

Possessing the Future

The immediate reference of the title is to the Epilogue of *Insight*, and the text there beginning line 27 of page 766, where Lonergan writes of and in “the terminal viewpoint of the theologian.”¹ In line 29 he moves forward: “First, theology possesses a twofold relevance to empirical human science.” Here, I suggest, we may find a neat piece for *Assembly*. Perhaps reduce it to two words: “Theology possesses.” Might a group tackle this two-word text of Lonergan? I can see a full spectrum of viewpoints emerging, even in the present impoverished context. There would be, at one end, those asking us to face facts. “Theology possesses?: you must be kiddin.” At the other end, you find me, trailing after Lonergan, thinking distantly and normatively.

Should I begin my ramble with his great normative outburst at age 30,² and carry through to a Dionysian read of the last line of his spread of words in *Method in Theology*?³ But best keep my *Assembly* apparently short, adding only two footnotes from the fifth article of my climb through Whitson’s *The Coming Convergence of World Religions*.⁴ Obviously, the notes cry out for follow-up.

I would have you pause here over the demand and the hope expressed by Lonergan in the Epilogue of *Insight*: “theology possesses a twofold relevance to empirical human studies” (766). It was only in my labor on Robley Whitson’s *Coming Convergence of World Religions* that I managed to thematize a future possession in terms of a heuristic diagrammatically isomorphic with all such diagrammed products of social studies and their real referents—a huge task for this century—that I shifted “possesses” out of the zone of

¹ Relate this to “terminal value” as it occurs in the spread of words in *Method in Theology* 48[47].

² See note 6 below. Lonergan’s normative outburst leads up to the question, “Do you know His Kingdom?”

³ See the reference in note 1. I have emphasized the Dionysian character of this line in [The Future. Core Precept in Supramolecular Chemistry and Nanochemistry](#), (Axial Publishing, 2019); see, in particular note 63 on page 15.

⁴ *Divyadaan. Journal of Philosophy and Education*, vol. 30, no. 1 (2019), titled “Religious Faith Seeding the Positive Anthropocene (guest editor James Duffy), contained five articles of mine with the focus on Whitson’s book.

“in vain.” The real shift requires the lift of Whitson’s “Convergence” to an active meaning of “converging religions” when the converging is done by characters of craving.⁵

At the end of his 1934 “Essay on Fundamental Sociology,” Lonergan poses the question “Do you know His Kingdom?” (43). The dynamics of seeking the answer to the question is expressed in heuristic fullness by what is symbolized above as $\{M(W_3)^{\text{opt}}\}$ ⁴ (see note 20 above). The answer comes in the dynamic of Grace’s Gravity (see note 17 above). The answerers are to be increasingly luminous as Characters of Craving, incarnate prayers of “Thy Kingdom Come.” The full meaning of Craving weaves the “absolutely supernatural” (*Insight* 746) into the seeming focus of “an infinite craving on a finite object” (“Finality, Love, Marriage,” *Collection* 49), thus “Rescuing Sexuality” (the title of an Appendix to the essay mentioned in note 17 above).⁶

With this little essay I come to the end of the efforts of my 88th year to stir the swamp, sway the slum. I seem not to get across in the face of the poise and prattle of Jane and John Doe of academia.edu that flows each day through my type-facing. It is an unquiet disquieting business, mainly hovering irrelevantly round intentionality analysis, while trees die and refugees reach for air. The centerpiece of my efforts, of course, was the summer book of 2019, titled [*The Future: Core Precepts in Supramolecular Chemistry and Nanochemistry*](#). Obviously, the title hovers there in this essay’s title, expressing a nudge for future possession of the seeds of the future. Seeds? I think of the seed that is that powerful paragraph of *Insight* on flowers about which I wrote 41 essays, and wonder, regarding that limited context,⁷ about a sequel to the metachemistry book that would introduce people, yes, to caring for grass, grass swamped by the type of engineering that eats grass and trees and human psyches, deprived of the space of light. The scientist Delia Owens⁸ begins her first novel with the claim. “Marsh is not swamp. Marsh is a space of light, where grass grows in water, and water flows into the sky.”⁹ What is this space of light for which, indeed, the W-enzyme in Deer John or Jane Doe craves? Yes, WHAT, self-cherishing WHAT, is this space of light. The heroine of Owens’ book, Kya, has lived her life in

⁵ Footnote 36 on page 107 of the volume referenced in note 4. In both these footnotes I leave the references as they are in the volume.

⁶ Footnote 31 on page 105 of the same volume.

⁷ I was not at all clear at the time regarding the flaw in Aristotle’s view of science, recently pushed aside by my clear view of all science as pertaining to the engineering of progress. See, e.g., my website essay, [*Ecconomics 17*](#): “Engineering as Dialectic.”

⁸ Delia Owens (1949–) is a highly-regarded wildlife scientist who has written abundantly in *African Journal of Ecology*. The novel noted immediately is her first, very successful, novel.

⁹ *Where the Crawdads Sing*, Putnam, New York, 2018, 3.

that marsh and enzyme-knows the grasses where the crawdads sing. It is all distant from John Doe and Jane Doe and Kya's brother Jodie. "She barely heard Jodie's prattle. Wished he would be quiet and listen to the wilderness within him. Then he might see."¹⁰

¹⁰ *Where the Crawdads Sing*, 349.