

## A FORUM FOR CHURCH AND STATE, SCHOOL AND BANK

It seems best, having challenged my colleagues in the blunt brevity of the previous essay, to now admonish all of us Lonergan students for at most tinkering with his major contribution to the rescuing of civilization. Might I have done better, for instance, after 1969 tinkering with musicology's clear need for the division of labor that was Lonergan's great leap of 1965, to have focused on either that particular zone of meaning or to have homed in on a particular specialty?<sup>1</sup> This is a topic for another day. And for another day is the *Assembly* of what all of us did in the past fifty years regarding Lonergan's great multi-paradigm shift. And for another day is the question, raised in *FoeRaum 2*, of that paradigm shift in relation to the particular question: What is the Church?<sup>2</sup>

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<sup>1</sup> The effort in musicology became the second of two papers presented at the 1970 First International Lonergan Conference, later published as chapters one and two of [The Shaping of the Foundations](#). I did not focus on either a particular discipline or specialty during the next decades, but rambled round disciplines, coming up with the general principle of recycling, "A Rolling Stone Gathers Nomos" (A chapter heading in two books, one dealing with linguistics, the other with economics: *A Brief History of Tongue* (Axial Publishing, 1998) and *Economics for Everyone* (Axial Publishing, 2017). Occasionally I stumbled around in amateur fashion in a specialty. Such stumbling is best done in the company of others. See, e.g., the second of two volumes of *Dinyadaan: A Journal of Education and Philosophy* 28 (2017) brought out in honor of the sixtieth anniversary of the publication of *Insight*. See also *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy (Axial Publishing, 2016).

<sup>2</sup> A memory comes here of my first year in theology, to which I came from lecturing graduate-level physics and mathematics. Imagine the culture shock of the first year trivial courses on such topics as *De Ecclesia* and *De Novissimis*. In the spring of that dark year, 1961, I walked with Lonergan in Dublin—we were in the process of buying him shoes, no doubt in which to dance in Rome—and weaved our way round the coherence of Thomas' limited world view. I had written earlier in the year "[The Contemporary Thomism of Bernard Lonergan](#)" (*Philosophical Studies*, Ireland, 1962) and was about to tackle, for *Theological Studies* (1962)—commissioned by the editor, Fr. J. Courtney Murray—"The Hypothesis of Intelligible Emanations in God." A long way from the trivial pursuits of those courses. What might be the *Assembly*, *Completion*, *Comparison*, etc. (*Method in Theology*, 250) of the courses since then on the Church? Do present courses sniff the threat of sublation into Cosmopolis or, heavens, *Comparison*? Lonergan and I walked in Cosmopolitan darkness: his great leap was still four years away. He was teaching the old stuff well, and I was in the horrors of passing its exams. Things have changed all too little. Imagine strenuously what it is to be like when a first year theology

What seems appropriate now is a broad sweep such as my title indicates. But my question about musicology helps, drawing in a contrafactual mood.<sup>3</sup> For that mood, in regard to Lonergan's climb, can help us move forward, or should I say move into position, where the positioning is to "make conversion a topic and thereby promote it."<sup>4</sup> The conversion at issue is the conversion to a stumbling functional collaboration, and I may add "such an objectification of subjectivity is in the style of a crucial experiment."<sup>5</sup>

The positioning is a matter of facing the history of caring and not-caring in its sad muddled details. Facing? Here I cannot resist a twist that might just bite, and get a bite, from the hidden and abused in our study of Lonergan. I certainly could take a start from the dancing singing Michael Jackson facing the mirror,<sup>6</sup> or Amy Winehouse facing addiction.<sup>7</sup> But for elders in a different culture Beethoven's 7<sup>th</sup> Symphony seems better. It was described by Wagner as "the apotheosis of the dance," but are we up to dancing towards divination? For that is our call, our caul, your caul as you read.

So, I parallel the four movements of that 7<sup>th</sup> symphony with the four paragraphs of Lonergan's talking about "The Problem of History."<sup>8</sup> Might you join me in doing this? I focus my crazy stunt now, in your going ahead, on the 6 words<sup>9</sup> (46<sup>th</sup>–51<sup>st</sup>) of the first of the paragraphs, asking you to let them neuro-float in there, unrushed:

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course on the Church is a massive opening, mediated by  $W_3$ , to the effective openness of a front-thesis on Cosmopolis? See my *The Road to Religious Reality*, Axial Publishing, 2012, 38.

<sup>3</sup> The mood, coloring the previous note, haunts this essay. It is, of course, to be a part of the cycle of functional cycling, e.g., think of *Topics in Education* (CWL 10), which occupies central musical stage in this present essay. Lonergan remarked later to me that, in those lectures, "I was just trying to work out a few things." But what might they have worked out had he not been moved to Rome in 1953 and been thus allowed to push forward towards his radical lift in the meaning of *Cosmopolis*? You might claim that he had as yet to reach the poise of February 1965: but might he not have made that leap were he given creative freedom in the mid-1950s?

<sup>4</sup> *Method in Theology*, 253.

<sup>5</sup> *Ibid.*

<sup>6</sup> We are nudged positively by "The Man in the Mirror" lyrics: the lady or gent in the mirror might just shorten the road to "Arriving in Cosmopolis" (see note 47 below).

<sup>7</sup> I am thinking now—a negative tone—especially of the *Rehab* line: "my daddy thinks I'm fine." Are you being molecularly guided by an axial superego daddy?

<sup>8</sup> *Topics in Education*, CWL 10, 235. Referred to below as *Topics*.

<sup>9</sup> *Ibid.*, lines 4-5 of the paragraph.

Human consciousness  
Is something  
That  
Floats.

Have you thus somehow joined the Pygmies—they are the giants of that first paragraph—in their endless song and dance? “That flow is not determined either by environment, external objects, or by the neurobiological demands of the subject. It has its own free component.”<sup>10</sup>

Next I ask you to weave forward—when you are ready: perhaps after a prolonged Beethoven pause—into an oscillation between the second paragraph of Lonergan and the second movement of the symphony.<sup>11</sup> I presume that that second movement is somehow twined round your cranial neuromolecules: it is, perhaps, the most recognizable movement of all the symphonies. The steady beat: might you even sense that it is of little Pygmy feet, of the drumming of native peoples, of the haunting hunt of your human heart? Its nine minutes now weave into the eight lines of Lonergan who talked about historians’ examinations of, perhaps, all of music or art. Does the haunting and the floating and the drumming survive the examination? Do you not suspect a dull march, in that examination, to the beat of a different drummer? The paragraph ends with Ranke, and “how it really happened.” The Beethoven movement ends with four climbing notes: “? how it really happened?”<sup>12</sup> Pause

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<sup>10</sup> *Topics*, *CWL* 10, 232, end of Conclusion.

<sup>11</sup> It seems appropriate to present to you here the opportunity of hearing, beat by beat, the flat drummings of history meshed in your neurodynamics with the lonely beat of Beethoven’s hearty happenings. So, you may now hear here the steady drumbeat of Lonergan’s paragraph: “Now what the historians started to do was to examine the contents of these group memories, or chronicles, or more elementary forms of reporting what happened. They attempted to go behind them; and they found that in many points the chronicles were almost certainly wrong. They developed methods of criticism of traditions. Their aim was to get behind the traditions to the facts. To what really happened. In the famous phrase of Ranke, the great German historian, the aim of history is to find out *wie es eigentlich gewesen*, how it really happened.”

<sup>12</sup> Last words of the second paragraph. What I consider to be the corresponding 4 notes in Beethoven are a simple familiar climb so approached musically as to alert, de-lude, ground expectations. Might the later writing of history thus weave, carrying forward the expectations lurking in its beginning, taking an expressional stand on the truth of being, telling our minding molecules how the *it* of infinite loneliness *happened* in hovels, haciendas, halls, hotels, holy cities: here? ; hear?

with me and thee again over the odd poser. Must not Ranke bow to Burckhardt<sup>13</sup> or indeed to a higher power, an apotheosis?

At all events “that enterprise ended up in difficulty”<sup>14</sup> and could make us ask, “Do we need ‘artistic historians who try to give a vision’?”<sup>15</sup> Or rather, do I need some shocking deeper grip on myself, “subject-as-subject,”<sup>16</sup> beyond such historians? For the dealing is and was with the Wey,<sup>17</sup> and is there not some strange truth in the claim that, as one reads any present historian, one hauntingly finds that there is “just nothing at all if one eliminates the way of understanding”?<sup>18</sup> Is there, then, some axial sense in which telling the story of Pygmies or pilgrims is a victim of liberalism?<sup>19</sup> Have we found thus another global glitch in the *much* of “there is much in the present world-situation to confirm that liberalism is for the destruction of civilization”?<sup>20</sup> So, “the significance of the quarrel between church and state is not to be confined to the period extending from the middle ages to the successful and complete emergence of liberalism.”<sup>21</sup>

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<sup>13</sup> “history in the style of Burckhardt rather than Ranke,” *Method in Theology*, 250.

<sup>14</sup> The beginning of the third paragraph, the third movement: *Topics*, *CWL* 10, 235.

<sup>15</sup> *Topics*, *CWL* 10, 235–6.

<sup>16</sup> *Phenomenology and Logic*, *CWL* 18, introduces this climb: see 314–17; 360–65. There is the deep problem of the reach of our pygmy feet for the dance with Subjects-as-Subjects which I brush past here in the noiseprints of *Inn* and *Innn*. It requires a climb into the Interior Lighthouse (see note 1 of [Interpretation 27](#), “Interpreting the ‘Twenty Seventh Lea’ for Dummies”) that lifts the final scriptural hints of *The Triune God: Systematics*, *CWL* 12, 501–21, into an explanatory subjectivity in which “God is not an object” (*Method in Theology*, 432, line 2). On the latter problem and poise, see my *The Allure of the Compelling Genius of History*, 233–34. This book is referenced below as *Allure*.

<sup>17</sup> There is a range of references lurking here, wound round the obvious *John 14:6*, which I quote here from the Scot’s English bible translation of Lorimer, used in *Allure*. Thus here we have, “I am the wey, the trowth, and the life.” In *Allure* chapter 17, which parallels *Insight* chapter 17, the three sections of the latter chapter are paralleled oddly in *Allure*’s chapter 17 by 1. The Wey; 2. The Trowth; 3. The Life.

<sup>18</sup> *Topics*, *CWL* 10, 235.

<sup>19</sup> There is the context here of the pointing of the previous essay regarding the relating of “academic disciplines” to nation states. But the fuller context is reached when we tandemize chapter 10 of *Topics* with Lonergan’s “Essay on Fundamental Sociology” of 1936 (reprinted in Michael Shute, *Lonergan’s Early Economic Research*, University of Toronto Press, 2010, 16–44). The essay is referred to below simply under its title.

<sup>20</sup> “Essay in Fundamental Sociology,” 16.

<sup>21</sup> *Ibid.*

Do we, perhaps, escape such story-binding in the madneses of X-factor stagings,<sup>22</sup> “without the assurance and efficacy of form”?<sup>23</sup> Are we here teething towards teething on the last paragraph of *Insight* 722, when “good will wills the order of the universe and so it wills with that order’s dynamic joy and zeal”?<sup>24</sup> Have we been industrially led against this flow, in a cruel axial dwarfing that sets us apart from the Pygmies, to fail to dance or “to sit devotedly beside a teacher”?<sup>25</sup> Is there a dynamic in a pointing, way, Wey, beyond Brutus and Shakespeare, in the claim?:

There is a tide on the affairs of men  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in the shallows and the miseries.  
On such a full sea are we now afloat,  
And we must serve the current when it serves,  
Or lose our venture.<sup>26</sup>

My paragraphs pose a question in so far as you enter in, Innn.<sup>27</sup> How far? “Take up and read.” Take up this reed shaken in liberalism’s wind. But wherein is the reed, the seed, to be taken up, sown in, Inn, innn? There it is, in the field of being: perhaps, in its fullness, beyond any so-far articulated historical viewing. “The field is the universe, but my horizon defines my universe.”<sup>28</sup> Is there some sitting reader reeder, “all that is lacking,”<sup>29</sup> that nudges you to

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<sup>22</sup> I noted this in *Allure*, 225–6.

<sup>23</sup> *Insight*, 648: the topic in the containing section is “Possible Functions of Satire and Humor.”

<sup>24</sup> *Insight*, 722. I have commented relevantly on that page in “*Insight* and the Interior Lighthouse 2020–2050,” *Divyadaan: A Journal of Education and Philosophy*, 28/2 (2017) 279–300.

<sup>25</sup> “*Upanishad* . . . has been explained etymologically as the teaching obtained from sitting (*sat*) devotedly (*m*) near (*upa*) a teacher.” Page 257 of Richard V. De Smet, S.J., *Guidelines in Indian Philosophy*, the beginning of chapter three: the chapter is reproduced in *Divyadaan* 21/2 (2010) 257–89.

<sup>26</sup> *Julius Caesar*, IV. iii. 215ff.

<sup>27</sup> I am skimming past the deeper theology mentioned in note 16 above, the spirituality that lifts the finitude of the notional acts in God into the subject-radiant acknowledgment of Their imitations. I summarize regularly that luminous poise in the single Trinitarian word *InWithTo*, but more fully in the sequence *Clasping Cherishing Cauling Craving Christing*: a sequence that relates to the subject-as-subject embracing—Innn the Clasping Spirit sent by the risen Inn-child—the meaning of Lonergan’s suggestion in *The Triune God: Systematics*, CWL 12, 470–473.

<sup>28</sup> *Phenomenology and Logic*, CWL 18, 199.

sniff our glorious modern historical outputting of print as a “slum: not properly simply a poorer quarter, but a place where there congregate the failures of our industrial society?”<sup>30</sup>

The issue, the birth, the seething, is paged forth here and now: but where paged, and in what forum? I would wish you to climb with me to the core paging somewhat as my Virginia Creeper climbed these past months from twig to dozens of meters of leaves of delight. But the wish needs a cajoling context. The cajoling context was not there when Schiller wrote in 1794 that “weakness now becomes sacred, and unbridled strength disgraceful.”<sup>31</sup> It was not there when Lonergan wrote of a climbing towards “mildness of manners” in 1935.<sup>32</sup> But now I am writing about a longing below Lonergan’s level of morals or Schiller’s reach for a new aesthetics. I write of molecules<sup>33</sup> of microchips and motorcars longinng for their due poise in the neurodynamics of the risen Jesus.<sup>34</sup>

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<sup>29</sup> *Insight*, 559. The issue there is “The Genesis of Adequate Self-knowledge.” That genesis of *Nomos* in history and in each of us searching for the positive Anthropocene requires the dynamics of global recycling lurking in the slogan, “A Rolling Stone Gathers *Nomos*.”

<sup>30</sup> *Topics in Education, CWL* 10, 253.

<sup>31</sup> Friedrich Schiller, *On the Aesthetic Education of Man*, translated by Reginald Snell, Frederick Ungar Publishing Company, New York, 1965, 137. The context of thinking this through is note 29.

<sup>32</sup> “Essay on Fundamental Sociology,” 42. Again, as in note 31, the context is note 29’s pointing. The effort of thinking it through profits from contrafactual reaching.

<sup>33</sup> Just this morning (August 5<sup>th</sup>, 2017), Bob MacDonald’s CBC radio program “Quirks and Quarks” reported on the work of Leigh Joseph in Canada and Monica Gagliano in Australia listening to the chemo-listening of plants e.g. to the talk of water. There is much more to the climate change debate than hot air. There is, at present, a massive push in this zone of evolutionary chemistry that e.g. freshens the meaning of Lonergan’s identifying the nature of oxygen: “its more excellent end is its contribution to the maintenance of human life, and this end oxygen attains not in isolation nor *per se* but in combination within other elements and within the human biological process.” “Finality, Love, Marriage,” *Collection, CWL* 4, 23. Add the reflections of the next note.

<sup>34</sup> I am touching here on the problem of the sadly neglected and undeveloped eschatology of Thomas Aquinas. In *The Everlasting Joy of Being Human* (Axial Publishing, 2013) I arrived, only in the final note, at intussuscepting an initial meaning of his claim that plants and animals would not be part of the eschaton. Only through some years of further searching did I arrive at a grip on a heuristic of cranial neurodynamics that would give a grasp of the integral neurodynamics of Jesus as shared by finite persons, thus strangely unbodied yet in the radiance of a realization of “the desire of the everlasting hills” (*Genesis*, 49:26). A sketch of the needed climb to this view is given in section 20 of my “*Insight* and the Trivialization of History,” *Dinyadaan* 28/1 (2017) 105–132. The memories of those hills, of course, are carried on by us in the eschaton, as well as the memories of pets and plants: and neurodynamic sexuality will spin into absolutely supernatural subtleties.

Might that longinng invade banks, so that there comes a future in which, literally, “bankers are worth their salt”?<sup>35</sup> Might it invade classrooms so that there emerges “its positive function’s call for originality and creativity”?<sup>36</sup> Might it step into a world quite beyond Vatican Two’s unknowing efforts to weave a deeper truth re-guarding Church and State from the shrinkages, by the slums of the negative Anthropocene, of the Big Bang’s electric flight?

It might, and will, do that, innn the cajoling context of a Three-planned whirling of the quirks and quarks of “concrete extensions and concrete durations”<sup>37</sup> cherished, in their finality, by the human recurrence schemes splashed onto a page in February of 1965. Might we hand that page, through a long nowpause, freshly, radiationally, to our cranial neurodynamics, and thus find a shocking field-goal meaning, in that identified Forum, of the final doubly underlined lower-case word of Lonergan’s nerved hand, *catholic*?

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<sup>35</sup> Recall note 33, above, on oxygen. NaCl, too, has its bent towards the ultimate integrity of the cosmos. See my *PastKeynes Pastmodern Economics* (Axial Publishing, 2002, 125) for a fuller consideration of the attitude of Schumpeter. Then mesh the problem he raises and the solution he praises with the parallels pointed to at notes 31 and 32. Cyclic functionality is to be the source of its effective realization. Perhaps, on second thoughts—a blank space offered to me in the formatting process of the including Lonergan’s Discovery Page!—a piece of Schumpeter’s poise would help such a reflection: think of the implementation problem, of the idiocy of present legislations, of the point that Lonergan makes about effective communication, mature methodology (*Method in Theology*, 355: mature functional science needs to be Bell-curve effective). Schumpeter’s stand of 1939 has only a snowball’s chance, in the present hell, of becoming a reality of banking in this century. Listen to his plea as you might listen to the quiet emergence, in Bruckner’s 8<sup>th</sup> symphony, of the driving five notes that lift the whole symphony forward. How is Schumpeter’s poise to come to dominate the symphony of history? “The bankers function is essentially a critical, checking, admonitory one. Alike in this respect to economists, bankers are worth their salt only if they make themselves thoroughly unpopular with governments, politicians, and the public. This does not matter in times of intact capitalism. In the times of decadent capitalism this piece of machinery is likely to be put out of gear by legislation.” (Volume I, p. 118 of Joseph Schumpeter, *Business Cycles: A Theoretical, Historical, and Statistical Analysis of the Capitalist Process*, McGraw Hill, New York and London, 1939). There has never been an intact capitalism. Present departments of economics are busy teaching nonsense. (See *Allure*, chapter 3: “The Canons of Economic Meaning”). Present politicians? Stupidity prevails globally in eloquent ignorant arrogance. American leadership is simply an obviously horrid illustration. Have an unsettling read of my *Profit: The Stupid View of President Donald Trump* (Axial Publishing, 2016).

<sup>36</sup> *Topics*, CWL 10, 3: the first paragraph, with a little change in the phrasing. Here I recall the challenge of both contrafactual thinking (see above, note 3) and of functional sublation. Imagine the lectures contextualized by the functional structuring and effectiveness that would ensure “cumulative and progressive results.” *Method in Theology*, 4 and 5.

<sup>37</sup> *Insight*, 195: in the last paragraph of that incomprehensible chapter 5, “Space and Time.”



So we arrive, in the third paragraph of Lonergan and the Third Movement of Beethoven's symphony, sliding over a stand against a possibility: "history could be reduced to the barest bones,"<sup>38</sup> to the immediately next unlikely claim, "this produced, obviously, another revolt."<sup>39</sup> For you here now, or later, there and then, as you freshly read down through page 722 of *Insight*, there is produced a fantasy-seed of "the fundamental problem in the concept of history."<sup>40</sup>

Should we not pause now over the final fourth paragraph, weaved round the last disputed movement of Beethoven's seventh? Amidst a spread of high praise one finds the conductor Thomas Beecham commenting on that fourth movement: "What can you do with it? It's like a lot of yaks jumping about." Have you a Beecham-pill poise regarding Lonergan's fourth paragraph perhaps carried over to his vortex lift of it all, 66 months later? "It is just 8 zones of theological yakking tied into a filing system."

Lonergan's final four lines is a sad bow or, perhaps alas, a kowtow<sup>41</sup> to his audience's molecular entrapment in *haute vulgarization*. He is five and a half years away from saying his effective something, a something that is destined to whirl this problem and these histories into the positive Anthropocene age.

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<sup>38</sup> *Topics*, *CWL* 10, 239.

<sup>39</sup> *Ibid.*: the next sentence there.

<sup>40</sup> *Topics*, *CWL* 10, 236.

<sup>41</sup> The traditional Chinese poise does not really hit the mark, but it raises some very heavy questions regarding adult growth and its received expressions: especially hopeful effective questionings about the radical transformation of both growth and its expression in the positive Anthropocene Age. Popularly put, there is the question of how luminous Lonergan and his audience were about his remoteness as, say, he talked his way through the peaks and peeks of *Topics* chapter 10 on "History." "I have attempted to state what I mean by the regional culture and its negation in the slum" (*Topics*, *CWL* 10, 253). What was the actual reality, in 1959, of that attempt's five causalities, the genius's symphonic drumming into trapped neuroheads? How luminous to you is your distance from my beating round the bush here about it, about *it happening*, on this or that side of the recorded track?

To say something on this problem, and to form a concept of history, I shall proceed, first of all, by considering the history of specialized science, secondly the history of philosophy, thirdly, the history of theology; and fourthly, the problem of general history, which is the real catch.<sup>42</sup>

The story goes that Beethoven's 8<sup>th</sup> symphony was given unusual applause when first performed, and that he remarked of its excellence beyond his prior work. In section 5 of that chapter in *Topics* on history an 8th symphony towering in excellence over Lonergan's grasp of the human story in the mid-1930s?<sup>43</sup> It is a magnificent heart-rending climb, rising to sing of the bridging of an existential gap needed to thus sing at all. "Without something similar, the historian has nothing to write about."<sup>44</sup> I have been nudging us to sniff the gap as way, Wey, larger than we are accustomed to in these past axial millennia; I have been, am now, in and with boxed and battered chemical patterns, appealing to you to grove your molecules self-luminously into that Wey. Are you a theologian who writes? "You are writing about man, and what you think of man cannot be neglected in your account of man's history."<sup>45</sup> Do you bone-think of you as billions of heaven-bent quarks and molecules, "a supreme force in history? It is a fundamental and unchanging ground that enables ordinary mortals to stand by the truth, and stand by what is right, no matter what the consequences."<sup>46</sup> But the enabling can—indeed will, in these next 7 millennia<sup>47</sup>—rise up in vortex glory to be much more, a global feet- and street- luminosity of enabling that turns swords into ploughshares.

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<sup>42</sup> *Topics*, *CWL* 10, 236, lines 4–7.

<sup>43</sup> See note 19 above.

<sup>44</sup> *Topics*, *CWL* 10, 235.

<sup>45</sup> *Ibid.*, 256.

<sup>46</sup> *Ibid.*, 257.

<sup>47</sup> My notion of 7 millennia was expressed, with details of population numbers in the various stances of care, in "[Arriving in Cosmopolis](#)," a lecture given in Puebla, Mexico in 2011. It is available in English and Spanish on the website. Am I being very pessimistic? : then do something about it!