

*Cantower III***Round One Willing Gathering****June 1, 2002**

Attention is centred in this *Cantower* on the Gathering at the West Dublin Conference of August 12-16, 2002. So, one might well immediately go to section 3.5 to get some idea of the agenda for that conferring. It is the fourth such gathering, and the generic structure will not be changed. That involves daily gatherings (Monday - Thursday: 1100 - 1300, 1900 - 2100; Friday 1100 - 1300) contextualized by dinings (Sunday - Friday, 1800; Monday - Friday 1300) and leisure structures (seascaping etc). The Gatherings have been humorously designated as Reststops rather than Workshops, and the leisured pace is important.<sup>1</sup> The leisure, obviously, is an invitation to contemplation: "such leisure may indeed be wasted, just as anything else can be wasted. But if properly employed it yields the cultural development that effects a new transformation".<sup>2</sup> But there is the creative leisure that we can share, like "kittens"<sup>3</sup> in the grass, or birds on the seashore: "self-justifying joy".<sup>4</sup> The core reach is for the hodic cultural

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<sup>1</sup>There will be no "paper-readings" or lengthy presentations. Participants are invited to bring, or send to me for multiplication if you so wish, a) a one-page sketch of present work and interest, b) something lengthier that you might wish to confer about, c) questions and suggestions that occur to you regarding (i) strategies, schemings-of-recurrence, (ii) particular difficulties in reaching for the meaning and significance of functional specialization.

<sup>2</sup>*For A New Political Economy*, 22. I would note that Lonergan's theory of economics is the opposite of Keynes' in being fundamentally a concern about unemployment. The title of Keynes' main work implies a concern about employment.

<sup>3</sup>*Insight*, 184[207].

<sup>4</sup>*Ibid.*, 184[208].

development that in the long term would self-define as a self-correcting Twister<sup>5</sup> of Uncommon Sense<sup>6</sup>, a reflective minority sustaining a plane of meaning that would ex-plane<sup>7</sup> to global common sense, in its rich particularities, patterns of achievable yearnings.<sup>8</sup>

Previous gatherings were under the title “Cultivating Categorical Characters”. That title might well have been retained, for that is our long-term task. But the title “Implementing Functional Specialization” seems appropriate for this new pragmatic beginning. Chapter three of *Pastkeynes Pastmodern Economics. A Fresh Pragmatism* brings a relevant aspect of this pragmatism to which I should call immediate attention. What is to be presupposed “categorially” in this gathering is a pragmatic minimum: instead of the impossible list (1) to (9) of *Method in Theology*<sup>9</sup> there is suggested a communal acceptance of a vague single category, (1'): an

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<sup>5</sup>I am obviously referring here to the dominant image of the *Cantowers*, treated at length in chapters one and four of *Lack in the Beingstalk: A Giants Causeway*, introduced freshly in *Cantower I*, and further differentiated in *Cantower IIX*.

<sup>6</sup>I mention *uncommon sense* because, first, it is the key issue before us: methodology and theology must twist beyond common sense. Secondly, however, it comes to mind from a favourite quotation that illustrates the patience of genius in an uncommonsense struggle: the problem is the foundation of statistical analysis. “The necessary mathematics all developed from the fundamental principles of mathematical probability laid out by Fermat and Pascal in about three months by a painstaking application of uncommon sense”. (E.T.Bell, *The Development of Mathematics*, McGraw-Hill, 1945, 155). We, lesser minds, are **willing**, I hope, to be painstaking in an uncommonsense reach for fullsome uncommon foundations. But beginning modestly!

<sup>7</sup>The need for a terminology of various planar relations was introduced in *Lack in the Beingstalk*, at the conclusion of chapter 3. The ex-planing needs the characterizations given to Cosmopolis at the end of chapter seven of *Insight*.

<sup>8</sup>In particular there is the massive present need of breaking forward from the dominant murderous patterns of learning, earning and kerning.

<sup>9</sup>Pp. 286-7.

orientation of and to sensAbility.<sup>10</sup> This is coupled with my suggested missing tenth categorial set, (10), that might have followed (9) in Lonergan's list of *Method*: “...(10) a further sublation of what I mean by metaphysics: functional specialization as a global enterprize“, a categorial set not listed by Lonergan, but in fact a set that is the centre of his revolution.

As I remarked, section 3.5 sketches more details regarding the Conferrings. The other sections here are contextualizations not only of the Gathering but also of the fuller project of the *Cantowers*. Since, by the time the conferring occurs, there will have appeared five *Cantowers*, you may wonder are these a necessary context for the gathering. The answer is, not at all: what I desire from participants is that minimal acceptance both of a common orientation towards **making sense** and of the global need for collaboration of the kind suggested by Lonergan.

What I mean by minimal here is important. The conferring will, I hope, reveal just how minimal our grasp of our own intelligence is: we will be grappling with that most especially on the second day. In the second acceptance the minimal grasp may be more evident: even many serious Lonergan scholars have not got beyond the notion that the specialties are little more than a convenient way of filing or dividing up their own work. If they object to me saying this, all the better: our community is the stronger and we may push forward towards the global implementation and the unattained differentiations of consciousness needed. The third day will be focused on lifting the minimal grasp to the possibility of personal and communal identification as participants in the beginnings of a humble Vortex movement. Our individual and common searchings will, hopefully, be further efficiently<sup>11</sup> detailed in the last two days.

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<sup>10</sup>I introduced the neologism *sensAbility* first in *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Press, Halifax, 1988, as a compact expression of the human capacity-for-performance.

<sup>11</sup>Efficiency is our central concern in these *Cantowers*. It relates in particular to the unity of metaphysics, which pivots on the introduction of functional specialization. “It is quite legitimate to seek in the efficient cause of the science, that is, in the scientist, the reason why the

But the key point here is that the gathering is for willing beginners who suspect that there is more to functional specialization than present Lonergan work would suggest, and who would like to locate themselves in the revolutionary cultural turnings involved. Certainly it would be wonderful if the participants had grappled with the 5 initial *Cantowers*, as well indeed as with my *Lack in the Beingstalk: A Giants Causeway*. But that is very tough work - even for me, and I wrote them, after forty years of searching. Recall my odd fellow-countryman: “Oscar, do you really understand yourself?”. Wilde’s reply: “Only if I listen carefully”.

### 3.1 Communications

The central issue of our gathering, a massively complex one,<sup>12</sup> is luminosity regarding communications.

The previous sentence is a foundational statement, and the footnote within refers to the problems of culture that might be lifted by specializations’ refinements into a new solution-context.

But of course, foundational reading of that first sentence depends on the reader.<sup>13</sup> The foundationally mature elder will read it as foundational, nodding sagely and darkly - for adequate luminosity belongs in another life - supported in the onward climb by meeting another stranger

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science forms a unified whole” (Lonergan, *Topics in Education*, 160).

<sup>12</sup>Think of Plato’s dialogue problems; Aristotle’s struggles with reason and rhetoric, and the huge consequent tradition; think of chapter seventeen of *Insight*, with its lead to the next footnote; add then the complexity of *Method in Theology*, with its grounding of a 64 member matrix of communication-types,  $C_{ij}$ , internal to theology or indeed any discipline. Finally, throw in the problem of the significance of the serious understanding named *theoria* and the emergence of *haute vulgarization*.

<sup>13</sup>This question was raised in the previous *Cantower*: the problem of adequacy of expression we met there should indeed make you pause over my claim above about foundational statement!

on the Athenian Mountain. The astute foundational middle-aged climber will nod too, but with a relish that is perhaps humorous: “this pithy foundational doctrine is not very helpful: have you any suggestions, please, about how to live and move and have my beingstalking up this next ice-cliff?”

What of our present gathering for Round One? (We must recognize a certain discontinuity between this and the three previous gatherings in West Dublin.) The mood here, I might hope, is that of Lonergan’s “Mission and Spirit”.<sup>14</sup> And it is the mood of the first *Cantower*, but answering now the question “Where does the beginning begin?” within the ethos of chapter three of *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*. Here, however, I can add to the chapter pointers familiar to Lonergan students but not to the general audience of that book. There is the context of the patient reading and re-reading that Lonergan writes of in that famous Epilogue to *Verbum*. Now I push for that same patience with regard to my neologistic **sensAbility** and its potential for collaborative pragmatism. I meant it, in *Pastkeynes*, and mean it here, to have the minimal meaning I already wrote of above, and from this week I would wish you to have that minimal meaning with some pale luminosity (that word again!). The pragmatism suggested in *Pastkeynes* is a pragmatism that would accept just two categorial orientations: (a) the need for the division of labour that is being forced on us by these past centuries, (b) a common agreement that we have more than animal sensibility: we have an undefined **sensAbility**.

What is that **sensability**? It gives rise to the familiar nominal definition, **animal rationale**, humans as animals with the plus of **reasoning**. And here indeed we may need a patient luminous pause, even perhaps one which includes a deal of reading and re-reading. “What do I really mean by *reasoning*?” Sit quietly, cut out talk of self to self, cut back on imagining words, cut back to your sensing self, perhaps toned to a self-tasting sense of blind organic

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<sup>14</sup>“Mission and Spirit” is reprinted in *A Third Collection*. A relevant comment on it is “Mission and Spirit: Questions of Probability and Providence”, Appendix One of *Process. Introducing Themselves to Young (Christian) Minders*.

loneliness. What do you mean by *reasoning*, by *rational*?

It seems to me, after taking time out to peruse the Greeks and Thomas and Lonergan and Byrne that what is called for is a new humble book.<sup>15</sup> What I mean is, there is a sort of optimism in these fellows, crystallized for me in Thomas' neat summation: "*ratiocinari est procedere de uno intellectu ad aliud.*"<sup>16</sup> Great stuff!: **reasoning is going from one understood to another.** Dont you find that optimistic? Like me, perhaps you find rat-io closer to the goings on of the rat: gnawing and scratching as in the Latin, *radere*, to scrape or *rodere*, to gnaw.

For me, the best stuff on reasoning in Lonergan is when he talks implicitly about **my** type of reasoning and perhaps **yours** - mucking around endlessly - in that Epilogue to the *Verbum* articles, about reading and re-reading: getting the odd glimpse. Second to that consoling zone is his reflections on "the process of trial and error" in conversational reasoning, when perchance - and what a perchance it is - "a new usage takes shape."<sup>17</sup> Those reflections need expansion in regard to conversations in which no new usage takes shape, even in regard to the lengthy one-sided conversations named lectures in which .... well, what do you think? The trouble with the lengthy conversations is that new usage can occur, but is that newness not perhaps primarily the reasoning that grounds new naming? So, Thomas comes to a new millennium class in geology with his question, "What is a stone, a rock?"<sup>18</sup> The lecturer catalogues: igneous rocks, sedimentary rocks, rubies and chalcedony (Rev 21:19), lavas and limestones, wackes and shales; a wonderland of identifications. It is a catalogue of rocks not opinions: still, might Thomas not

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<sup>15</sup>Patrick Byrne's book referred to here is *Analysis and Science in Aristotle* (New York, SUNY Press, 1997). The point I am making emerges below: it is not a criticism but the noting of a curiosity. Check the indices of Lonergan's writings for entries under *Reasoning*.

<sup>16</sup>*Summa Theologica*, Ia, q.79, a 8.

<sup>17</sup>*Method in Theology*, 256.

<sup>18</sup>Aquinas, *Super Ioannem*, c.1, lect. 1.

groan to himself, after an hour or three, “we are not getting any understanding”?<sup>19</sup> Certainly, he is enriched in this reach round the universe, a first parenting of names. Elsewhere on the Campus he can hear of the stones of Henry Moore and Cezanne, the rocks hoisted by Hebrews and hurled at Stephen, the mythic stone rolled up the hill or the real stone rolled from the Tomb. And there is a further richness to be had, but only by his capacities-for-performance<sup>20</sup> reaching beyond the naming in a gut-stretch. Still, he carries on a core question, What is a stone?

Perhaps he comes upon that class in physics that rolls the students up the hill of centuries, A Butterfield Way.<sup>21</sup> Would he notice then that reasoning, my type of reasoning, was not a moving from understood to understood, but the stumbling bumbling of *The Sleepwalkers*? And the end result of the centuries and the month’s classes? Well, at least now he monthwise grasps a what-layer stones possess: those wonderful inverse square synnomic<sup>22</sup> forms that underpin the gravity of Moore and Cezanne, that landed David’s parabolic shot, that keep the moon ellipsing the earth.

My ramble on Thomas’ question about the reasoning that asks, What is a stone?, gives a lift to the question, What is reasoning? But the lift only repeats Lonergan’s neglected poise: “Before man can contemplate his own nature in precise but difficult concepts, he has to bring the

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<sup>19</sup>I am quoting loosely from Thomas’ view of bad teaching: *Quodl.* IV, a..18.

<sup>20</sup>I invited reflection on the metaphysical equivalent of this compound word in *Cantower II*. We will push for an integral perspective in *Cantower V*: “Metaphysics Then”.

<sup>21</sup>I refer thus to a thesis of Butterfield’s *The Origin’s of Modern Science* (Bell, London, 1965) regarding the centrality in cultural evolution of the move to serious explanatory understanding. It relates to the need for theoretic displacement, conversion to theory.

<sup>22</sup>I introduced the terms *synnomic* and *autonomic* in the Florida Conference paper (1970) “Image and Emergence: Towards an Adequate *Weltanschauung*“ at note 92. The paper is chapter one of *The Shaping of the Foundations*. The capacity-for-performance commented on in note 20 is an autonomic form, related to *potentia activa* in Aquinas.

virtualities of that nature into the light of day”.<sup>23</sup> This light of day is massively resisted by present philosophy and theology, and so they do not breed or breath precise and difficult concepts. The axial sins require a fresh gracious turning of the hodic screw, making embarrassment of topic.

But my ramble is a preamble to a week of fresh and humble messing: mixed with a massive and important enrichment of naming the stumbling blocks and stepping stones, “a rock on which one can build,”<sup>24</sup> there is the “catching here a little insight and there another”<sup>25</sup> that may edge any one of us to a new identity, identification, projection, transfer of self-tasting capacity-for-performance.<sup>26</sup> But let us put that last quoted phrase back in its sentence. “Only by the slow repetitious, circular labor of going over and over the data, by catching here a little insight and there another, by following through false leads and profiting from many mistakes....” And now lift that sentence into the context of the problem that brings us together, the problem of intussuscepting a sense of the circular labor, a sense of direction, lift it into the context of the insights of Hegel<sup>27</sup> and Schumpeter<sup>28</sup> and a modified view of Jasper’s axial time.<sup>29</sup> Perhaps all that

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<sup>23</sup>*Insight*, 535[558].

<sup>24</sup>*Method in Theology*, 19. A footnote there recalls the more important part of the rock uncovered later.

<sup>25</sup>*Verbum*, Epilogue.

<sup>26</sup>The main reference here is to *Method in Theology*, 88 note 34, with its larger context of “Early Language”. How “early” is our present language, our present grammar, our foolish punctuations, our silliness caught in such myths as **rationalism**?

<sup>27</sup>It seems as well to repeat once again a favorite quotation from an unpublished typescript of Lonergan (probably 1965, probably a fragment of the first chapter of *Method*, an outline of which, as well as the first nine pages, are available in Darlene O’Leary, *Lonergan’s Practical View of History*, Axial Press, Halifax, 2002): “As the labor of introspection proceeds, one stumbles upon Hegel’s insight that the full objectification of the human spirit is the history of the human race. It is in the sum of the products of common sense and common nonsense, of

we will communicate to each other in this small week, with our feeble reasoning, is a mood of revolution, an ethos, “an aesthetic apprehension of the groups origin and story”<sup>30</sup> in the fragmented searchings of East and West and South, in the descriptive identification of the humble cycling that was the character of Bernard Lonergan.

What is reasoning? Thinking and saying what it is is a scraping and gnawing that became an axial occupation of some few, each such scraping being a new, a second, order of sensability. So the data on reasoning becomes a scrapheap, scrapbook, of scraped data: the data accumulates and the scrapings are dignified with the title *the problem of method*. Only the surface of the data is scraped by a Western millennium, but still the problem has emerged, is visible, in the fussing of neurotic ants of the academy. Still, the scrapings cry for gathering and the data must be undersurfed. The organism that is sensible needs a new speciation, a third order of Franciscan perceptiveness that will reach to think and speak of the many scrapings, the many methods unscraped: that dares to speak a *Logos* of method.<sup>31</sup>

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the sciences and the philosophies, of moralities and religions, of social orders and cultural achievements, that there is mediated, set before us in a mirror in which we can behold, the originating principle of human aspiration and human attainment and failure.”

<sup>28</sup>Again, a familiar quotation is worth repeating: “Scientific analysis is not simply a logically consistent process that starts with some primitive notions and then adds to the stock in a straight-line fashion.... Rather it is an incessant struggle with creations of our own and our predecessors’ minds....”(Joseph Schumpeter, *History of Economic Analysis*, Oxford University Press, 1954, 4).

<sup>29</sup>I introduced this modification first in “Middle Kingdom: Middle Man (T’ien-hsia: i jen)”, *Searching for Cultural Foundations*, (ed. P. McShane, University Press of America, 1980), chapter one. It expands his axial period beyond present times, to be ended by the global institution of the hodic third stage of meaning.

<sup>30</sup>*Topics in Education*, 230; see also 252.

<sup>31</sup>It is worth pausing over the nature of this method-logy as a science of methods, what Lonergan calls, in the chapter mentioned in note 27, a third order of consciousness that deals with

### 3.2 Contexts and Closed Options

What then of the Contexts and Closed Options of *Method in Theology*? What of the achievement of Lonergan expressed in the book *Insight*, or with shocking brevity in the categories (1) to (9) already mentioned? The drive of this Fresh Pragmatism is to merge with the cry of history, to “go with the flow”, but in doing so to slowly, humbly, align each our selves with the potential salvific twist that is to grow into a towertop plane of unplain meaning that can be explained to six billion global yearnings.

It is for you then to identify your own contexts, options, yearning: and to that topic we turn shortly. But it seems worthwhile to give some descriptive indication here of plausible contexts and options.

I am asking you, therefore, to consider seriously, even if you cannot accept some or any of them, the following suggested contexts.

A] I claim that my regular analogy of learning, the teaching and study of mathematical physics, is of general validity. Week by week the students climb, are led to climb, through some modest version of an “undertaking that calls for relentless perseverance .... in which one’s understanding gradually works round and up a spiral of viewpoints.”<sup>32</sup> A first year student would be quite lost in a second year course, much more in a graduate course: and this is taken for granted. I do not wish to add reflection on the analogue in later years: there are various cultural failures that come into play to distort adulthood in physics.<sup>33</sup> But I ask you to consider this in

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the results of investigations of method. Methodology would be to methods what zoology is to animals.

<sup>32</sup>*Insight*, 186[210].

<sup>33</sup>This issue will be tackled in a general way, relating to all sciences, in *Cantower IV*. The problem in physics will occupy us through *Cantowers X-XXI*.

relation to a prevalent ‘democratic’ attitude in the humanities, specifically in philosophy and theology. A key question is, Why is it so easy to sit in on an advanced class in these areas?

**B]** The second reflection regards adult growth. The Maslow statistic, “less than 1% grow” is familiar. Less familiar is Proust’s notion of the older being “faded eighteen year olds”. One can recall, by contrast, the notion of elder in primitive cultures. A key question here is, Have I settled **down** yet, sharing the axial sickness towards death?

**C]** Instead of sickness towards death there is health towards mystery. And this is my suggestion of what you might pick up of the closed options of chapter thirteen of *Method*. But now it has a homely and existential context. If A] and B] are plausible, then not only are elders strangers, but you become a stranger to yourself of last year or even last week. And we may become strangers to each other increasingly this week. The mystery that is central to our lives walks the beach with you - even if you are alone.

Now you may ask, why do I not list further closed options: the stand against conceptualism, the stand of extreme realism, the stand that is expressed in the familiar diagrams of the elements of meaning?

Because these options may be shockingly unreal to many of this gathering, even to those who have apparently adopted these options as their own. That is grist for our milling round this week. So, we should pause over the key option, labelled D. If this is not an option for you, or you suspect that it cannot become one, then you are in for a strange week.

**D]** “The division of labour, so far as it can be introduced, occasions, in every art, a proportionable increase in the productive power of labour.”<sup>34</sup> The division of labour I have in

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<sup>34</sup>Adam Smith, in the first chapter of *The Wealth of Nations*. One can associate the proportionable increase with the shift from product of probabilities to sums of probabilities discussed in *Insight*, 121[144]. Think of the functional alignments shifting the flow of collaboration on the analogy introduce, from Ezra Pound, in *Cantower I*, (note 39) of the reaction of iron filings to a magnet, creating “a confluence of energy”. The filings now are filings and filers of meanings.

mind is, of course, the functional specialist division in its full relevance for any cultural reflection that seeks to go beyond common sense.

### 3.3 Identifications

“... There is the problem of identification.....ability is one thing, and performance is another. Identification is performance.”<sup>35</sup>

Perhaps if I were to sum up the problem of my *117 Cantowers* it would be in terms of **identification** as Lonergan discusses it in this particular section of *Insight*. And perhaps, if nothing else, this particular section of this *Cantower* will tempt you to read that section, gather you willingly round it in a fresh scratching rattling reading.

I could well tackle the invitation to read the section as Aquinas tackles a section of Aristotle, ending up with a text much longer than the original. Indeed, there is a book to be written about the topic. What to do? Throw out a few pointers. And it is useful, in so doing, to number the nine paragraphs in the section. That will be the meaning of bracketed inclusions e.g. (9.3) means a third of the way down paragraph 9. Add to this a second piece of my strategy: a parallel that I have used regularly is the parallel between the periodic structure that emerged in the 1860s for chemistry and what I call the hodic structure that emerged in the 1960s for culture.<sup>36</sup>

Immediately we have a problem, the problem of identification: an adaptation of our sensibility (1.8) to be met on the level of experience in its broadest sense (5.5). I speak of

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<sup>35</sup>*Insight*, 558-9[582].

<sup>36</sup>I spell this out a little around page 94 of *Process. Introducing Themselves to Young (Christian) Minders*. An examination of the Journals of Chemistry in the nineteenth century shows a discontinuity in the 1870s; no parallel discontinuity has so far occurred in theology.

culture,<sup>37</sup> not of theology. I think back now to my own struggle towards performative identification, beginning in 1969 with musicology and wending its way to geometry in 1999. You must somehow reach out, if only by a pensive ramble through the full journal holdings of a university library.

In *Cantower I* I drew attention to Ezra Pound's suggestion of a dominant image<sup>38</sup>, and my image, as you know, sublates Vorticism. But what do I mean by **my**? What would I wish you to mean by you cultivating **your** image? The word *cultivate* refers to a culture, and a serious culture is a culture of bloodstream and bones. **My** image I eccentrically intussuscepted over more than three decades of daily rumination, molecular cud-rumening. The culture of your grandchildren will, I hope, be such as to cut back on the need for eccentric solitude: the periodic structure of chemistry has now a household. So, I appeal to some eccentric daftness in you to home-in, room-in, the key<sup>39</sup> "dynamic images" (9.3) that "possess in the sensitive field the power to issue forth not only in words but also in deeds"(9.4). The "well-formulated became mine"(6.6) and I would wish it to become you - not just become yours - so as "to generate the stresses and strains in knowledge that will lead to"(6.9) the "more adequate account of reality"(6.9) that is the hodic structure of the search for the being of meanings. The vortex, *Cantower*, imaging allies our sensibility against "settling down like good animals in our palpable environment"(4.5) of the usual nests and lairs of academic denizen. It battles against plane, plain, and clear, meanings, with its

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<sup>37</sup>I invite you, at some stage, to pull into your reflections here the section "Culture and Reversal", *Insight* 7.8.6. I hope that you will find a lift in your reading of such sentences as "There will be a division of labour and a differentiation of function. There will be an adaptation of human intersubjectivity to that division and differentiation". The new reading is not, of course, Lonergan's. The cosmopolis of the hodic structure was still about thirteen years away.

<sup>38</sup>See there the text at notes 25, 38, 39.

<sup>39</sup>*Process*, 112, gives a keyhole image related to Joyce's conclusion to the cycling book *Finnegans Wake*, "the keys to, given".

new imaging of ex-plane-ing and its infinity of towering. It is “an adapted and specialized auxiliary”<sup>40</sup> to the “boxed in”(8.8) humanity of this axial period, pointing to a twisting, sloping,<sup>41</sup> round and up in a radical new control of meaning: that new “control of human living can be effective only in the measure that it has at its disposal the symbols and signs by which it translates its directives to human sensibility”(9.8).

In the last two days I spent many hours with a medical doctor who had been struggling, in the past decade, to express in publishable form his view of the horrors and inefficiencies that he has witnessed in his profession. In the final hours of our reflections he began to appreciate the hopelessness of his effort. We talked of Ivan Illich and others who had expressed their criticism and of great medical workers who had set standards, expressed ideals. At one stage the doctor remarked that the hope was that his new view of curriculum for medical studies will come to the attention of someone in authority who would put it into practice. We paused over this optimism and finally I added wit by noting that he was just as optimistic and dull as Plato. Certainly he could run seminars for the local doctors and nurses, continue to set an example, do some local good, even push to publish versions of his view of medical caring. Eventually I spoke of the division of labour that is our present topic and sent him away with the relevant pages of *Method in Theology*, on the need for the division and the character of the division. I asked him to have a shot at expressing the parallel problem as he saw it in medicine. I doubt if he will: the problem as so envisaged and as so solved is quite beyond his present horizon, his present imaging of reform. I certainly could not blame him for that. This is a massive cultural shift, solving Plato’s problem of implementation in a modest but humanly-efficient way. This is a vision that was quite beyond Academus’ garden. Its data is the past centuries of fragmentation and pretense in the

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<sup>40</sup>I am recalling a key piece of the thirty-first place in chapter 20 of *Insight* (726[747]). I would claim that the pragmatic answer to the search for such an auxiliary is the hodic structure.

<sup>41</sup>The structure and strategy of sloping will be the topic of *Cantower VIII*, “Slopes”.

groves of academe, in the sacred garden of God's revelation.

You surely see where I am going with this. I can excuse my doctor friend. But what excuse have the disciples of Lonergan? Surely they don't think that he spent decades contemplating the mess of theology since the thirteenth century only to invent a new filing system, a handy way of sorting out one's own work? What is going forward at the moment in so-called Lonerganism is an absorption of Lonergan's vision into the roles, tasks and institutions of previous theological and philosophical debate. What effect has this? The efforts can be as sincere as those of my doctor friend. That is not the point. Perhaps the point is the pointing that I emphasized to the doctor when I twisted his own reflections on horror and inefficiency back on those reflections: there is the horror and inefficiency of present theological reflection. No more that the doctor can students of method and religion seem to be able to glimpse the way out suggested by Lonergan.<sup>42</sup>

There is, THEN, a deep crisis of image and identity and identification. Can the crisis be met? Might there be a way of shifting the statistics of conversion to his global vision? Well, at least we can "make conversion a topic"<sup>43</sup>, an embarrassment<sup>44</sup>: first of all a topic and embarrassment for ourselves, gathered willingly round one particular section of *Method* on the

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<sup>42</sup>Some may well argue that Lonergan's vision was not of a new academic method reaching and recycling all disciplines. But at least the vision was of a new differentiated structure for theology, for methodology, for philosophy. The days of the lone-rider cleaning up the town are gone, and perhaps it is worthwhile to think of Lonergan in those terms. *Insight* will remain as the last great classical effort in the tradition of Plato, Aristotle, Augustine, Aquinas. It has now been shelved: in fact, it is not to be found on the shelves of good bookstores. Indeed, Lonergan's disciples don't take it seriously. But then, do they take seriously *Method in Theology*? The brilliance of Lonergan's recycling theory, with its pivot of p. 250 of *Method in Theology*, is that it guarantees the eventual recycling of *Insight*.

<sup>43</sup>*Method in Theology*, 253.

<sup>44</sup>*Ibid.*, 299, "Doctrines that are embarrassing will not be mentioned in polite company".

need for, and the structure of, the division of labour. Some of us may find that, like the concerned doctor, we are not up to the role or task of functional specialist work: then we are liberated to get on with doing some good in our own back yard, to be involved with Lonergan's effort as popular implementers. Such implementing is desperately needed. But we will get to the related existential questions slowly, especially as we gather round willingly on Day Three.<sup>45</sup>

But before describing the process of conferring in some broad manner, it would be useful to turn - if you would turn, in these months before the meeting - to Lonergan's reflections on *insitutions, roles, tasks*.

### 3.4 Proximate Institutions

As in the previous sections, there are lurking here massive problems of the forward specialties regarding the pragmatics of displacing destructive and sinful institutions, moving towards post-axial global and local mediations of human yearnings.

But that tall order is not our present concern. The same diagram can be seen to apply to

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<sup>45</sup>Lonergan once remarked to me that "lecturing went out with Gutenberg" (a quip he would certainly qualify). But there is no replacing live dialogue in the search for personal identification, orientation. Each of us has different bents, different cultures, different potentialities of imagery. My own, clearly, are Irish: Joyce's transposition of Vico obviously, but less obvious is Sean O'Riada's searchings in music. I listened to his *Vertical Man (Nomos no. I for Strings)* recently, with its post-Schoenberg structures and its 8-fold division. I could well mesh it, for myself, in a new aesthetic inner lift to the *Nomos* of the Eightfold Way. We need a lift towards *Vortical Mind*, a **Mollyculling Blooming**. O'Riada lifted traditional Irish music into the new musical context. "He claims that the genius of this is cyclic repetition with small variations, as opposed to the dramatic opposition of pre-Schoenberg European art music, which he sees as a final inheritance from classical Greece". (Charles Acton, on the Record Sleeve of *Vertical Man*.) And now you might enjoy going back to note 42: does this not give a new twist to Lonergan's *Insight* as a final inheritance? Can you smell a new Calculus of Variations? (See Chapter four, "The Calculus of Variations", *Lack in the Beingstalk: A Giants Causeway*).

our present small effort. I mean, the diagram on page 48 of *Method in Theology*, which I might as well reproduce here for convenience of imaged reflection.

<i>Individual</i>		<i>Social</i>	<i>Ends</i>
<i>Potentiality</i>	<i>Actuation</i>		
capacity, need	operations	cooperations	particular good
plasticity, perfectibility	development, skill	institution, role, task	good of order
liberty	orientation,	personal	terminal value

There is much to be said of this diagram in particular, but a few general remarks may be worthwhile in the present context. Can you envisage nine different readings of it, depending on functional specialist interest? Probably not: it is not a present or proximate institution of reading, but a least a shift in probability-schedules can occur by mentioning it, making it a topic.

I find it useful to compare the reading of this diagram with the reading of the “diagram” that I use occasionally in teaching, holding “it” up with outstretched arms towards the class: it is a five-foot long five-minute long image of the second movement of Mozart’s 21st Piano Concerto, popularized by the film *Elvira Madigan*. How do you read it, or the isomorphic performance? I read it shabbily, sometimes dabbling in the piano part. I think of Barenbaum reading it as he plays and conducts it: but of course he doesn’t need the actual score. There is, indeed, a sense in which it reads him. In this week we are aiming at some little glimpse of the distant institutionalization of what I might call a Barenbaum reading of Lonergan’s diagram. And the focus of our attention is on the word **institution** as our mental camera-focus homes in on hodings, the redemptive twisting of functional specialization.

But we seek our little glimpse this week by following Descartes' advice, mentioned at the beginning of the first chapter of *Insight*. Like Newman on the Mediterranean, June 16 1833, "amid the encircling gloom .... I do not ask to see the distant scene, one step enough for me". Newman, as he told a friend, was actually in good form when he wrote, on shipboard, of gloom, on Bloomsday, 1833. Taking a feather out of his boat, we must cling to *Wit*<sup>46</sup> as we struggle against the institutions of cumulative axial deterioration. We search, therefore, for seeds and seed-diagrams that may blossom out anastomotically, like the root-trickle of the Liffey that becomes Anna Livia and the rivers of the world merging in the sea.<sup>47</sup>

And this, for me is a seed, diagram, a sub-diagram of a more basic diagram that I reproduce here, from *A Brief History of Tongue. From Big Bang to Coloured Wholes*, in Appendix A, as a non-Procrustean mind-stretcher.

As I noted, there is much to say about this diagram: the first five chapters of *Topics in Education* contextualize it, as well as the briefer discussion around it in *Method in Theology*. I will make only a few suggestions here about one reading that should be useful, full-used, fused, as best as possible in our reading of each other during our conferring.

Consider, then, the first two lines as an indication of the finite actual: particular goods, ordered. Then think of the third line as the line of yearning, of daring, of the not-yet, of the

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<sup>46</sup>The reflections of the Epilogue to *Lack in the Beingstalk: A Giants Causeway* pivot on the film *Wit*. Clinging to wit means a clinging to the concrete intention of ourselves as solitary notions of a life.

<sup>47</sup>I am referring here to the complex context for our conferring available through merging the conclusions of chapter two and chapter four of *Lack in the Beingstalk*.

impossible dream.<sup>48</sup> We are thinking of reversal and “progress, and its principle is liberty,”<sup>49</sup> verticality.<sup>50</sup> But why are personal relations on the same line? Because personal relations are a discontent in any present order. Yes, we can agree with Rilke to some extent: “Love consists in this that two solitudes guard and bind and greet one another”, qualifying the second as being not one but All. But our greeting is a questing Hello and our hearts are restless. Both ‘smaller’ personal relations and Cosmic personal relations are intrinsically a dynamic reality, even everlastingly. So, unbeknownst or with slim luminosity, we seek to meet not “persons that are ‘really out there’”<sup>51</sup> but yearning organic darkneses, gringrim trekking, finally in interterminal surprize.

### 3.5 Conferring for Five Days

In the Introduction above there is a brief account of the leisured order of events that contextualize the conferring. What follows here is an agenda that can be perused in independence of the previous sections. So, its presuppositions are minimal: the hope is that the participants do share (a) a conviction that “making sense” is what this, and life, is about, (b) a suspicion that academic fragmentation screams for a new collaboration that has manifested itself in all areas as

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<sup>48</sup>Further reflection should lead you to grasp that the third line is in fact the underpinning of the two upper lines: the loneliness of capacity, the restless heart of ordered goods.

<sup>49</sup>*Insight*, 234[259]. The issue is the reversal of the longer cycle; the vaguely specified answer in *Insight* is Cosmopolis, with a new *hodic Cantower* identity in *Method in Theology*.

<sup>50</sup>Recall the mood of note 15. The mood or mode of verticality and mystery is institutionally excluded by axuality. Instead of it there is “nothingness coiled in the heart of being - like a worm”(J.-P. Sartre, *Being and Nothingness*, London, 1957, 21).

<sup>51</sup>*Insight*, 385[411]. The topic implicit here will be further aired in *Cantower IX*: “Position, Poosition, Protossession”.

an eightfold functional need. Lonergan's various achievements, then, are not a presupposition.

What follows are five subsections, obviously corresponding to the five days of our conferring.

### 3.5.1 Contextualizing

Mover: Philip McShane

The aim of the day is an initial sharing of contexts and aspirations. A homely version of the aim would be the aim to add to one's nametag, by Wednesday evening, a designation from the list

H0 H1 H2 H3 H4 H5 H6 H7 H8 H9.

What does the list mean? 'H' stands for **Hodic**, my handy way of talking about the methodic transition. The labeling H1, .... H8 would express the hope of functioning within one of the specialties. The label H0 would mean that a person is undecided, unsure. The label H9 would mean that a person suspects that their role is outside the specializations, but benefiting from them - especially through developments in H8. An undecided person, of course, may express that indecision by a 'multilabel' such as H2,H3 or H5-H9. The former label indicates a general interest in 'reading the past factually'; the latter indicates a general bent towards changing the future.

The labels are, of course, not fixed, or even fully serious. We are searching for a beginning to "doing something badly". Again, the labels are not a fixing for life, but a tentative identification "for now". For instance, a thesis in process may be easily enough identified, even though, because of academic politics, that identity may not become part of the presentation of the thesis. Tentative identification is especially true regarding H4 and H5, dialectical and foundational work: one may aspire to move into these specialties, but they normally need an

apprenticeship in other areas.<sup>52</sup>

One may well ask, What specialty are we in during these days of conferring? Recall the first two sentences of section 3.1. Our work is foundational in so far as we are on that level. But part of the week's struggle is to identify our beginners' status, each our categorial level. So, one might claim that for most of us the zone of the week is H9, or perhaps a pedagogy of H5. In so far as that identity is made explicit, however, the conferring should rise above the *haute vulgarization* that threatens Lonergan's work with decadence.

The problem is nicely focused by attending to what McShane calls "the first word of metaphysics", which is presented in Appendix B in the form it had when I first introduced it in 1973.

### 3.5.2 Contextualizing the Elements of Meaning

Movers: Sandy Gillis-Drage; John Benton

The elements of meaning that are the focus of attention here are the elements mentioned in section 3.7 of *Method in Theology* and diagrammed on pages 322-3 of *Phenomenology and Logic*. I would note that the diagram on page 323, regarding action, makes explicit elements compacted in the slogan, "be attentive, be intelligent, be reasonable, be responsible". The added level is, of course, just a mode of being intelligent, but that mode needs stressing both popularly and within the specializations. One might add between the third and fourth elements of the slogan, "be adventurous", or some such vertical reach which "liberates the pilgrim in us."<sup>53</sup> Further, I note the

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<sup>52</sup>The character, or characters, of H4 and H5, are a topic of *Cantower V*, and will be reflected on further in later *Cantowers*, such as *Cantower VIII*, "Slopes".

<sup>53</sup>*Topics in Education*, 67. The context is relevant.

incompleteness of the diagram: it need extension and supplementing to add elements of willing and deliberation such as are associated with John Damascene and Aquinas' *Ila Pars*. For convenience of shared musings I add the diagrams here in Appendix C.

The challenge opened up on this day is to glimpse a little the need to  
 a) linguisticize,                      b) molecularize,                      c) genderize,  
 these elements. That need is compactly expressed in Lonergan's discomfoting statement, at the end of his listing of categories in *Method in Theology*, "from such a broadened basis **one can go on** to a developed account of the .... elements .... of meaning".<sup>54</sup> I say "glimpse a little" because this is a major challenge to the philosophic and theological culture.

Benton will introduce the problem of linguistic identification, in particular emphasizing that this is a fresh empirical start to foundational thinking, a freshening pivoting on the discovery of the actual parts of speech underpinning the grammatical parts.

The molecularization issue is a central topic in *Cantower IV*, which focuses on Candace Pert's *Molecules of Emotion*. It provides a context for the reflections both of Benton and Gillis-Drage. Perhaps it is best illustrated by and for you by a pause over the word *phantasm*. Insight is into phantasm: that is an accepted familiar axiom of Aristotle and Lonergan. But what do we mean by *phantasm*? "Study of the phantasm begins by..."<sup>55</sup> There may occur the disconcerting discovery that you have been contentedly trapped, up till now, in a very thin description of the layered reality that we call *phantasm*.

Gillis-Drage will shift that molecularization into the context of gender differentials.<sup>56</sup> The

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<sup>54</sup>*Method in Theology*, 287.

<sup>55</sup>I keep repeating the discomfoting text "study of the organism begins..."(*Insight*, 464[489]). It is more disturbing when I give it the twist "self-study of the organism..."

<sup>56</sup>Her present work is leading to a book entitled, *?Woman What Gives*, Axial Press, Halifax, 2003.

issue, of course, is massively complex and, I would say, deeply axial. But there is need to making an initial foray to envisage both heuristically and humorously the objective correlatives of such popular phrases as, for example, “feminine intuition” and “he thinks with his dick”. Here, of course, the molecularization issue dominates: one is pushed from vague talk of feelings to a heuristic of feelings that is open to the understanding of organic structures and topologies and rhythms, biochemical differentials, implant and protemic technology, the particle dynamics of moods.

### 3.5.3 Categorial Reachings

Mover: Darlene O’Leary

O’Leary will contextualize the conferrings of the day by recalling Lonergan’s own struggle towards categories (10). She will also add the context of Business Ethics as related to functional specialization.<sup>57</sup> But the movement of the day will be pragmatic. Probably, indeed hopefully, there will emerge problems of ambiguities and dualities, triplicities, etc of identity. One may be doing a thesis mainly within H2 but one’s heart is in research or in pastoral care. But the day should produce more personal sensing of identity, in current work, in aspiration. Note 1 above, on page 1, suggested written pointers which would help here. We might very well find groupings of collaboration and support emerging. But certainly it is desirable that we begin to push such questions as, Just what might it be like to really do functional specialist interpretation, functional specialist systematics?

The issue of Lonergan’s own ‘back-oriented’ temperament was a topic in section 4 of

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<sup>57</sup>The Website, under **Archives**, no. 3, gives a relevant article, “Foundational Ethics, Feminism and Business Ethics”.

*Cantower I.* We face, in this century, a massive need for differentiated scientific futurology. I suspect that our conferring here will show two assymetries of focus: our academic work will be identified as primarily a past-oriented business; our fuller concerns are likely to be towards our own and history's future. Hopefully, we will stir these two orientations into each other a little by the day's reflections. The reflections are another move forward towards how we might "go on", the final topic of the week.

### 3.5.4 Educational Problems<sup>58</sup>

Movers: Bruce Anderson; Michael Shute; Terry Quinn.

Anderson brings the context of functional specialization in Law, Economics and Political Studies. Shute expertize is in aesthetics and economics. Quinn adds the context of Mathematics and Physics, but his present focus in the aesthetic dynamics of pedagogy, particularly in mathematics.

We are not interested here in general discussion, but in practical possibilites. For instance, are there participants who see themselves, or someone known to them, doing for other areas in the late grades of school what Quinn is attempting in Mathematics or Benton is doing in English studies? We desperately need a new culture of textbooks for grade 10 etc in Chemistry, Biology,

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<sup>58</sup>Our interest in this day is quite different from that of *Topics in Education*, where, as Lonergan remarked to me once, "I was just trying to work out a few things", and I would add that, sadly, the context of his speaking forced him into a mode that he was clearly critical off (see *Topics*, 144 and Volume 6, index under *Haute vulgarization*). The work, as I have noted here regularly, provides a context for our conferring. We aim here at practicalities both in relation to functional specialization and in relation to gentle shiftings of teaching towards generalized empirical method, expressed popularly in the slogan, "when teaching children geometry, one is teaching children children". The slogan is to be true of teaching adults, of teaching anything, and of course one is teaching oneself.

etc.

The question of education in economics must be faced on those grade-levels also. But more discomfoting is the problem of personal education in Lonergan's democratic perspective. Can we do something concrete about that, indeed, something that meshes the need for high-school re-education in economics with the need of present Lonergan students?

### 3.5.5 "One can go on"

Movers: Sandy Gillis-Drage, Philip McShane, Darlene O'Leary

The title is recognizable: what I have come to regard as the central challenge of *Method in Theology*. That **move on** is quite beyond our present habits, if not beyond our talents. The **move on** can be envisaged distantly, a third stage of post-axial meaning when a creative minority will have moved "round and up a spiral of viewpoints with each complementing its predecessor"<sup>59</sup> and it should be part of our categorial fantasy-effort to envisage it viscerally. But here we must be modest, recurrence-scheming in a minimal way that will at least nudge us from styles of philosophy and theology where "those who do uphold what is true give scandal by acting and writing unworthily,"<sup>60</sup> away from any "wish to retire into an ivory tower"<sup>61</sup> towards an effective will to revolve meaning in the hodic *Cantower* with the "willingness of hope that has to advance from a generic reinforcement of the pure desire to know to an adapted and specialized auxiliary"<sup>62</sup>

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<sup>59</sup>*Insight*, 186[210].

<sup>60</sup>*Topics in Education*, 64.

<sup>61</sup>*Ibid.*, 65.

<sup>62</sup>*Insight*, 726[747].

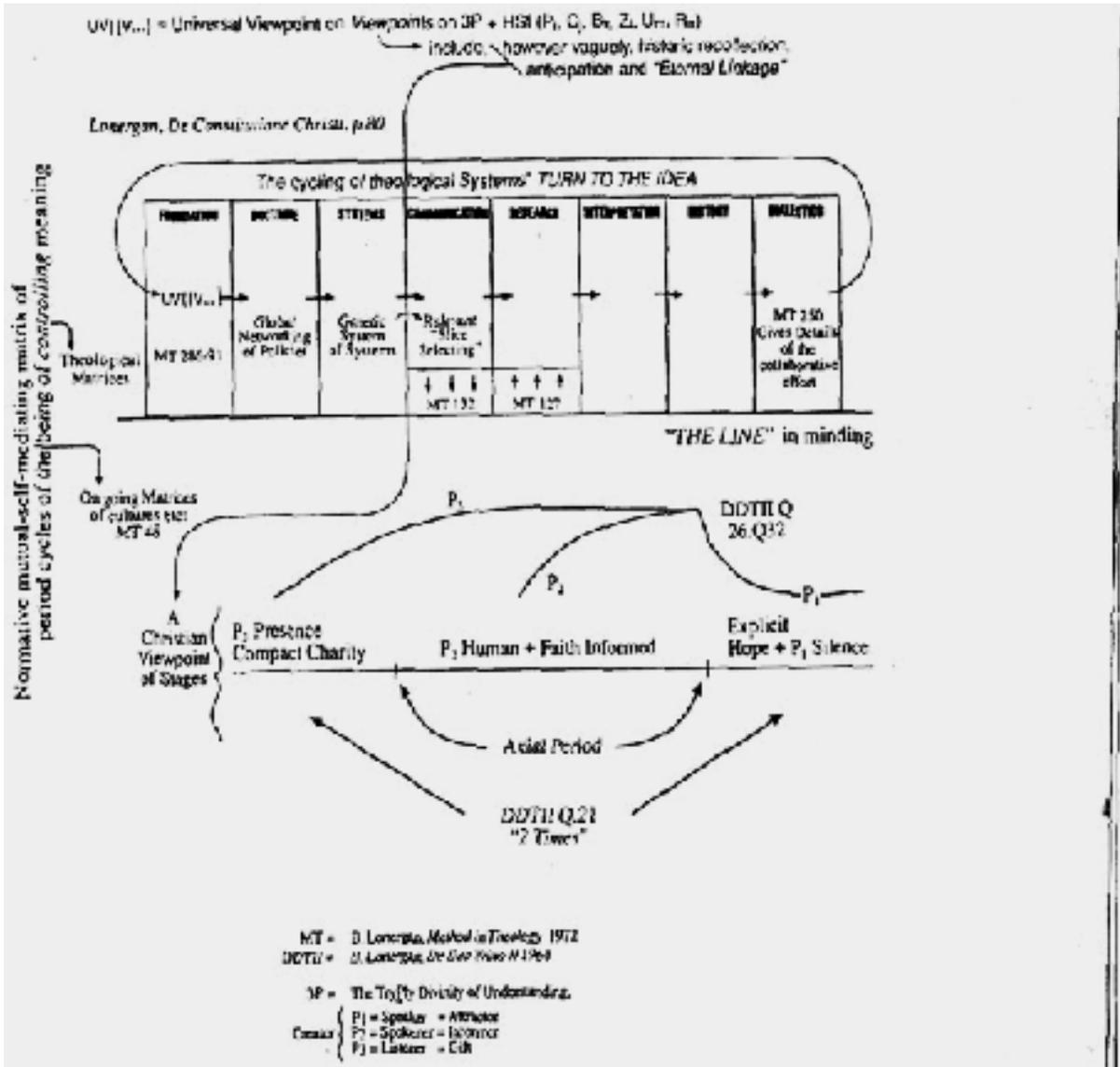
that at present can be recognized as that hodic dynamic: that it is under grace is, as St. Ignatius would have it, beside the point.

The function of the three-person movers on this final day is to keep the reflections focused on practical possibilities of the coming year, not losing sight of the coming millennium. The issue is effective willing: that, finally, is the meaning of **willing** in the title of this *Cantower*. The achievement we seek is not some major shift, but some few reaching for functional identity in their academic living, in their intellectual pattern of loving.

So, this day ends **round one** with a **willing gathering** of realistic patterns of solitary dedication and communal collaboration. We should not have great expectations: perhaps the butterfly movement will put a whirl of academic air in motion: but more probably, in a year's time, we will be hard put to identify moves to differentiate functional specialist activities in our own and other's efforts. Still, if a thing is worth doing, it is worth doing badly.

Appendix A

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<sup>63</sup> *A Brief History of Tongue*, p. 123. The diagram in fact introduces complexities such as 'mutual self-mediation' which are beyond the present introductory sketchings. The diagram seemed important in itself, an invitation to do one's own reaching that would always be partial, revisible, open. From that point of view the key reference, near the top left corner, is the reference to Lonergan, *De Constitutione Christi*, Gregorian Press, 1959, 80. On that page Lonergan reaches the 24<sup>th</sup> point of his discussion of the identity of Jesus in which he notes that,

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unless you have a diagram you won't have a controlling understanding. Obviously, I took his advice seriously, and have passed it on to you. Further, and paradoxically, the diagram is an invitation not to take fright: as humanity progresses, images necessarily complexify as invitations both to control and to reverence the density of growing meaning. Instead of the notes of birds we have the melodic and symphonic notes, manuscripts of musical genius, mightily beyond our own senseabilities. A good diagram, like the printed image of a piano concerto, calls us, if not to actual reading at least to admiration. So, there is a final general point to be made about the diagram here. It has a central dividing line: above is 'the turn to the idea', the rolling of chapter three; below is the zone of general common meanings. The drive of this little book is toward aiding the self-discovery that would leave you contented in some of the nine general zones of meaning.

## Appendix B

“The second movement is the reorientation of one’s science, common sense, and the symbolic and the filling out of a slow-growing-adequate personal *Weltanschauung*.<sup>22</sup> Within that movement is included a precise heuristic conception of man as six-levelled - physical, chemical, botanical, zoological, understanding, religious - or, in more symbolic expression of individual man as

$$\mathbf{F} ( \mathbf{p}_i \mathbf{c}_j \mathbf{b}_k \mathbf{z}_l \mathbf{u}_m \mathbf{r}_n )^{23}$$

and of man in history as

$$\mathbf{H S: F} ( \mathbf{p}_i \mathbf{c}_j \mathbf{b}_k \mathbf{z}_l \mathbf{u}_m \mathbf{r}_n )^{24}$$

Two further components are required, the first useful, the second essential, to move toward a more axial and personal control of meaning:

(1) The introduction of subscripts and superscripts to indicate stages of meaning and types of meaning.<sup>25</sup>

(2) The fuller implementation of the program of chapter 17 of *Insight*, meshed with that of *Method in Theology*, represented diagrammatically as

$$(\mathbf{H S: F} ( \mathbf{p}_i \mathbf{c}_j \mathbf{b}_k \mathbf{z}_l \mathbf{u}_m \mathbf{r}_n ) ) \text{ ---- } 17 \text{ MIT}$$

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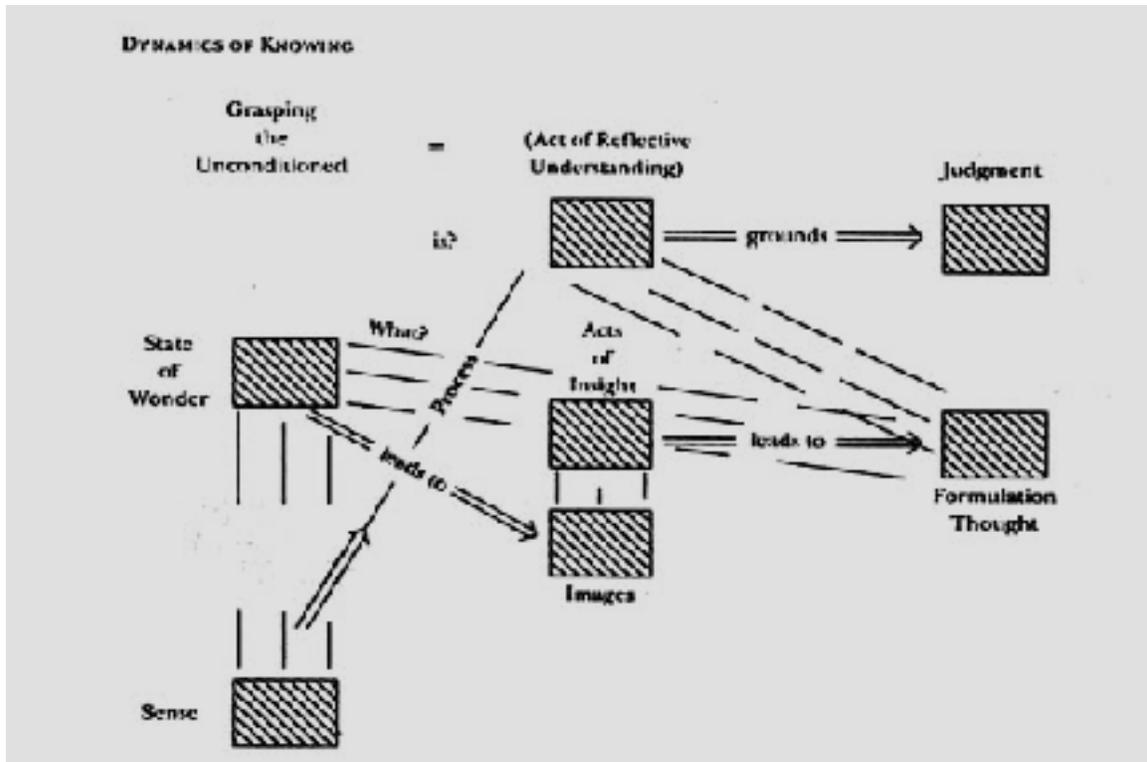
<sup>23</sup> The letters in the function stand for the levels of conjugates, b = botanical, u = understanding, etc. The subscripts indicate the range of conjugates on that level, e.g., p<sub>6</sub> might refer to a gravitational conjugate systematically formulated in a space-time geometry (See *Randomness, Statistics and Emergence*, 114-120). The placing of the religious as a sixth level will undoubtedly puzzle some readers. It is part of my own heuristics in the context of my faith (for a symbolic expression of the latter, see my *Music That Is Soundless*, Milltown Institute, Dublin, 1969.) Others may be content with a five-levelled heuristic of material reality. How are the levels related? To grasp that adequately is a tricky personal enterprise: See *Randomness, Statistics and Emergence*, especially chapter 9; also *Insight*, on randomness, genera, species.

<sup>24</sup> The entire expression is obviously only an aid to heuristic conception. Some of the symbols need little further explanation. **H** = History, as heuristically conceived through *Method in Theology* in the context of emergent probability (on the latter, see *Randomness, Statistics and Emergence* chapter 11). **S** = the sum of contemporaneous men, a loose heuristic. The upper + adds the heuristic of chapter 19 of *Insight*. The lower + adds the non-human environment. Symbolic images like these, or my earlier diagrams, or the ‘display’ of the good in *Method in Theology* (p. 48), may or may not be helpful to the individual, but some images are necessary: A discussion of this underpinning of intentional existence would be a lengthy aside. As an exercise in heuristics and in heuristic diagramming one might ask the meta-economic question, “Where would one locate Fortune’s 500 or the Time’s 1000?”

<sup>25</sup> Cf. “Zoology and the Future of Philosophers” footnote 42 There I discuss a way of indicating various meanings of, e.g., aggression. For example,  $a_{1i}$  corresponds to some common sense grasp,  $a_{2j}$  to some theoretic grasp,  $a_{3m}$  to some grasp within the field of interiority. Again,  $a^{bcp}$  could indicate the level of explanation reached, b,c, and p each taking on possibilities 1 to 3, e.g.,  $a^{211}$  would indicate what is described as the “second step” in *Insight*, p. 464, where biophysics and biochemistry have not yet entered in;  $a^{333}$  would indicate an adequate heuristic of animal aggression - which of course presupposes some familiarity with lower superscript values. Again, one’s heuristic can be helped by a consideration of the possible sub-functions of any of the level variables, and of the space-time conditionedness of the functions. Such a procedure may help one to openness in the *a posteriori* questioning, e.g., of the variation from life to non-life of the virus. (see *Plants and Pianos*, 41), or of considerations of the separated soul (*Summa Theologica*, Ia, q. 89). Of course one does not need such advanced heuristics to raise the existential question which must at some time spring from the notion of survival: “What is it to die?”

## Appendix C

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<sup>64</sup> The first of the diagrams comes from Lonergan's lectures in University College, Dublin, Easter, 1961. Of the six lectures only the last 5 were recorded, and there is a typescript of these in the Lonergan Archives. I have been unable to confirm whether the diagram was fully Lonergan's or was elaborated by myself. Fr. Crowe and I failed to find such a diagram in the archives: Lonergan's diagramming was generally simpler. However, the diagram is representative of his perspective. The same can be said of the second diagram, which I have used for some 40 years to capture the dynamics discussed in chapter 18 of *Insight*. However, I would note the distinction between the two what-questions is modal: what-questions ask about possibilities. But the modal distinction is relevant both pedagogically and foundationally. So, for instance, it brings out the distinction between the second and seventh specialities.

