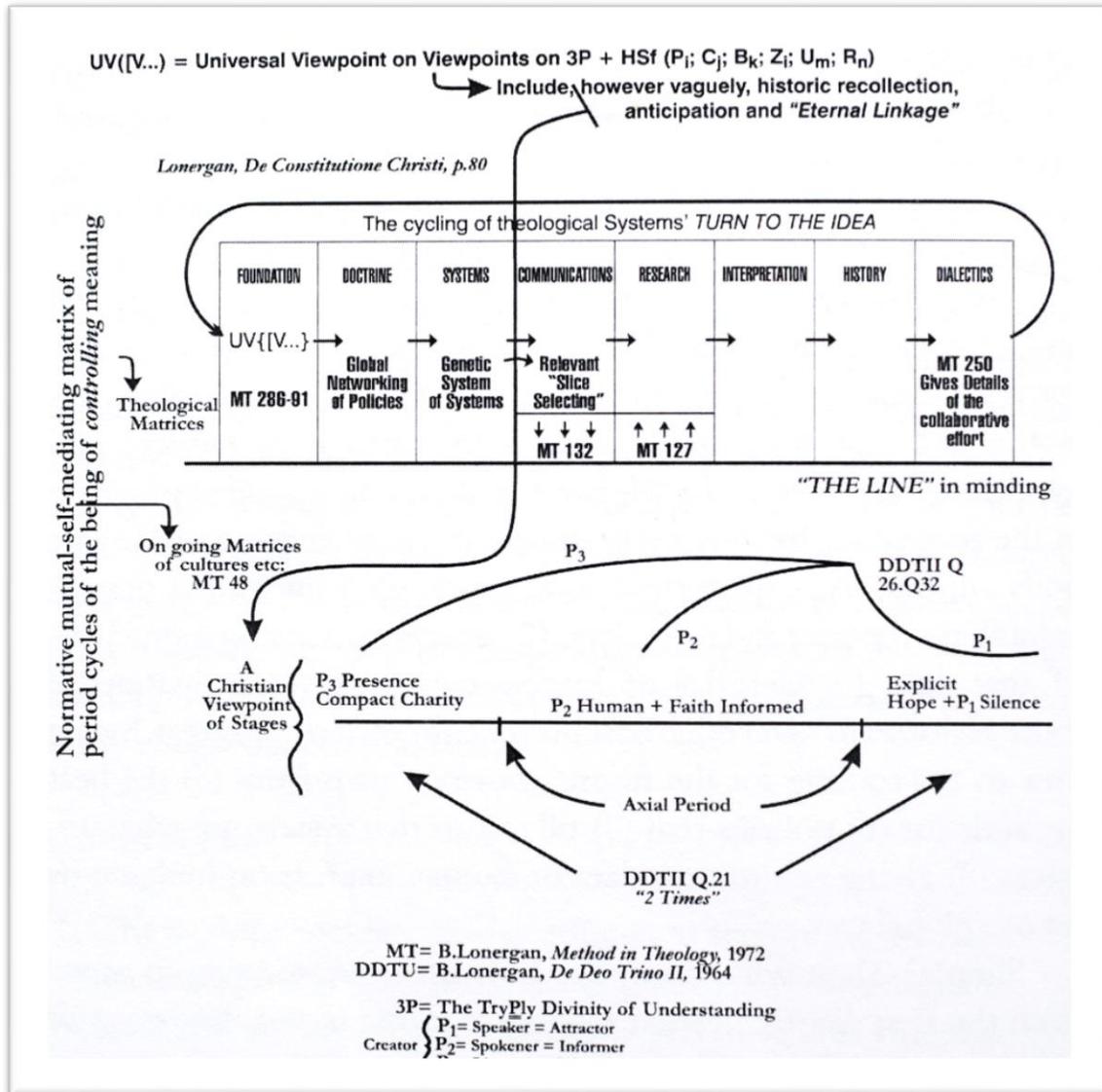


## Have I a Precise Viewpoint?



The title-question is yours, as well as mine. The diagram above is a decent enough image of my own perspective, my Standard Model, my *Praxisweltanschauung*. It is an old diagram of mine, which originated in a morning leap before my lecturing at the

Concordia University Montreal conference that gave rise to the volume *Lonergan's Hermeneutics: Its Development and Application*.<sup>1</sup> The volume contains my paper, a reply to one by Fr. Robert Doran, but the paper bears no resemblance to the lecture which simply homed in on my morning's creation.<sup>2</sup>

That morning's creation, of course, came at the end of a long climb, a climb towards Lonergan's *Praxisweltanschauung*, his suggested communal poise for engineering the future.<sup>3</sup> The diagram expresses his poise: that is a claim of mine, that would be weaved into my first and second objectifications if we got into the exercise towards which any type of Assembly leads.

This pointer to the heart of our problem of getting functional collaboration moving could roll forward on me, from me, and thus get out of effective hand. What is the pointer, bluntly and briefly?<sup>4</sup> It is that the problem is not centrally the collaboration but the absence of a thematized viewpoint in the full spread of the Lonergan followers at all levels. If you think I am wrong, then take a minute or a month to express with decent precision your stand, indeed—and here we are at the heart of the matter—your Standard Model. In the absence of a decent shared standard model

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<sup>1</sup> The volume was edited by Sean E. McEvenue and Ben F. Meyer: The Catholic University of America Press, Washington D.C., 1989.

<sup>2</sup> I have left the diagram unchanged since then, even though I increasingly view the UV part as needing replacement by, perhaps, G<sub>60910</sub>: thus drawing attention to the key paragraph at the turn of the page 609–10 in *Insight*. In the fourth stage of meaning, UV will be more luminously effective, operating within a developed geohistorical heuristic. I am pointing towards massive deepenings of the meaning of the diagram, but minimally note immediately how the “132” reference needs a shift in diagramming, or perhaps sufficient would be the massive shift pointed to in [Ecconomics 17](#): “Engineering as Dialectic.” Notes 3 and 4, weaving round Frederick Crowe's work, should help.

<sup>3</sup> With the word “engineering” I wish you to associate the word “implementation” in Lonergan's description of metaphysics (end of page 416 in *Insight*). Implementation was not seriously in the ethos of theology or philosophy when *Insight* emerged. Fred Crowe and I joked about the flaws in his gallant index: in the case of *Implementation* he just missed the boat. The Lonergan community stands even now on the dock. Nor do they seem to consider Crowe's gallant work, the topic of my second essay in this series, as of *Assembly* significance. On we go to note 4.

<sup>4</sup> “Is there not room for a measure of bluntness at this stage?” I am quoting, as I have often, from the middle of a paragraph of Fred Crowe's “The Exigent Mind” (*Spirit as Inquiry*, Herder and Herder, 1964, p. 27). Now if you take time to get that volume, you will in fact find that the implementation Crowe has in mind in that paragraph, indeed in the article, was an implementation in an interiority focused on the usual zones of analysis. The flaw relates to a long tradition of dodging normal sciences in this zone, and in the case of Lonergan's following, I give clues to the misdirection in the final note of my book, [The Future](#), quoted in the previous essay of the series, at note 17. I would note, as a lead into the following note, that my own essay in *Spirit as Inquiry*, “Insight and the Strategy of Biology,” lacks entirely the perspective of engineering in biology.

we have no science. Perhaps we have a pattering muddle of academic disciplines. And so we arrive uncomfortably at the bottom of the first page of chapter one of 1972's *Method in Theology*. And the turn of the page tells us "clearly enough, these approaches to the problem of method do little to advance ..."

You perhaps click now to why we leave out the steps after *Assembly* and skip, in the exercises, to those final lines? Because without the shared scientific core<sup>5</sup> as a basis of *Comparison* those steps would just be a comedy of errors.<sup>6</sup>

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<sup>5</sup> Is the diagram complete? LOL! See, for example, the two words at the end of the bottom line, "Explicit Hope". This points to the need of an emergence, in some millennium, of an explicit luminous heuristic of the Eschaton. The sixth essay has something to say on that. Then there is to be the emergence of increasingly refined heuristics of the Queen of Care's effective cauling of progress. We pause over that in the seventh essay.

<sup>6</sup> I halt here abruptly. I had, in particular, much more to say about Crowe's effort of *Theology of the Christian Word* as a goodly nudge. All I will say here is to give a cautionary nudge about the need to build into it engineering and implementation. The obvious place to go to sniff needed directions is to chapter three of my recent book, [The Future: Core Precepts in Supramolecular Method and Nanochemistry](#). See also James Duffy, "Dialectic: The Structure," *Journal of Macrodynamical Analysis*, vol. 12 (2019).