

DORAN VERSUS WILKINS¹

1. Positioning

Let us be clear—which most statistically unlikely you are²—on where I am coming from, where I am going. I am poised on the first word of line 18 of *Method in Theology*, page 250, *horizons*, an evolutionary sport in the adventure of what I call *Loneragan's 1833 Overture*. This is a world, alas, far from that of most of my elder colleagues in Loneragan studies.

The challenge of *Insight* is to be met communally as a beginning of the positive Anthropocene: to discover, in a seeding initiality, the **horizon** of what; to sense the lack of All.³

The emergence of humanity is the evolutionary achievement of sowing what among the cosmic molecules. The sown what infests the clustered molecular patterns behind and above your eyes, between your ears, lifting areas—named by humans like Brocca and Wernicke—towards patterned noise-making that in English is marked by “so what?”⁴

So we must needs climb to knowing what's up-to-date knowing, and thus slowly

it comes about that the extroverted subject visualizing extension and experiencing duration gives place to the subject orientated to the objective of the pure desire to know and affirming beings differentiated by certain conjugate potencies, forms, and acts grounding certain laws and frequencies.⁵

¹ Robert Doran's article, “Generalized Isomorphism: The Key to Transposition” appears in *Divyadaan: A Journal of Education and Philosophy*, 28/1 (2107) 43–64. He is critical of the position presented against him by Jeremy Wilkins, “Method and Metaphysics in Theology: Loneragan and Doran,” *Method: Journal of Loneragan Studies* 5, 2014 (published fall 2016) 53–85. I present my own position in this essay and in the following essays of this series, especially *Disputing Quests* 18.

² No need for detail, but yes: need for sense of humor. I think of the famous Poisson stats curve for death from mule kicks in the Prussian army. Surely you'll get a kick out of, up from, my rambles here?

³ See *Insight*, 559. “Most of all, what is lacking is knowledge of all that is lacking, and only gradually is that knowledge acquired.” My essay may help to so intussuscept the gradual that *all*, here and there, and now and then, climbs to *All*.

⁴ This is the first paragraph of my recent book, *The Allure of the Compelling Genius of History*, Vancouver: Axial Publishing, 2015. Hereafter *Allure*.

⁵ *Insight*, 537.

Are you with me? Most Poissonly not.

The grip on you, in you, Inn⁶ you, might eventually be a startling solitudizing of a luminous meaning of the claim of Lonergan that gives shockingly fresh meaning to the terms ‘potency,’ ‘form,’ and ‘act.’

‘Potency’ denotes the component of proportionate being to be known in fully explanatory knowledge by an intellectually patterned experience of the empirical residue.

‘Form’ denotes the component of proportionate being to be known, not by understanding the names of things, nor by understanding their relations to us, but by understanding them fully in their relations to one another.

‘Act’ denotes the component of proportionate being to be known by uttering the virtually unconditioned yes of reasonable judgment.⁷

The context—normatively a self-luminous context—of that subject-as-subject claim is 44 pages earlier in this Everest contemplative climb:

It will be a basic position,

(1) if the real is the concrete universe of being and not a subdivision of the ‘already out there now’;

(2) if the subject becomes know when it affirms itself intelligently and reasonably and so is not known yet is some prior ‘existential’ state; and

(3) if objectivity is conceived as a consequence of intelligent inquiry and critical reflection, and not as a property of vital anticipation, extroversion, and satisfaction.⁸

The claim, the possible grip in you, offers you a room in the Inn to welcome, in a massive axial shift into the community of The Interior Lighthouse, the Wholly Family of the Trinity, in the control of meaning of the second time of human subjectivity. What ‘form’ are you then in, Inn? You are in Their good company, “understanding Them fully in Their relations to One

⁶ *Inn* here has a range of symbolic meanings. Broadly, it places the first word of chapter one of *Insight*, *in*, in the context given it by *Allure*.

⁷ *Insight*, 457.

⁸ *Ibid.*, 413. Note, however, that I use the format of the first edition of *Insight*, 388. I find it strange that editors presume such formatting was not really meant by the author.

Another.”⁹ But who, here, here and now, is “you”? So, I ask you to step on in this light lightsome dark reading of that 18th line of the *1833 Overture*: “The results, accordingly will not be uniform.” And as I sit with you round this pretending dialectic table, where the discomforting norm is to be “at pains not to conceal tracks but to lay all cards on the table,”¹⁰ you may be lucky enough to feel in the crackling neurodynamics of your present reading poise, that you are not at all “familiar with the field.”¹¹ “The field is *the* universe, but my horizon defines *my* universe.”¹²

The feel may be lifted towards a heuristically known by the three objectifications of the *1833 Overture*. The first objectification is reached, slowly and painfully, by you thinking and talking your position. You move to a fuller heuristic grip on your life by lifting your **what** to its full destiny: “being intelligent includes a grasp of hitherto unnoticed or unrealized possibilities.”¹³ Best to have had—you could pause and try now for it?—that second objectification print-ready before taking a seat at the table: indeed, you may find this to be way too discomforting, so that you, perhaps, dodge entering the room at all, shirking thus the embarrassment of the “final objectification.”¹⁴ For this “final objectification of horizon”¹⁵ means the return from an adjournment to which the “*Sitz im Leben*”¹⁶ group carry all the finger prints and hoot prints: they adjourned “to find answers and then ask further questions that

⁹ Note that I am quoting a piece of the definition of form, (*Insight*, 457), adding capital letters, and raising quite remote questions that we shall ramble around later.

¹⁰ *Method in Theology*, 193.

¹¹ *Ibid.*

¹² *CWL* 18, *Phenomenology and Logic*, 199. The italics are in the text; they could have been mine, from my familiarity with his voice emphasis, but here I am quoting from the middle of the book, where I placed his notes for the lectures.

¹³ *Method in Theology*, 53. Where are we going with this positioning? Perhaps the positioning asked for in the following question will give you pause and Poise. It is a Constitutional Amendment recommended in my recent book, *Profit: The Stupid View of President Donald Trump* (Vancouver: Axial Publishing, 2016), 85. “Do you view humanity as possibly maturing – in some serious sense – or just messing along between good and evil, whatever you think they are?” The deeper maturity is a topic for the Appendix below.

¹⁴ *Method in Theology*, 250, line 28. You find, as we move to the end, that I offer the summer of 2017 as time to get print- and poise-ready. The positive foundational part of my effort comes in autumn with *Disputing Quests* 18.

¹⁵ line 28 of the *1833 Overture*.

¹⁶ *Method in Theology*, 183.

arise from these answers. As in interpretation, so here too there gradually are built up contexts, limited nests of questions and answers, each bearing on some multi-faceted but determinate topic.”¹⁷

So I head towards our adjournment in this essay with my beginning-*Assembly* of the positionings of my two colleagues, Bob and Jeremy, and add that beginning here for you to view as you pause—now, or right through the summer—before the one-way mirror of this interrogation room.

My own positioning on the determinate topic raised by them cannot be presented here in an equivalent lengthy article. But might a footnoted summary suffice for the moment? Here I go, after an introductory paragraph.

The determinate topic is the character of the transposition of Lonergan’s view, and Doran begins his essay with a relevant quotation: “. . . if modern theologians were to transpose medieval theory into the categories derived from contemporary interiority and its real correlates, they would be doing for our age what the greater Scholastics did for theirs.”¹⁸

My position is that the transposition is to be done by the centuries-long process of filling out, in a geohistorical genetic systematics,¹⁹ the thin present heuristic of *Comparison*.²⁰ The filling out is to be dominated by the central control of meaning given by the subjects-as-subjects²¹ grip on, and being gripped by, the best available common front-meaning of potency-form-act.²²

¹⁷ *Ibid.*

¹⁸ *Method in Theology*, 327–8.

¹⁹ The second, third and fourth appendices in *Allure* (47–52, 125–6, 135–40) help here. We weave round the topic as we go along. It is an enlargement of Lonergan’s heuristics of genetic realities.

²⁰ That thin heuristics is a solution to Lonergan’s problem of *Insight* 763–4: locating in theology the treatise on the mystical body. The answer comes from getting to grips with the meaning of *Comparison* on *Method* 250. I deal with this under such hints as “The Seamless Symphonic Christ” in *The Road to Religious Reality* (Axial Publishing, 2012), 9, 13, 17–22, 33–34, 36–38. The last page referred to there, 38, gives a pointer regarding this methodological revisiting of history. “Think of the revisiting posed there as from a fresh-front view, the quite new telling of the old story. The revisiting is to lead, so so slowly, to a new front-thesis on the mystical body, that front-thesis eventually to be integrated in the sublated genetic systematics of all such theses through the ages.” Then there is the symphonic system of the neurodynamics of Jesus which I touch on in the Appendix.

²¹ See *CWL* 18, *Phenomenology and Logic*, edited by Philip McShane, 226, 314–7, 360–5.

²² Note a key pointing here: the terms remain heuristic.

That's it!

I would note that such is to be the round table night-talk²³ compactness in later generations. Enlargement would be no more necessary than would be lengthy pausing over the standard model at a meeting of front-line physicists. Nor, by the way, would it be necessary to point out the ongoing cyclic dynamics that vortexes this dialectic effort.

2. Rambles

So what might I do next? “We are not there yet.”²⁴ Best to move a bit around the central point of the present trouble, the Doran-Wilkins clash regarding the transposition. It weaves round a dispute about the character of relevant isomorphisms in the reach ahead. Come ramble with me in a strange cloudy dense unpedagogical fashion.

It is as well to split my pointing ramble into three stages. There is a pointing to the transposition of chapter three of *Insight*, and its canons of inquiry, that is grounded in the front-meaning of potency-form-act. There is an equivalent ramble-pointing for studies of human nature within the unreality of an assumption of a non-supernatural finitude. There is, finally, the ramble that comes closest to our present troubles: the dynamics of the study, the contemplation, of “the successive stages of this, the greatest of all works.”²⁵

The emphasis here is on the skim-along *haute-vulgarization* ramble. In the first and simplest instance, there is the broad lift of the later view of generalized empirical method.²⁶ There is, then, the lift into metaphysics that I can symbolize here by noting the personal challenge of

²³ [Disputing Quests 13](#), “The Interior Lighthouse Zero,” points to a sublation of apophatic and kataphatic contemplation, a new existentialism pointed to by the new term *katapophatic*. There is to be a luminous dark lightsomeness in the theology of the positive Anthropocene Age, a luminousness that is to radiate through sensibility and speech.

²⁴ This is the beginning of a powerful page-long paragraph of Lonergan’s 1942 writing on economics, well worth importing into the present issue. CWL 21, *For a New Political Economy*, edited by Philip McShane, 20–21.

²⁵ CWL 12, *The Triune God: Systematics*, 491.

²⁶ See Lonergan, *A Third Collection*, 141. “Generalized empirical method operates on a combination of both the data of sense and the data of consciousness: it does not treat of objects without taking into account the corresponding operations of the subject; it does not treat of the subject’s operations without taking into account the corresponding objects.” This translates into a doctrine – which I call the COPON principle – of school-teaching: “When teaching children geometry, one is teaching children children.” Is it not normative for all conversations, pilgrim or eschatonic?

thinking luminously the difference between the terminology of *Insight* 280–81 and that of *Insight* 463–4: e.g., “events” become “conjugate acts,”²⁷ but, so to speak skimpily, they do not cease to be events for the subject-as-subject. Finally there is the big leap because of the new shocking transposition of all science to the full operative omnidisciplinary definition of science as functionally collaborative.²⁸ But underlying all this is the very subtle shift of the subject-as-subject stance within generalized empirical method that gives sensible experience a new radiance, a radiance that I hint at in “*Insight* and the Interior Lighthouse: 2020-2050,”²⁹ a radiance summed up in the concluding paragraph of *Insight* 722, that climbs, invites a climb of your luminously-cherished good will, towards a resonance with the longing of the big bang’s molecules. “Good will wills the order of the universe, and so it wills with that order’s dynamic joy and zeal.”³⁰

You notice, then, THEN,³¹ that physics etc. leap from an apparent nature to the field, the dark lightness of the “absolutely supernatural.”³² So we arrive at the second piece of our ramble, that about human studies, with a seeding of a sense of its present unreality. But it is as well to pause in that unreality of nature to sniff out a few pointers. First there is the shift of the meaning of potency-form-act required to suit the new data. The generators of potency-form-act become data: where *generators* includes the full reality of subjects in community: so one may think of the unreal secular equivalent of the social dynamics of “community, service,

²⁷ Issues here are way too complex: the complication of aggregates of acts as potency, sequences of related aggregates of acts as in growing objects, issues of issue of synonymic and autonomic forms, the climb towards consciousness and its chemical patterning, up through the chemistry of plant irritability, etc. etc. All topics in a full consideration of isomorphisms.

²⁸ The last two paragraphs of *Method in Theology*, 364, pose the challenge regarding human studies, but it is there on the first page of chapter one in regard to physics. I do not think Lonergan had functional collaboration in physics in mind then: he was simply pointing there to the limited success of physics as a science.

²⁹ To appear in *Divyadaan: A Journal of Philosophy and Education* 28/2 (2017).

³⁰ Built into the climb must be an intussusception of potency’s – energy’s – finality, that shocking shift of *Insight* invited by pages 444–451. On this shift see Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, Axial Publishing, 2010, 178–88, on “Lonergan’s Reach for the Character of Energy.”

³¹ The reference is to [Cantover V](#), “Metaphysics THEN,” and to the Interpersonal mood to which it points. The mood is caught in a quotation from Ezra Pound’s *Canto 4*, cited on the first page: “upon the gilded tower in Ecbatan / Lay the God’s bride for ever, waiting the golden rain.”

³² *Insight*, 747, line 10.

and witness.”³³ But the central massive difficulty here is the data called *form* and its pivoting self-understanding: human understanding is a form of understanding; how far does the effort to understand understanding carry *what* in the investigator?

So we skim thus into the next level, truly concrete, of graced data, where “man is nature’s priest, and nature is God’s silent communing with man”³⁴ and “vertical finality is obscure”³⁵ in “such striving and groaning as would announce a new birth.”³⁶ The communing is a topic of Lonergan’s Latin works, and more: is it not there as data in all the opera sung by Lonergan? But the communing has been a global topic, a primitive dancing topos topic indeed, well prior to its scripting. So it is best that I halt this skimmed milk of divine kindness and go back to the content of the present restricted *Assembly*, swept now, at least nominally, into the heuristics of a geohistorical searching that is indeed a sequencing of searchings for the meaning of the Symphony of Jesus.³⁷

3. Back to the Table

Or should I write *back to the wall*? In his recent magnificent article on dialectic, identified in note 38, Pat Brown writes of the incomprehensible failure of Lonergan’s disciples to face up to the double problem of implementation and of *Lonergan’s 1833 Overture*. There is no group at this table, though my venture here has been nudged forward by correspondence with Jeremy Wilkins. Pat Brown concludes the essay recalling Luther’s stand: “to paraphrase Luther, here I stop; I can do no other.” Here I sit, alone. There is a strange wall between me and my senior colleagues.³⁸ So, I present my challenge, as Brown does at his footnote 43, with the words of

³³ *Method in Theology*, 291. This is within the area of dispute between Doran and Wilkins. I am not entering that area here, but rather pointing to the heuristic subjectivity of future readers, who will clasp – and be Clapsed – in the reading, the reality pointed to by W₃, “Double You Three.”

³⁴ *CWL 10, Topics in Education*, 225.

³⁵ *A Third Collection*, “Mission and the Spirit,” 26.

³⁶ *Ibid.*

³⁷ See note 20 above.

³⁸ The gap, the wall, is quite neatly expressed by the drive of the two volumes of *Divyadaan* commemorating the 60th anniversary of the publication of *Insight*. In the first volume of this year there are articles – including my own – written in the standard “academic disciplines” (*Method*, 3) style, which Lonergan firmly rejects on the turn of that page. The second volume has a team of five trying to make a move into the cycling of the five last specialties. I would note that my article in the third *Divyadaan*

Fred Crowe: “it is part of a study of Lonergan’s *Method* to test it in action. When are we going to begin that implementation in theology?”³⁹

Back now to my table-talk. Where to begin? An obvious place is the beginning of Bob’s essay, which I quoted above at note 18, when I gave his quotation from Lonergan. Perhaps I should note that the obviousness I speak of is, yes, obvious only regarding sitting down at a table. He reads this paper; I read his. He shall have his chance to pick mine apart; here is my initial picking. Note that we are, in such a beginning of the talk, not really meeting the challenge of the three objectifications of the *1833 Overture*: but it’s a stuttering start.

So, think of me leaning over the table to Bob, and nudging him regarding the beginning of his paper that follows his quotation from Lonergan. Well, let’s just give the full beginning, including the quotation from Lonergan:

“... if modern theologians were to transpose medieval theory into the categories derived from contemporary interiority and its real correlatives, they would be doing for our age what the greater Scholastics did for theirs.”⁴⁰

1. A Proposal

I have tried for the past thirty years or so to begin implementing the agenda that Bernard Lonergan is proposing in this invitation and to encourage others to do the same. I have taken my inspiration from Lonergan’s work, and specifically from several examples of what I think he is talking about. I will mention three of these.

First, there is the transposition of “agent intellect” into “the pure, unrestricted, detached desire to know.” Frederick Crowe points to several

volume of the year, “Interior Lighthouse II: *Insight* and Futurology,” takes issue with a contributor to the first volume. In the present essay here, and the next, I am taking issue with Doran’s contribution. But there is a broader issue and sadness, illustrated by my struggle towards solving Lonergan’s questions in *Insight* regarding the mystical body: there has been no interest in my suggested answer. See note 20 above. Broadestly – to coin a word – as Patrick Brown has pointed out with massive competence (*Dinyadaan* 28/2 (2017), “Assembling Meanings of Implementation”), there has been no interest in my interest in, and suggestions about, effective implementation of Lonergan’s hearty view of implementation.

³⁹ Frederick Crowe, “Dialectic and the Ignatian Spiritual Exercises” (1976), in *Appropriating the Lonergan Idea*, ed. Michael Vertin (Washington, D.C.: The Catholic University of America Press, 1989), 251, n. 46.

⁴⁰ *Method in Theology*, 327–28.

instances as early as the *verbum* article⁴¹ and to one instance in *Insight*⁴² in which Lonergan understands agent intellect as the spirit of wonder and inquiry.

I had best recall the discomfoting nature of the dialectic encountering. I recall the story of Lainez at Trent shouting ‘shite’ and banging a door. I recall Crowe: “Is there not room for a measure of bluntness at this stage?”⁴³

Let me poise us on a single piece there that can, however, turn out to be a massive door-opener if you have the energy to follow it up in vague methodological imaginings. The small point comes from the end of the quotation from Doran above: “Lonergan understands agent intellect as the spirit of wonder and inquiry.” We could tinker with this for a page or ten: what, for instance does Doran mean here by *understands*? But let me putter along with some *haute vulgarization*: certainly, in those articles, Lonergan is homing in on the spirit of wonder and inquiry and critical reflection in himself.⁴⁴ He is in the limiting poise I mentioned above: deliberately⁴⁵ poised in whatting and ising over his whatting and ising. Here you note the obvious fact—an is-answer—that I am naming the data of interest, in Lonergan, in me, in you. It is data that is—do you not suppose?—a common element of our species. Was the data not named in the Hebrew Bible and in the *Upanishad*? Is it not, indeed, quite obviously named across the full spectrum of languages? But was the data of interest, and what type of interest was it there and then? How warped and twisted was the interest in this tribe and that? Was there a seemingly warped direction of interest that perhaps tomorrow might shake us forward globally? Was Aristotle clear in his naming the data in himself *agent intellect*? Certainly you can

⁴¹ *CWL 2, Verbum. Word and Idea in Aquinas*, 60, 185, 193.

⁴² *Insight*, 394.

⁴³ “The Exigent Mind,” *Spirit as Inquiry. Studies in Honor of Bernard Lonergan S.J.*, Herder and Herder, 1964, 27.

⁴⁴ Best quote *CWL 2*, p. 60, here to help you along: “Both acts of understanding have their principle cause in the agent intellect, but the direct act in the agent intellect as spirit of wonder and inquiry, the reflective act in the agent intellect as spirit of critical reflection.” I would note that this is the first of Doran’s three references given in note 35 above. There are quite a few other references to the issue, not in the *CWL 2* index.

⁴⁵ Think of his luminousness in this matter, helped on certainly by his earlier self-contemplation with the aid of “sixty three articles in a row” weaving brilliantly round the topic of deliberation. *CWL 1, Grace and Freedom: Operative Grace in the Thought of St. Thomas Aquinas*, 94. The relevant articles are in *Summa Theologiae* 1-2, qq. 6-17.

have doubts about Avicenna and Maimonides and Averroes but were they totally off the wall? “Prophecy is, in truth and reality, an emanation sent forth by the Divine Being through the medium of the Active Intellect, in the first instance to man's rational faculty, and then to his imaginative faculty.”⁴⁶ When you battle your contemplative way to find yourself, secondary intelligible,⁴⁷ in the practical minding of the Three emanating Subjects, might you not find yourself, your whatting, differently at OM?

Surely you find that a crazy paragraph, perhaps even reminiscent of James Joyce rambling round the globe naming the common thing called *river*? And there is a sense in which Joyce can lift us to read the project of Lonergan’s *Insight and Method in Theology*, and this is the project I am trying to rescue here.⁴⁸ Lonergan climbs in an extreme solitude in and towards his own *1833 Overture*, where what the scholastics call *agent intellect* is rescued and vortexed into a self-luminous cyclic grounding of his aspirations of 1936. In his terrible circumstances then he wrote, about that same what-to-do data of a graceful self, that

charity does not despair; charity is an eternal fire of optimism and of energy, dismayed at naught, rebuked by none, tireless determined, deliberate; with deepest thought and unbounded spontaneity charity ever strives, struggles, labours, exhorts, implores, prays for the betterment of the unit of action of

⁴⁶ Maimonides, *Guide for the Perplexed* (translator: Michael Friedländer), Dover: New York, 1904, p. 225.

⁴⁷ A handy take-off spot is *Insight* 683, “in the fourteenth place,” boosted by the contemplation of section 7 of that chapter 19. *Allure* chapter 19 gives further nudges with regard to the carrying of this contemplation into the zone where “God is not an object.” See *Allure*, beginning at the end of page 233.

⁴⁸ I recall a previous key effort to rescue, to invite others to rescue: one based in the river-focus of Joyce mentioned in the previous sentence. It is [Quodlibet 8](#), “The Dialectic of My Town, Ma Vlast.” The note to the title says “My reference here is to the composer Smetana and his work, My Homeland, the best know part of which is that wonderful riverrun on The Moldau. Each of us has our town and/or our river. Joyce commemorates this in that wondrous Finnegans Wake passage (196-216: twenty pages which, he said, nearly killed him), beginning with the Liffey and flowing past the Moldau (see note 47 below in Q.8), through all “the rivering waters of, hitherandthithering waters of” (*Finnegans Wake*, 216). The essay was written after the shabby centennial commemoration of Lonergan in 2004 in Toronto. I fled to my Dublin river and did a contemplative walk-about there for a week.

man, for the effective rule of sweetness and light, for the fuller manifestation of what charity loves, Wisdom Divine, the Word made Flesh.⁴⁹

What I am trying to do here is lead you, in your degree of openness, to see the large task that sweeps up the little question of naming something *agent intellect*. Lonergan spent a life trying to re-direct the sick truncation of the negative Anthropocene Age. Pause now and consider a name-revised version of a piece of Doran's statement: "McShane understands agent intellect as the spirit of inquiry and wonder." What does this mean? I have not shifted you out of the messy zone of interpretation, but, LOL, I have done so for me, in so far as I am self-luminous about my own minding.

McShane pointed to a bit of his meaning above, mentioning Maimonides and company. McShane remembers being taught metaphysical psychology in 1958, with the agent intellect dancing round jerking stuff off phantasms. McShane understands that the name *agent intellect* was disconnected from the data in various ways, but the disconnection is a connection, connecting together a warp disconnecting reading of Aristotle's strange connecting⁵⁰ missed, or partially missed, by various warping minders.

Let us read again that statement of Doran, but now adding anonymity: "X understands agent intellect as the spirit of wonder and inquiry." I could nudge you in my usual tricky way here and say, what is X: no question mark, for yes, X is what, a whatter like you. But let us take another tricky track. Let us give X a name: might we call this curious person *Cosmo Polis*?⁵¹ So now we have the statement that "Cosmo Polis understands agent intellect as the spirit of wonder and inquiry," but if Cosmo Polis vibes with McShane, meshed in a "psychic force that sweeps living human bodies, linked in charity, to the joyous, courageous, wholehearted, yet intelligently controlled performance of the tasks set by a world order in which the problem of evil is not suppressed but transcended,"⁵² then Cosmo Polis understands this disconnect

⁴⁹ Lonergan, "An Essay in Fundamental Sociology," *Lonergan's Early Economic Research*, edited with commentary by Michael Shute, University of Toronto Press, 2010, 43.

⁵⁰ "able to conceive, not without labor, the philosophic concepts of form and matter," *CWL 2, Verbum: Word and Idea In Aquinas*, 38.

⁵¹ I regularly introduced Cosmo Polis to my student-ladies, especially during Friday classes when they were poised for a date. Monday classes could then be interesting moves towards self- and other-discovery.

⁵² *Insight*, 745.

within a geohistory that can locate the disconnects and connects in the weaves of their space-time contexts—ongoing, overlapping (or not), converging, whatever.⁵³ So, might we not say: “X understands as pertaining to a certain topological space in the Markov Sphere⁵⁴ the use of the name *agent intellect* for data somehow connected with the data identified by current advances on Lonergan’s explanatory but heuristic definitions of potency-form-act.”

How are you doing with this? Does my comment there on Markov Sphere help, or does it not rather block? I am introducing you to the new *Regina Scientiarum*,⁵⁵ a quite new sphere-park to be tossed comfortably around in the positive Anthropocene Age. To those of that time it will be globally obvious to many more than members of The Tower of Able that Lonergan was right on when he wrote:

The comprehension of everything in a unified whole can be either formal or virtual. It is virtual when one is habitually able to answer readily and without difficulty, or at least ‘without tears’, a whole series of questions right up to the last why? Formal comprehension, however, cannot take place without a construct of some sort. In this life we are able to understand something only by turning to phantasm; but in larger and more complex questions it is impossible to have suitable phantasm unless the imagination is aided by some sort of diagram. Thus, if we want to have a comprehensive grasp of everything in a unified whole, we shall have to construct a diagram in which are symbolically represented all the various elements of the question along with the connections between them.⁵⁶

⁵³ See the index to *Method in Theology*, under *Contexts*. Also peruse Lonergan, “The Ongoing Genesis of Contexts,” *A Third Collection*, edited by F.E. Crowe, Paulist Press, 1985.

⁵⁴ The seeds of this thinking and diagramming in terms of geohistory go back to page 237 of my *Randomness, Statistics, and Emergence*, Gill, Macmillan and Notre Dame, 1970, where I pick up on F.M. Fisher’s proposal of “some kind of multiple Markov matrix as giving the required picture of history.” The shift to spherical representation facilitates geographic imagings. Chapter 7 of *Profit: The Stupid View of President Donald Trump* titled “Imaging International Credit” can mesh in fruitfully with this imaging.

⁵⁵ See *CWL* 18, *Phenomenology and Logic*, 126–7, 130. The queen is to be “effective” (127) and the effectiveness might be moved into an axiomatics (130): but note the push towards enlargement of axiomatics towards the genetic, the dialectic, the Goedelian, etc. The previous note illustrates a venture in topological image-structurings. An introduction to all this musing and reaching is “A Note on Geometric Possibility,” *CWL* 4, *Collection*.

⁵⁶ *CWL* 7, *The Ontological and Psychological Constitution of Christ*, 151.

Now there's an embarrassing doctrine!⁵⁷ But might we not now, if we seriously grapple with Lonergan's claim for a contemplative decade, really come to grips with our lame what-sprite of inquiry's haunting and hounding the patterned molecules of our sensibility to weave a way to the lights of hOMe? Home? "Ah, Harry, we have to stumble through so much dirt and humbug before we reach home. And we have no one to guide us. Our only guide is our homesickness."⁵⁸ Our only guide is ... "Grace, Grace, Grace: attune us to the Allure of the Scent of a Nomen."⁵⁹ This is the dominant katapophatic prayer of the book *Allure*. And there is the companion prayer: "Double You Three in me, in all, Claspings, Cherishing, Cauling, Craving, Christing."⁶⁰ But there is the authenticity of Lonergan pausing over the home base in secular pretense. So there emerged *Insight* dancing towards a longing to follow on, and the dance was hurried because wise men in Rome needed him to teach there. "I must try to finish and arrange for the publication of a first part of my work before my departure. It would be titled *Insight*, and the remainder could be named *Faith*, or *Insight and Faith*."⁶¹ Hustled to Rome, the remainder dangled till 1966. That year, he paced his room in the old Bayview Regis College pitching questions at me about beginning the remainder. "I can't put all of *Insight* into chapter one!" I have dwelt on that failure in the years between, and written of the failed reading of his first three paragraphs. How might he have written about transcendental method, identical with the homesickness of Hermine and Harry, of every Step-han Wolf?⁶² His fourth

⁵⁷ "Doctrines that are embarrassing will not be mentioned in polite company" (*Method in Theology*, 299). There is no room for delicate dodging in the *1833 Overture*.

⁵⁸ Herman Hesse, *Steppenwolf*, Penguin books, 179.

⁵⁹ This is a central prayer in the final chapters of *Allure*: see there, 199–200, 223.

⁶⁰ See note 79 below, for the odd connection with W₃. Five years climbing – around 2010 – in chapter 6 of *The Triune God: Systematics*, led me to this prayer, which fulfills the need for a shift to subjectivity and intersubjectivity of the notional acts. See the conclusion to note 80 below.

⁶¹ I quote from a letter of 1952 to Eric O'Connor. The full letter is reproduced on page 156 of *Bernard Lonergan: His Life and Leading Ideas*. There were no italics for titles in the original letter.

⁶² There is a complex set of references here, best indicated by quoting the back cover of *Allure*: there it is remarked of me, "he invites you, like Joyce's searching Stephen of *A Portrait of the Artist as a Young Man*, or like the lonely lesbian Stephen of Radcliff Hall's 1928 novel *The Well of Loneliness*, to walk in fantasy and creativity towards a fuller global caring view. It is a challenge to you, Step Han, to seed a strange effective Han Dynasty of the well of loneliness. The first brief Han Dynasty in China (206 BCE–220 CE), spanned the Galilean time of Jesus. The new permanent Han Dynasty of global care is to be slowly and patiently weaved round the minding of the Wholly Frail that is the Unknown Real Jesus of the symphony of history."

paragraph begins—in a sense, a terrible error—with the sentence “to work out the basis for such a third way is the purpose of the present chapter.”⁶³ He was quite clear about the two senses of being at home,⁶⁴ yet he pushed on in a deceptively homely fashion: like a condensed article in *Scientific American* on the Higgs particle. “In what does the Higgs particle consist?” “In what does this objectification [of self] consist?”⁶⁵ On he goes for exactly two pages, till he concludes “Finally, the rational subject, having achieved knowledge of what is and could be rationally, gives way to conscious freedom and conscientious responsibility.”⁶⁶

How does this short effort of Lonergan square with my claim that “all these issues are too much for our hints and hents: they must be left, Step Han, to that later Han dynasty of Double You Three.”⁶⁷ There is a deep and valid sense in which this is true, and with that sense in my mind I would ask you to pause over the beginning of section 3, “Grounds of the Division,” of Lonergan’s chapter five on functional specialization. “We have indicated in summary fashion eight functional specialties. We now have to explain where this list comes from and what are the principles to be invoked in further clarifications of meaning and delimitations of function.”⁶⁸ The deep and valid sense I write of is that the list, the tilt, comes, is coming from, history: history is, or is to be, the mother of functional specialization revealing slowly, in the early ferment of the positive Anthropocene Age, the “grounds of the division”; Lonergan, an evolutionary sport, is the unwelcome foster father of those grounds.

Unwelcome?

There is “The Joy of Being Human” of my 2003 *Cantower* 18.⁶⁹ Step-han forward with me to the 2013 second chapter of *The Everlasting Joy of Being Human*, titled “Out-of-Body Experiences.” The chapter dances around Max Ernst’s 1942 *Surrealism and Painting*, reproduced there on page 27. Does it portray the unseen elephant in the room? At all events, the chapter

⁶³ *Method in Theology*, 4.

⁶⁴ *Ibid.*, 14, lines 11–14.

⁶⁵ *Method in Theology*, 14, line 19.

⁶⁶ *Ibid.*, 16, lines 15–18.

⁶⁷ *Allure* 218, in the 18th chapter that parallels both the 18th chapter of *Insight* and my [Cantower XVIII](#), “The Possibility of Cultural Ethics.”

⁶⁸ *Method in Theology*, 133.

⁶⁹ See note 67 regarding the two chapters 18. “The Joy of Being Human” is the title of that chapter in *Allure*.

hints inadequately about the surrealism to which Lonergan's *Insight* invites you, an invitation not repeated in *Method in Theology*.

Could he have repeated the invitation in chapter one of that book? Heavens, few have accepted the prolonged invitation of *Insight*. Few have found, in their In-the-Body experience the home that is the position.⁷⁰ Nor does it help, in this transition century, that *Insight's* style is to become a phatic of the past. It is a curiosity of the present edition of *Method in Theology* that that point is made in a line of the typescript that was lost. It is as well to quote the lead-in sentence to the relevant passage, bold-facing the missing piece.

Because the development of thought and language depends upon insights, because insights occur with respect to sensible presentations, early language can come to dominate the spatial field yet remain unable to handle adequately the generic, the temporal, the subjective, the divine. But the limitations recede in the measure that linguistic **feed-back is achieved, that is in the measure that** explanations and statements provide the sensible presentations for the insights that effect further developments of thought and syntactical.⁷¹

Perhaps two illustrations of elementary feed-back would help, one verbal, one diagrammatic. The verbal instance amused Lonergan in that perhaps he knew it was not his style.⁷² "What then is Lonergan getting at? The uncomfortable answer is that Lonergan is getting at you and me."⁷³ The second instance is taken from the very relevant chapter five of my *Wealth of Self*,⁷⁴ "The Inside-Out of Radical Existentialism."

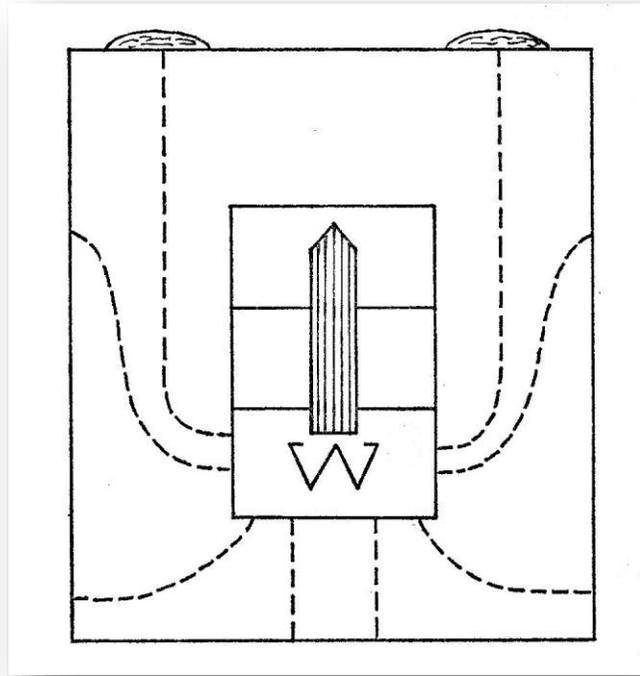
⁷⁰ In my early article, "[The Contemporary Thomism of Bernard Lonergan](#)" (*Philosophic Studies*, Ireland, 1962), p. 74, I pointed to the strange climb from self-affirmation to the position (see *Insight*, 413, a turn of page 387 and of the reader to the challenge of positioning on 388 in the first edition). In the years since I have found that even experts flounder, some thinking that the old epistemological question is solved somewhere earlier than that positioning. It is not: and the positioning there has to be very deliberately cherished. I note in passing that the positioning is only vaguely described there. Its fuller expression would bring in axioms of intentionality, of infinity, of incompleteness, etc. See note 55 above.

⁷¹ *Method in Theology*, 92. Recall note 34 on page 88. "At a higher level of linguistic development, the possibility of insight is achieved by linguistic feed-back, by expressing the subjective experience in words and as subjective."

⁷² He was regularly entertained by my twists of expression, but here the twist was simple and generic. It was in the beginning of my short introduction to a few of his articles: *Introducing the Thought of Bernard Lonergan*, Darton, Longman & Todd, 1973.

⁷³ *Ibid.*, 7.

⁷⁴ [Wealth of Self and Wealth of Nations. Self-Axis of the Great Ascent](#) (New York: Exposition Press, 1975).



The image is of you, within your skin. The entire text of the chapter is relevant to the struggle towards surrealism or, as I called it in 1973, *radical existentialism*. It is available to you on the website, but perhaps an extra quote from there would be of immediate help.

Am I beginning to shake your sense of reality? You may feel that I am leading you into a strange subjectivism, that I am confining you within your own skin. Indeed, I am confining you within your own skin. To quote Tennessee Williams, “We are all condemned to solitary confinement within our own skins.” At any rate, insofar as you do not like my efforts you will argue against them, you will explain away my illustrations. Now in getting you thus to argue I consider that I have in fact boxed you in thoroughly. Let me explain this by first making clearer my own position.⁷⁵

The final silly sentence there echoes Lonergan’s lead into his two pages of making clear his position: “In what does this objectification consist?”⁷⁶ The return to that situation caused me to pause over the possibility of lifting his next two pages into a ‘get-at-you linguistically and diagrammatically.’ Perhaps you might try that yourself, and indeed carry on to re-write *Insight?* Certainly such an effort, short or massively long, would help us now to get-at Doran’s proposal

⁷⁵ *Wealth of Self*, 41–42.

⁷⁶ *Method in Theology*, 14.

regarding a “generalized isomorphism.”⁷⁷ But it seems to me that, with the odd diagrammatic address from *Wealth of Self*, we have enough to get the table-talk of the *1833 Overture* off to a positive start.

Let us climb slowly to a fuller “second objectification.” The box is an elementary image of all the emergent whats of history, probably over 100 billion of us. The image is very simply an explanatory isomorph of **what**—you may think of it, for examples, as “initial meaning” in my students of yore—bracketed below by patterned molecules and above by the bent to “is? is! is.” Following classes to those students—from chapter 6 on—reveal the fuller bending towards practicality, but do not confuse the students with the fullness of that what-bent.⁷⁸ We, however, are on a different trek, are we not: going indeed where no one has gone before. But notice immediately that the grasping of that fuller bent was a creative intussusception of the dynamics of willingness into, yes, the what-box at the center. The meaning of experience had been mightily enlarged, but the dominant bent towards CUE holds firm.⁷⁹ Of course, it is now part of the content of the what box, radiating expression into the lower box but with asymptotic feedback. Furthermore, that content can grow in each and all through time, coming

⁷⁷ I recall Doran’s title given in note 1. The problem that emerged at this stage in my expressing my weaving round the *1833 Overture*, and later in my being given Mansour’s back up to Doran – see the text at note 85 below – was how to proceed. I might, for instance, have added a dense footnote comment here on the range of isomorphisms suggested by Doran, and later tackled some details regarding the clash between Monsour and Wilkins. Eventually I split the effort in a strategic way that will be identified as such in *Disputed Quests* 15, named below at note 83. In *Disputed Quests* 16, “Detailed Disputes,” I shall ramble pedagogically round details of the three papers by Doran, Wilkins, and Mansour.

⁷⁸ In Appendix A (319–323) to *Phenomenology and Logic* I presented, with discussion, what I consider two standard diagrams of the dynamics of the two what-questions. That the what-questions merge in a meaning of *might-be* is a topic I did not raise in the elementary class: nor, of course, did I mention the deeper issue of exigence (see the index of *Phenomenology and Logic*, under *Exigence*), which weaves into that earlier essay of Lonergan, “De Ente Supernaturale.” I note, regarding diagrams, that Fred Crowe and I hunted round in all the archives for diagrams when I was working on the editing of *CWL* 18. Lonergan left few. Think of the diagrams that would have lifted *Insight* to new levels of light and darkness had Lonergan been working in the 21st century, instead of on an old 1940 typewriter!

⁷⁹ K = CUE is one of four propositions of what I call W_0 . The essay [Prehumous 2](#), “Metaphysics and Metagrams,” presents a series of such metagrams, running from W_1 to W_7 , followed by W_0 (at footnote 12 there). W was a convenient crutch for the elementary course represented by *Wealth of Self*. The central dominant metagram is W_3 : it was by accident that it was thus named: later it grew into representing a prayerful “Double You Three.”

for some to be symbolized by W_3 . Within that growing content and symbolization there are systems and isomorphism across and within systems, but they are permanently dominated in their conceptual growth, symbolizations, and verifications by the fundamental genetic axiomatics of potency: form: act identified by Lonergan.⁸⁰

Is this sufficient positioning to ground dialogue with Doran's positioning? The "second objectification"⁸¹ demands a tie-in with Wilkin's offerings. It is neat and convenient if I do as I did with Doran's essay: begin by quoting the first lines of the essay.

Bernard Lonergan once characterized Thomas Aquinas as "a singularly traditional thinker, [who] also was a great innovator."⁸² He could as well have described himself. Soaked in Aquinas and deeply traditional in his orthodoxy, still he intended a new paradigm for theology. His hero was not the Aquinas—praised rather than imitated—of the neoscholastic manuals, but the adventurer who squared up to Aristotle. In his own quest for foundations, Lonergan dug deep; some would say, too deep. His brilliant contributions to constructive theology were like nuggets turned up, almost incidentally, in the digging.⁸³ Centuries have inured us to the novelty of Aquinas; somewhat bleary, he became the tradition. Lonergan, however, remains a sign of contradiction. At least part of the reason is circumstantial. Lonergan left pitifully few examples of the theology he envisioned. Except for a few

⁸⁰ This, I know, is crazily compact. A useful background can be had from *Verbum* 237–38: a single brilliant paragraph of the Appendix about the relation of "insight to concepts" (line 33, 237), which emerge "from understanding, not as isolated atoms detached from all contexts, but precisely as part of a context, loaded with the relations that belong to it in virtue of a source which is equally the source of other concepts" (page 238, lines 8-11). One can climb thus all the way to conceiving God's conceiving. "One can conceive God's knowing all the possible natures, and all the possible natures are within the divine mind the way animals were in Noah's ark. Or you can conceive the divine mind as grasping the series of possible universes, the total series of possible worlds." (*CWL* 18, *Phenomenology and Logic*, 349). Recall, thus, *Insight* 19.7, and seed a way of controlling our way of conceiving effectively this universe, "the successive stages of this, the greatest of all works." (*CWL* 12, *The Triune God: Systematics*, 491). Our stage is the transitional stage to conception of (see *CWL* 18: 226, 314–7, 360–5) subjects-as-subjects relating to Subjects as Subjects in that work, thus lifting e.g., the "four absolutely supernatural realities" (*ibid.*, 471) into an intersubjective luminescence of prayerful presences: "Double You Three in me, in us, Claspings, Cherishing, Cauling, Craving, Christing." On Cherishing's relation to Jesus' "secondary act of existence" (*ibid.*, 473) see James Duffy, "A Special Relation," *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, Axial Publishing 2016, 91–103.

⁸¹ "A final objectification" (line 28, *Method* 250).

⁸² "Aquinas Today: Tradition and Innovation," *A Third Collection* (New York: Paulist, 1985), 51.

⁸³ Lonergan remarked that Aquinas's achievement on operative grace "was but an incident in the execution of a far vaster program." (*Grace and Freedom: Operative Grace in the Thought of Thomas Aquinas*, *CWL* 1, 143.)

tantalizing suggestions, he was obliged to squeeze his theology into neoscholastic chrysalides. If there is ever to be a metamorphosis, it must come at other hands.⁸⁴

Lonerger's hero was Thomas the adventurer, and it is interesting to see him turn to the adventurer's first question of the *Summa Theologica* in that February of 1965 when he hit on the new paradigm for theology. One can sense an astonishment in Lonergan's scribbled discovery page: imagine his fresh reading at that time of Thomas medieval stab at the fundamental issue! Might my two colleagues at the table share that astonishment and that fresh reading? But that is another issue from that raised by Bob and Jeremy, and as it happens by Danny Monsour, whose back-up-to-Doran article was made available to me this fine April 2nd morning.⁸⁵ I had best leave musings on that essay to my next effort, *Disputing Quests* 15, "Is Lonerganism Fiddling While Home Burns?"—a suitable title, I think, one day after April Fool's Day.

But my problem is, where best for readers do I go from here? Am I to plunge us into Wilkins lengthy article, double the length of Doran's? My nudge to proceeding comes from Wilkin's second paragraph:

Remotely, the question is how Lonergan envisaged a methodical transposition of scholastic achievement. However, as that is the question for a monograph, the proximate inquiry bears on the meaning of a single statement regarding metaphysical method: "For every [metaphysical] term and relation there will exist a corresponding element in intentional consciousness."⁸⁶

Yes, indeed, a monograph is needed: or rather perhaps generations of puttering round in such monographs, "academic disciplines" style, until the question is whirled, polygraph-style, into the cycle Lonergan suggested. We have had two generations of puttering. My hope is that my blunt stand here will contribute to ending the mess within this next generation. So my best way forward is to carry on from my previous musings on my cute little box-diagram, so

⁸⁴ *Wilkins* (see note 1 above): his first page.

⁸⁵ H. D. Monsour, "Some reflections on Professor Wilkins's Paper, 'Method and Metaphysics in Theology: Doran and Lonergan,'" *Method: Journal of Lonergan Studies*, n.s. 6, no. 1 (2015). The date is misleading: the article appeared in early 2017. See note 77 above regarding my procedure in dealing with the controversy.

⁸⁶ *Method in Theology*, 343. The bracketing of metaphysics is Wilkin's. Monsour's dispute with this shall be a topic in *Disputing Quests* 16, "Detailed Disputes."

as to throw light on that single statement of Lonergan, “For every term and relation there will exist a corresponding element in intentional consciousness.”⁸⁷

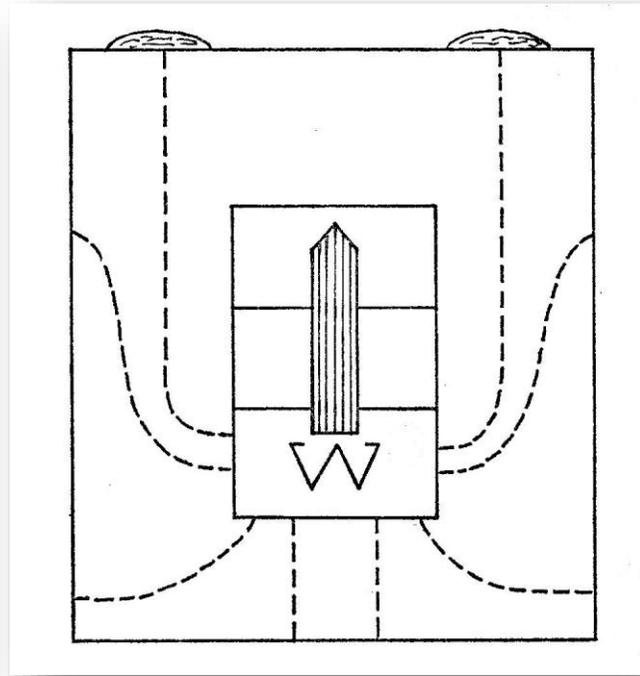
I turn from these 14 words, return, turn in, a turner round a previous problem,⁸⁸ above, and, yes, yes, just this instant a fresh turn in my little box (about)³ a previous climb to a turn, given another 14 words: “The present section is concerned exclusively with the formulation of the notion of God.”⁸⁹ But now I want you, the present section of being, to clasp these words in, Inn, what is referred to by the middle box—let each of us call it *mibox*—inside my larger box-diagram. Should we repeat the diagram below: oh yes: in this Heraclitean fire you never step into the same box twice.⁹⁰

⁸⁷ *Method in Theology*, 343.

⁸⁸ “Turners, Strategists of Survival: the Legacy of Lonergan” is the fourth and central chapter of my book of the 1990s, *The Redress of Poise*. It leaned on the lives of the painter J. M. Turner and the rebel slave Nat Turner, but the dynamic of that year’s writing was a weaving towards the central footnote, note 23, of the essay and of the book: “My notes converge in multiple interlockings on this single fine point, pointing. Technically, I suppose, I can ‘make the point’ by indicating a biographical and historical need for a metasytematic integration of the achievement of *Insight*’s canons of hermeneutics into a luminous functional specialist perspective. But one must read this within one’s own minding solitariness, within the seedling eightfold metasytematik that one might be, reaching for one’s cognitive context and project in a remote metalogic: ‘Logic is the effort of knowledge to attain the coherence and organization proper to any stage of its development’ (*Insight*, 301).”

⁸⁹ *Insight*, 680: the last two lines, with “accordingly” dropped. The “turn” is indicated in the next sentence above in the text. It is exploited in *Allure*, 227. Note 14 on *Allure* 239, invites the extension, through the eleven occurrences in *Insight* of “present section,” of the peculiar exercise involved in that identification of self.

⁹⁰ I am thinking here of Hopkins’ poem, “That Nature is a Heraclitean Fire and the of the Comfort of the Resurrection.” But I am also thinking of von Karajan at 70 telling a friend about going to conduct a Beethoven work: “It is a new symphony!” Then there is the comfort of the Resurrection: the full Hopkins’ Poem needs, in the positive Anthropocene, an open contemplative explanatory dance in the *mibox*.



The middle box, mibox, is the box of what and what's what and: the incomplete inner word.⁹¹ And you are, I hope, aspiring to be in the Tower of Able, caring for the field. Do you read me? Are you to be like Stephen McKenna, startled by Plotinus into scribbling in his diary, “this is worth a life!”?

In that mibox of yours there is your best shot at gripping the piece of Lonergan already quoted, about the full box:

the terms ‘potency,’ ‘form,’ and ‘act.’

‘Potency’ denotes the component of proportionate being to be known in fully explanatory knowledge by an intellectually patterned experience of the empirical residue.

‘Form’ denotes the component of proportionate being to be known, not by understanding the names of things, nor by understanding their relations to us, but by understanding them fully in their relations to one another.

⁹¹ We each hover here over the self-word. Might you think of it in terms of the mibox in the climb to self-affirmation? But I wish you, obviously, to think of it in the twisted way I suggested for dealing with the phrase in *Insight*, “the present section.” See note 89.

‘Act’ denotes the component of proportionate being to be known by uttering the virtually unconditioned yes of reasonable judgment.⁹²

What is that best shot of yours? You are comfortably alone in your reading, but you may phone a friend: of course you are welcome to contact me, or, communally better, to import your shot later into the *1833 Overture*. But now, alone, you need not be at pains to conceal tracks, but rather at pains to privately lay all cards on the table in a *moi intime* game of solitaire. But see, seize, how foggy your best shot may well be: mibox grappling with its bracketing boxes, images all of a psychic skin.

Above I have expressed my view. I have expressed relevant content of my own little box clasped in a judgment of value. The expression is sifted through your lower box, clogged perhaps by related convention but powered by graced finality weaved round your what-reach.

The *1833 Overture* appeals to you to detect creatively your own degree of luminosity regarding, re-guarding, your bubbling judgment of value about your present poise, the gap between us, the climb required. There is help for you in the version of that appeal that lurks in my *Allure of the Compelling Genius of History*. It lurks there in the four appendices on contemplation that start with an exercise of discerning your reading of section 4 of *Method* chapter 2.⁹³ How, you may now ask, do I read the title **Judgments of Value**? “Have I arrived at reading this lettering as it resonates in the lower box and is sifted up into my horizon as Grace and I fondle the field?”

It seems best for me to halt there abruptly, willing certainly to exchange on the matter, but hoping that the core of my wandering effort has come across from print to mibox, the core claim that there is a profound and unique isomorphism poising you in and towards the field, and that within the mibox, the middle kingdom of that isomorphism, there is the wonderland of all the other isomorphisms to be mused on in *Disputed Quests* 16, those mentioned by Doran, those to be generated in the millennia ahead.

⁹² *Insight*, 457.

⁹³ The four Appendices and clearly noted in the table of contents of *Allure*. They are pointers towards the life-climb towards imaging global valuing luminously, a topic taken up later in my *Disputed Quests* series regarding “The Interior Lighthouse.”

Appendix

In a final re-reading of these rambles, especially brooding over the pointers in notes 13 and 20, I felt the need to make a particular point about the climbing of the generations millennia ahead. Hence the appendix, which reproduces the 20th of 21 ways touched on in my commemorative essay of Insight's 60th year. It is a central pointing of my three objectifications in the *1833 Overture*, the “unnoticed and unrealized possibility”⁹⁴ of grounding Christian witness in a serious explanatory contemplating of the final cosmic state, of the ultimate “natural resultance”⁹⁵ of finitude. So I add in here to points of that 20 section, [A] and [B], but in reverse order. What I would like you to muse about is the manner in which such a pushing would effect a gathering of dialectic elders pushing for “an advance towards a profounder self-knowledge,”⁹⁶ stimulating a foundational thinking that would bring a street-recognition of e.g., the loneliness of molecules trapped in transport-vehicles, zealous for their eventual weaving into the neurodynamics of Jesus.

[B] I recall Rahner's last address, recently presented in English (Karl Rahner, “Experiences of a Catholic Theologian,” *Theological Studies*, 61(2000), 3–15). He spoke with humble realism about the state of theology, its relation to the sciences and to questions of eschatology. The points he raised have preoccupied me in the two decades since, and I would hope to bring the questions of science and eschatology into a fuller focus gradually—it is a central aim of the *Cantowers*. I return to issues of Rahner's eschatological reflections briefly in Cantower XXXIX, but I would draw attention here to this area as a clear instance of the failure of theology to take up the challenge of fundamental Christian questions in the context of modern astronomy. “It needs to be said why and how this Jesus is the only One to whom we can entrust ourselves in life and in death. What kind of answer can we give to this question?” (*Ibid.*, 7).

[A] Here it seems useful to simply add some scribbles I sent to a colleague in September 2016 regarding a follow up on the essay, [HOW 11](#), “Into the Neurodynamics of Jesus.”

⁹⁴ *Method in Theology*, 53. Recall note xx above.

⁹⁵ See *CWL 2, Verbum. Word and Idea in Aquinas*, 144–49.

⁹⁶ *Insight*, 572. It is in the short treatment of The Notion of Mystery.

Various Beginnings, BL text from Rome. (see beginning of my *The Everlasting Joy of Being Human*.) 2002 Cantower project + Rahner's lecture (*Theol Stud.* 2000, 3-15: lack of eschatology. See *Cantower* 33, note 24.). Your beginning now perhaps, questions of terminal value and enlightenment and happiness within broad cosmic destiny. Paul Davies *Last Three Minutes*. Terminal values: MIT 51. Relate to *Insight* 18, 1.3. Relate to *CWL* 10 TED, source of MIT 48 spread. Relate to contemplative climb HOW 13, and of course, HOW 11. Back to *Cantower* project, to *Cantowers* round 117. On to *Contra Gentiles* IV, 83-88, re Thomas messing with old cosmology; [I leave you to think out (i) 83, no food, O.K.; sex? Think out neurodynamics; (ii) the judgment stuff and the punishment stuff, towards a rescuing of all]: on to 97, however: door-opening, "the entire bodily creation will be changed", + "no plants or animals". *CG* IV, 97 {5}, which leads on to endnote 86, p. 125 of of EJBH. [Neurodynamics of memories of pets to be handled.] Cosmic negentropy and neurodynamics of the resurrected Jesus, "that he might fill all things" Eph 4¹⁰, quoted in *CG* IV, 87 re 'place': articles that follow need note 13, page 13 of *CWL* 18). And add energy = material prima. Two useful numbers 10⁸⁰ and 10²⁵, recalling Eddington number of cosmic protons: 1.5 by 10⁷⁹; then number in brain. More re neurodynamics and chemo-needs of 'isolated' brain, e.g. oxygen, spinal fluid, etc. [Google: "is it possible to keep a brain alive detached from its body?" but the question needs a much broader context]. Crown of the positive Anthropocenic. "With these eyes" (Job 19:26-7), *CG* IV 84 {14} but put in the broad context of the previous brackets: full contemplative achievement of "so it comes about" (*Insight*, 537, 11 lines from end): existential dimension of 'seen' street molecules e.g. in autos, tied in with *Insight* 722, end lines, sublated into Notional Act of Claspings, etc. [enlarging bottom of W₃ and also meaning of "+" at top]. The destiny of these molecules of mine. Kim Noble pointer: 50+ year old woman/painter with 100+ personalities. Jesus: 100 billion+ persons in the Eschaton. Again, memory problem e.g. re Old Jerusalem included in New Jerusalem e.g. the remembering of the donkey of Palm Sunday. The integrally-minded in the non-Noah's ark (cf. *CWL* 18) of divine minding: but Trinitarian. The core holding contemplative climb up through the 26 places in chapter 19 + on through q. 27 *Summa*. Relate to "God not an object," [MIT, 342] and connect to "originating values and terminal values can coincide" (MIT, 51). The whole perspective give a mighty lift to the

‘characterization’ of the historical causality of Christ (see *Allure*, 244, note 36: add note 44 on page 246, an everlasting ‘Hello’), to St. Paul’s and St. Patrick’s perspective on Christ’s presence, to Crowe’s efforts in *History of the Word*, to Sacrament of the Present Moment stuff. Also think of the new twist on ‘this is my body’. Finally back to re-read *Insight* 544, line 13: “the universe can bring forth its own unity in the concentrated form of a single intelligent view”. Think all out in the contemplative of you being one of the secondary intelligibles of the 14th place, [*Insight*, 683], you being thus practically Thought of lovingly, in the subjectivities of God, as thinking here-now the full Eschaton that includes the positive opposite of God, energy, as meshed with God through Incarnation, Sonflower-blossomed.

I am talking here of the tower reach, functional prayerful cycling, but there seems increasingly [e.g. science + fictions like *Voyager* etc.] a pastoral-outreach culture-context. The whole thing gives a quite new and rich perspective on *Romans* 8’s groaning cosmos. All the molecules etc. since the big bang yearning for, bent on being in, the minding of the Second Person and that Person + 100 billion persons in a final dynamic of Agonbite of InWithTo. [but now the contemplative problem of HOW 13 weaving into common sense: this seems to me to be the central problem of present culture, in and out of the Tower of Theology: adult growth in Kataphatic contemplation: see the appendices in *Allure*.]. Can give a popular better grip on ‘where we are all going,’ a grip on the sensed world, an optimism about the ‘salvaging’—Christoffering, [recall Christoffel tensor stuff: *Lindsay and Margenau*, 362] of physic-chemical. Pet problem and ‘garden’ context have to be handled: need for virtual reality stuff and neurochemistry of memory.