to journey through a cloud of forgetting to a place before all language and doctrines to a place of naked being made a big impact on Progoff. Later he would entitle a chapter ‘The Depth Beneath the Doctrines’ in his book Process Meditation.

In his subsequent Depth Psychology and Modern Man Progoff began to move beyond the founders and outline his own distinctive emerging holistic understanding of depth psychology. Jan Christian Smuts’ Holism and Evolution was influential, especially his account of learning how to become an adult from his reading of Walt Whitman’s autobiography. He now begins to think of the human psyche like an unfolding seed potential, each with their distinctive dynatypes and cognitypes. After reading it at the start of the 1980s Lonergan remarked that he had just followed his dynatype.

In April 1959 Progoff became Director of the Institute for Research in Depth Psychology at the Graduate School of Drew University. Within the basic courses on depth psychology one on ‘Creative Persons in the Light of Depth Psychology’ stands out. Its aim was to study the psychological dynamics of creativity in the lives of creative individuals in the fields of literature, religion, science, politics and business. His case studies which explore relations between creative work, the development of personality and religious experience would prepare the way for a late book entitled Life Study.

In 1963 in The Symbolic and the Real the destination of Progoff’s quest to find the important work of his life begins to show above ground. It is a work that largely explores the role of dreams in the discovery of the direction that the psyche is trying to establish in the lives of his clients. He begins to formulate his concept of the psyche as a place of depth and a principle of direction of the

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creative growth process. His method of psyche evoking as well as the notion of an unstructured workbook or journal follow. This contrasts with Freud’s emphasis on psychoanalysis as a therapy of pathologies of the psyche. Unlike Freud, there is in him openness to the sacred.

That book contained his first articulation of the role of a psychological workbook in the process of growth.\(^6\) It is not a diary or a private journal or a listing of events as they transpire in an individual’s life. It is not a literary description, interpretation and defence attitudes taken in the course of the years. It is a continuing confrontation of oneself in the midst of life in which a person can enter ever deeper into the meaning of the external events and his symbolic visions and dreams. Important relations and work can be described frankly. The careful and honest description of significant relations and works can deepen their presence to us. The moments of insights which occur in them should spontaneously be gathered.

Around this time Progoff was to discover personally the communicative feedback role with one’s personal depths such writing could effect as he worked his way through the distress of the breakdown of his marriage. It seems to have helped him understand how the growth principle sustains a person through a difficult crisis.

By 1963 in *The Symbolic and the Real* something was beginning to focus in Progoff’s journey but what it was was still not clear. Central is his own position worked out in Chapter 3 on the psyche. It is for him both a principle of direction of the personal life as a whole, but also a ‘place’ of mysterious depth. Somehow within the potentials of human consciousness there is a potential to measure the entire cosmos. Elemental rather than representational symbols are needed to express it.

Windows on his subsequent explorations are given in a number of papers he presented at Eranos Conferences in Switzerland between 1963-1965. In his two studies of Buber, Jung, Tillich, and Kennedy, Hammarskjöld and Lincoln he was opening up and exploring the notion of dynatype. In an important chapter in *The Dynamics of Hope* entitled ‘From Psyche Evoking to Whole-Life Study’\(^7\) Progoff outlined a fairly major development that occurred after the 1963 paper. Some of his students during the summer had gone abroad and had LSD experiences. He found that some within that group had been affected by them such that they found great difficulty reconnecting with the earlier direction with the growth principle in their lives. As a result he began to factor into his journal the notion of the Whole Life Context. Psyche evoking, the attempt to release the creative energies at the depth of the psyche should only be carried out in the overall context of the movement of the life.

Out of this there began in 1965 his engagement with the question: what is the form of a life opus or art work in the entire lifetime? In that 1965 paper he was interpreting it somewhat chronologically in terms of stages in a life cycle, the

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\(^6\) *The Symbolic and the Real*, 184ff.

periods being marked off chronologically. The chapter entitled ‘Qualitative Time in Reconstructing a Life,’ written some years later, outlines a major new insight that came late in the process of composing the Intensive Journal. Central was the influence of Bergson on qualitative as contrasted with mechanical time in his *Time and Free Will*. This posed the question, within the mass of daily detail throughout the lifetime do some significant qualitative experiences stand out?

In his response Progoff hit upon the concept of Steppingstones in which the related journal exercise ‘makes it possible for a person to reconstruct the movement of his or her life spontaneously, going from the time of birth to the present time in the life’ (An equally important category and related insight is involved in the exercise on ‘Intersections: Roads Taken and Not Taken.’ Remembering and listing the most important root and related branch decisions made in the realms of work, personal relations, location and beliefs is extremely revealing of our desires and values.

It is from these insights that the notion of the Intensive Journal emerged. Out of the otherwise mass of jumbled experiences in our lives there can be drawn ‘the thin and elusive connective threads that carry our potentialities through their phases of development towards a fuller unfoldment.’ By remembering and listing the steppingstones of our lives in a workshop ‘we quickly make contact with these elusive lines of continuity that are seeking to establish themselves as patterns of meaning in our lives.’ In *At a Journal Workshop* he relates the steppingstones concept to Hammarskjöld’s markings on the mountain climb. For Seamus Heaney, the Irish poet, our steppingstones are the stations of the soul.

Using these categories within the course of a presently busy life enables us to identify in the steppingstones and roads taken and not taken signposts to a thread of connection in the elusive outer/inner growth process. In his journal structure he is trying to formulate a scheme in which an individual can through an intensive journal workshop compactly assimilate the signs of their elusive growth principle at work in their lives.

Progoff himself has described one such crossroads of decision which changed significantly his relation with depth psychology and the direction of his life. It was the point when instead of making creative persons objects of his psychological study he ‘took the path of trying to structure a non-analytical workbook, (the Intensive Journal workbook, as it turned out), that could serve as a vehicle for reconstructing the process of creativity as it takes place in an individual life.’ Progoff’s work of collecting the life histories of significant persons during his decade of research at the Graduate School of Drew University was a major source on which he drew. Complementing it was his experience of personally experimenting with the use of journals, in his therapeutic practice and work in Dialogue House.

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8 *The Dynamics of Hope*, 256ff.
9 *At a Journal Workshop* 103.
We can see in the brief sketch some of the steppingstones and roads taken in Progoff’s life. In them can be discerned the growth principle at work forming the life meaning. It is important to learn about such categories from the lives of others but not try and imitate them. We are all unique. No two journeys are quite the same. We make the path and meaning of our lives by living it. There is no road in front of us to follow. The *Intensive Journal* helps us to focus it.

**An Intensive Journal Workshop**

An *Intensive Journal* workshop begins by establishing a meditative atmosphere and then invites each member of the group to allow his or her depths to answer the question: where am I at in my life just now? It is a time in my life when what? It starts with the present chapter and time, and at the end returns to it. Having explored various features of the present, the second movement is concerned with manner in which one’s life has found its way to the present chapter. Compact it brings the movement of the lifetime into focus through writing exercises on the Steppingstones and Roads Taken and Not taken in which can be discerned through the growth principle in the world the shaping of the meaning of the life. A third movement is concerned with dream work and dialogues with the mini processes in the present life: with persons, works, my body, society. A fourth movement initiated by a dialogue with wisdom figures in my life effects a transition into a form of spirituality, Process Meditation. ‘Now the Open Moment’ exercises establishes connections between the work and the dynamic of the present chapter.

In his early years Progoff found himself under the expectation that he would do something exceptional. For very many years he had no idea what that might be. A significant clue came in his wrestling with the problem of the burning of the book and hit later insight into a possible solution. Very many years later, as he listened in his workshops to individuals describing the experiences which the exercises provoked he felt that the words that were spoken within him many years ago were now being fulfilled. Spiritual knowledge was activated which the individuals did not know they possessed. Each was making contact within their depths with the same creative sources out of which the bibles of the world came.\(^\text{11}\)

Whatever form of journaling one is drawn to it is most important that it be at the service of the life. The place of a journal within the wider perspective of life is important. Different journal styles will suit different purposes but within the bigger picture more is needed. Progoff insists that a necessary part of the response to the question of meaning in one’s life will come from a dialogue relation with one or more significant others in one life. We also need someone to listen to our understanding of our life story and accept and respect it.

\(^{11}\) *At a Journal Workshop*, (New York: Tarcher/Peerigee, 1992), 12.
II Bernard Lonergan

The project of self-appropriation in Lonergan develops through two distinctive phases and formulations. The first in *Insight* focuses on the innovative and creative nature of the human mind as well as its oversights and blind spots or biases. *Insight* also contains a brief but hugely significant section on acts, sources and terms of meaning including the remark that the dynamic desire of the mind to know is at the core of all meaning. The foundations of a second more broad base articulation of self-appropriation is grounded in the notion of meaning, with its subdivisions of cognitional or learning, efficient or making the world, human communicating, and constitutive meaning, both social and personal. From a phenomenological standpoint the first phase is hugely grounded in the book, *Insight*. The second phase expressed in the chapter on meaning in *Method in Theology* is more like a vision statement. Unusually, Lonergan never seems to address directly the question that so troubled Progoff: what is the meaning of my life? He was more concerned with the mind world relation.

a. Insight

Some current changes in thinking about secondary or high school education will help orientate us towards the difficult task of self-appropriation in Lonergan. Some older form of education were concerned with teaching the students to absorb considerable quantities of information in their various subjects, key points of which their matriculation exams expected them critically to reproduce. What it did not tend to teach was creative and innovative problem solving skills. At the present time it is clear that the modern computer and information industries as well as business in general require graduates who are at home in the pursuit of new insights and related innovations, of thinking outside the box. Accordingly the structure of education is now undergoing a change in order to produce such high school graduates for the Universities who are familiar with problem solving and innovation. There is emerging a culture in which the vocabulary and reality of innovation and insight are familiar.

   With that in mind two context setting passages at the beginning of *Insight*, the story of Archimedes and of the ideal detective story should be read carefully. Like the beginning of a story they set a direction in all that is to follow containing intimations and clues of the destination. Chapter 1 opens with an account of an episode in the life of a great innovator, Archimedes. The king posed for him an apparently intractable problem: is this crown made for me of gold or of some baser material? It is important to appreciate that initially Archimedes had no idea or clue as to how it could be done. He was struck dumb, wordless.

   To escape from the frustration of his situation he went to the baths to relax. Suddenly while reclining he noticed that his body displaced a certain amount of

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14 CWL 3 *Insight*, 3, 28
water. Archimedes immediately recognized the significance of this unexpected clue and his famous shout of eureka! I’ve got it, resulted. So what exactly did he get? Measure how much water a weight of gold equal to that of the crown displaces in a vessel. If the crown is other than gold it will have a larger or smaller mass volume and so displace a different volume of water.

Two dimensions to this experience should be noted. Firstly, there is an awareness of a mastery of the solution of the problem in the world becoming present, an intentional awareness. Involved is a significant reorganization by him of how he imagines it and of his ability to put words on it. He has been able to connect the dots between what previously were unconnected and can speak the solution.

Secondly, he is aware of himself suddenly understanding. That self-conscious awareness is nothing like the awareness of what is understood, the solution to the problem. The content or object of the insight relates the mind directly through the solution to possible properties of the world. The act itself is different, personal and private. If you have insight, says Chuang-tsu, “you use your inner eye, your inner ear, to pierce to the heart of things.”\(^\text{15}\) In Lonergan’s scheme object of the insight comes before its formulation in concepts and language and subsequent public availability for analysis and critique. It is the source of the kind of creativity in language use that Chomsky suggests is its essential quality. Many will complain that celebrity eurekas like this are for the few but not for us. Not so. We all have our homely moments when suddenly we understand how to go on with an intransigent problem in our personal lives but largely ignore or forget them.

The Preface to *Insight* puts before us a second signpost in its account of some of the features of the ideal detective story in which the reader adverts to all the clues yet fails to figure out the mystery. Something more than the memory of the clues is needed: ‘a quite distinct activity of organizing intelligence that places the full set of clues in a unique explanatory perspective. By insight, then, is meant not any act of attention or advertence or memory but the supervening act of understanding.’\(^\text{16}\) There is much more to detective stories than the crime!

Before a criminal process can arrive in the courtroom a great deal has to happen behind the scenes. There is the physical event of the criminal act, be it a murder or a robbery or more elusive, illegal financial transactions. This triggers and evokes the curiosity of the detectives. A significant difference in detective work is that unlike the suspicious crown or the DNA molecule, it involves an interaction with people, their words, deeds, acts and communications. This problem of interpreting the words of others does not occur in the data of the natural sciences!


\(^{16}\) CWL 3 *Insight* 3
After all the relevant questions and clues have emerged and along with them a supervening insight into how they hang together, the lawyers are briefed and the case goes to court. A jury is selected, a difficult task in certain situations where biases or race enter into the case. The prosecution argues that their case meets all the relevant questions, is invulnerable to revision; the defense argues the contrary, attempts to show missed questions and oversights. Finally, there is the summing up by the judge and the handing over of the case to the jury. It becomes the collective responsibility of the jury to establish and affirm what in fact happened.

There is no better experience than being a juror in a complex trial in order to appreciate what Lonergan’s invitation to self-appropriation is about. The fundamental responsibility and obligation of the jurors is to make a judgment of fact: X is guilty, innocent, we don’t know. Involved is an awareness of an element of personal responsibility. In so doing the whole course of events from the physical account of the crime through the insights of the detectives and interpretation and critiques of the lawyers has to be remembered. At stake is the challenge to understand the sufficiency or not of the evidence offered to make the judgment. The evidence can be such that the judgment is beyond reasonable doubt, probable or inconclusive.

Lonergan’s invitation to self-appropriation is an invitation to heighten the awareness and understanding, not of the problem in the world but the coincident self-conscious awareness that accompanies and is evoked by our attentive engagement with it. Although arising out of that engagement that attentiveness is a problem in a startlingly strange but linked other dimension of the overall experience. Right at the start the question can be put: what is it in us that initially awakens our attention to the situation and continues to hold it throughout its successive episodes? When we, like Archimedes, get drawn into an intractable problem, it is new and young for us but in time it grows and we with it. Self-appropriation involves remembering the stages by which this growth principle advances between an initial engagement with a project and its realization. It is concerned with the perceiving rather than the perceived crown, the puzzling rather than the puzzled over, the act of the insight rather than its solution which can be communicated, the thinking rather than the thought which is public. Although real and verifiable these self-conscious awarenesses do not have any of the sensory properties of the crime scene or golden crown in the world of our senses. From that perspective they are startlingly strange.

Central in it is acknowledging the relation between the continuity of the problem or project in the world and the continuity of self-conscious attention of the growth principle to it. The problem in the world such as a crime has permanence, but our relation with it can change greatly. The problem solving can be distracted by interruptions, go to sleep and yet resume the next day. In and through it the subjectivity of the inquirer grows.

As the process of inquiry, the growth principle unfolds Lonergan invites us to discover in ourselves three interrelated levels of self-conscious awareness. A first is what he calls empirical consciousness, the awareness of oneself seeing and hearing and smelling and so forth through which the data of criminal
investigations become present to us. Through our encounter with the problem the detective in us goes to work adding a level of intellectual self-consciousness to the empirical. Finally when the jury person in us goes to work there is added a further level rational self-consciousness.

Whereas the detectives, lawyers and jurors have the task of understanding a fact in the world, the question about self-affirmation is concerned with how in fact this happens in each of us. It is in a different dimension so to speak. Acknowledging the growth principle at work involves the memories we have of the personal growth of a problem in the world as it is formed in our self-awareness.

It took Lonergan a long time to discover the notion of being, the growth principle of cognition that holds together and structures the process of inquiry. Although he became interested in cognitional theory in 1926 the discovery only came after the Verbum articles at the mid-point of authoring Insight in 1951. Then it clicked for him that what he calls the notion of being, the dynamism of mind is what held the process of an inquiry, both in time and structure together. His concentration was largely on the cognitional structure it grew, not so much on its temporality. It was also at that time that he understood for the first time the virtually unconditioned of judgment, through which a particular inquiry reaches its term in a judgment.

Only when he had understood a core dynamism of the mind, a desire with a destination did he have a basis for understanding cognitional structure. That desire exists and operates in us many times before we can put words on it. The framing of it in a question in words is a naming of both the desire and a heuristic specification of the destination. It is the dynamism within us which unifies the whole aggregate of an investigation, both in the world and in our cognitional processes. Lonergan did recognize the strangeness of his discovery. Because the notion of being is both before all concepts and the source of all meaning or concepts, it would seem that it, itself cannot be conceptualized. It is in Progoff’s terminology the depth beneath all doctrines, the pre-linguistic language instinct.17

b. Constitutive Meaning in Method in Theology

In the transition from Insight to Method in Theology there occurred a major development in the notion and project of self-appropriation. It had to do with the category of meaning and the implicit recognition that the notion of being was a subsection of the notion of value. There is a fourth level of conscious intentionality. Foundational was the recognition that while the world of nature was mediated through language and its meanings, the human world differs in that it is constituted by meaning. In this world Lonergan identifies four central functions of meaning, cognitive as lifelong learning, efficient of authoring and making our human world, communicative and constitutive all of which are under the direction of the growth principle, the notion of value. The family, high school

17 CWL 3 Insight 383f, all of section 6.
and University are zones of interaction in which all those functions of meaning can be identified.

A helpful image for entering the meaning of the four functions of meaning is that of a family of four in process, two parents and two children. With the birth of each child the communicative function of meaning comes into play: each child has to be initiated into the mother tongue of the family in terms of its unique use of the language. Secondly, as each child grows their distinctive interests and talents will slowly emerge. As time goes by those interests will grow their cognitive meaning and they will become knowledgeable in those zones. In the case of digital technology they fast outgrow their parents’ competence. Eventually they will find that they have to make decisions in their early adulthood about their futures. As this process of engagement in the world of work and family continues the individuals involved begin to discover that if initially their major decisions in life, their roads taken and not taken as Progoff calls them, were concerned with jobs and careers and personal relations in their world, in and through them and their related Steppingstones there is emerging into existence their own distinctive selfhood.

Both cognitively and efficiently, communicatively and constitutively the self is in the human world and the world is in the self. Cumulatively, after the manner of the way the self is forged by the process of individuation, there will emerge their constitutive meaning which can be articulated in an autobiography or memoir. Involved in this will be some partial sense of the meaning and purpose of the life that is emerging. Constitutive meaning which would seem close to Jung’s notion of the self as the cumulating goal of psychic development, a sort of integration of the accumulation of the process of individuation, one assigns to life as a whole. The manner in which the laws and ontology meaning differs from the laws physics or more generally, the natural sciences, is a matter the details of which have yet to be worked out.

One of the reasons for this expansion had to do with his major project, the method of theology. His experience of teaching theology at the Gregorian University in Rome opened up the question: what are the presuppositions of collaborative creativity in a multidisciplinary university? All such collaboration is through the medium of language and its meanings. Theology, dealing with revealed truths as well as the creation also goes about its business through the medium of language. Is it like a natural or human science? In what sense is it different or like those disciplines? Central to the answer will be the category of meaning.

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18 Method in Theology, 89.
19 Method in Theology 356. See also 78, 89 which makes clear that constitutive is exercised at times in the life but also grows with the life, 180, 306, 356, and 362. What comes across is a series of pointers to constitutive meaning leaving its fuller articulation to future studies.
20 Sources for the development can be found in his course notes, starting around 1961 and are further articulated in three papers, ‘Time and Meaning,’ ‘The Analogy of Meaning’ and ‘Dimensions of Meaning.’ CWL Volume 6, Philosophical and Theological Papers 1958-1964, Chapters 5 and 9; CWL 4 Collection Chapter 16.
Central to this development is the distinction in ‘Dimensions of Meaning’ between the world mediated and the world constituted by meaning. The world of nature, from cosmology and physics through evolutionary biology to the neurosciences is mediated by meaning; by the concepts and technical languages that scientists evolve in their papers, books and discussions. Scientists are the unavoidable mediators of that meaning through their academic papers and publications, but it is for them largely an irrelevant residue. The world they mediate by their meaning is the one and only real world. Overlooking the fact that through science education and the communication of research at conferences are enterprises that are constituted by meaning, they can lose sight of their core humanity.

For Lonergan that realm that is bracketed by many scientists, world that is constituted by meaning is the properly human world itself. In it, rather than in the laws and theories of the natural and biological life sciences, we see our self-expression. In it Lonergan seems to be recasting the project of self-appropriation, of the heightening of self-awareness, in terms of the new language of the four functions of meaning, cognitional, efficient, communicative and constitutive.

There is much to be gained by integrating the perspectives of both Progoff and Lonergan. Firstly, it is my conviction that Progoff’s emphasis on personally appropriating the growth principle of life is foundational for both psychology and spirituality. It is a central component in response to the question about the meaning of life. Secondly, Progoff’s emphasis on the centrality of owning the growth principle in an entire personal lifetime complements Lonergan. Thirdly, his insistence on the need to keep a journal in relating to its strange elusiveness is something that students of Lonergan would be advised to consider. Writing about the self solves an outstanding problem in Lonergan concerning insight into insight. Fourthly, his insight into the significance of qualitative time within the meaning of a personal life needs to be appreciated.

Complementing this we find in Lonergan a specification of the very core elements in the growth principle, the dynamism of mind and heart, the transcendental notions of being and value. These he fills out in terms of the four functions of meaning which can be easily integrated into the structure of \textit{At A Journal Workshop}. Progoff’s exercise on the roads taken and not taken relates to the unfolding of the notion of value in a personal lifetime. His notion of steppingstones relates to the manner in which God applies every agent to their end.