

A Common Quest Manifesto

An optimistic sketch of goal and achievement would help at this stage.¹ The foresighting differs in the two sections of this little essay. It is direct in Part I, where I am simply weaving forward the efforts of our team of four that is working on a website towards a collaborative unity of effort in moving towards a positive Anthropocene epoch.² It is devious in Part II, where I cheerily address colleagues who may come to take more seriously the suggestions of Bernard Lonergan about that second stage of humanity.³ I have the cheek to say to them something like “get with it,” where the “it” is the need pointed to in Part I.⁴ And I note that Part II gives Part I a full, fresh, and startling context for **it**: or rather, **it** will, in later millennia.⁵

¹ Immediately I add a footnote, a first chord to the melody of my text. But I also add the advice that it is best to go with the melody for starters and leave the notes for later. “Ode to Joy” makes an easy hymn to the universe without the context and chordings. But now that I have your attention I add, too, the main challenge we face, which we might symbolize as *Deschooling Society*—recalling Ivan Illich from 1971. Here the issue is the positive aspect of *Screwing Up Education*, in the manner suggested by the diagrams below. But the immediate issue is a discomfiting change in ourselves if we are to do that. Can we, might we, this day, this year, become such little Dionysiacs (see notes 42, 58, and 81 below) that we become effective activist?

² The team of four—James Duffy, Bob Henman, Terry Quinn, and Phil McShane—reach out on the website [Openers of the Positive Anthropocene](#).

³ See *The Triune God: Systematics*. Translated from *De Deo Trino: Pars systematica* (1964). *Collected Works of Bernard Lonergan* [CWL 12], trans. By Shields, eds. Ed. Doran and H. Daniel Monsour, (Toronto: University of Toronto Press 2007), 399–413. There are further twists and turns around that below. The main division is between the unenlightened spontaneity of the negative Anthropocene and the enlightened directedness of the positive Anthropocene.

⁴ “it”? **It**? I shall later appeal to you to wrap round **it**, wrap, e.g., notes 41, 42, and 52 round your id or your it, with a fresh frightening poise over what is **it**, what **it** is, is **it** what. “**It** has been seen” is a slip-over phrase of the 22nd place of *Insight*, 688. My page of musing on **it**—*The Allure of the Compelling Genius of History*, (Axial Publishing, 2016) 232—ends with the line from *Insight*, 746: “**It** will lie beyond man’s familiar range and ...” In the pages to follow I occasionally boldface it: a strategy of keeping **it** alert.

⁵ As we shall glimpse, each differently, in Part II, the issue is the X that is cosmopolis. The later millennia, millennium? In a lecture in Puebla, Mexico in 2011, I spoke of “[Arriving in Cosmopolis](#)” in 9011. (The lecture is available in English and Spanish at: <http://www.philipmcsane.org/website-articles>.) Might you clip a few years off the seven millennia? In that lecture I went as far as estimating the fraction of the population involved in the 8 middle steps (1/40), and also the uneven distribution of the population over those steps: think about the 8 of the diagram below in terms of 10,000, 1,000, 100, 10, 10, 100, 1000, 10,000. What of C₉? Increasingly humanity will think in terms of the central 8. A parallel is the acceptance in the 20th century of the periodic table of chemical elements: there will be culture of such sophistication. At present, however, it is the task of the shabby central “8” to be operative, reaching out C₉-style. Perhaps like Arne Naess of note 10 below. Each of us is to glimpse this differently, but all of us are to bend into an effective care of the future. See further on this, notes 14, 44, 70.

Part I

Sustainability and Peaceful Coexistence: The Real Deal

Our team of four has moved loosely round the chapters of the book titled *Sustainability and Peaceful Coexistence for the Anthropocene*,⁶ and now I boldly leap where no human has gone before, audaciously colonizing the search with a naming of *The Real Deal*.⁷ If the claim is valid then the Real Deal needs to give an effective heuristics of both the short-term and the long-term goals of breathable air for our breedable heirs. It has to do that with some magnificence of hope.⁸

But let me delude⁹ the enthusiasts who genuinely want to glimpse the real deal and to act on it. I am with them all the way in their enthusiasm, like Arne Naess willing to be chained to a destructive project site,¹⁰ situation:¹¹ but I am also, increasingly, in another ballpark in the full project.¹²

There are ten distinct genera of ballparks in the New Deal touched on already in “Sixes and Sevens.”¹³ Here it is not a matter of adding detail but rather of edging people, you now reading, towards a fuller hopefilled vision that is to gradually become a cultural ethos, spreading

⁶ Edited by Pasi Heikkurinen, Routledge, 2017 (hereafter *Sustainability*).

⁷ *The Real Deal* points to a statistically-effective layered globality of situations (see note 11 below). It is to lift the vague hopeful philosophical stand of Lonergan’s “theology possesses a two-fold relevance” (CWL 3, 766) into the Bell-curve effective possession of a heuristic poise weaved round a heuristic diagramming that countervails all such poises in all areas of inquiry and in their objective correlatives.

⁸ I won’t comment on the first word of that sentence again, beyond the return to its meaning in note 53’s winding round note 4. Might **it** be co-meant by you in a much later meaning of you? The magnificence of hope is diagrammed in pages 94 and 95 of *The Allure of the Compelling Genius of History*. You can find the little word *hope* at the end of the line at the bottom of page 95. It points to its pragmatic luminosity in the second time of humanity referred to in note 3 above.

⁹ In the first ever lecture of Bernard Lonergan that I heard—it was in Dublin, Easter, 1961—he told a deluding joke. Should I give my own version of the joke here by simply repeating it? A hint will do. Lonergan talked of someone inviting Einstein to tea and eventually raising the question of chapter 5 of *Insight*. “But, please, I was never good at math: just tell me in my own simple words.”

¹⁰ In 1970, together with a large number of protesters, he chained himself to rocks in front of Mardalsfossen, a waterfall in a Norwegian fjord, and refused to descend until plans to build a dam were dropped. Though the demonstrators were carried away by police and the dam was eventually built, the demonstration launched a more activist phase of Norwegian environmentalism.

¹¹ *Situation* points to a massive heuristic of ten layers of situation rooms that obviously parallel our ten steps. There is a simple introduction to them in chapter 12, “*The Situation Room: The Stupid View of Wolf Blitzer*,” of *Profit: The Stupid View of President Donald Trump*, (Vancouver: Axial Publishing, 2016), 91–95.

¹² I take the advantage here to push you to think of the meaning of *increasingly*. **It** is a topic I have dealt with increasing light over the decades, e.g., the beginning of chapter 2 of *Process: Introducing Themselves to Young (Christian) Minders*, (1990) and the end of the book *Lack in the Beingstalk: A Giants Causeway* (2006). Think, vaguely, of your growth in meaning, **y**, as normatively being on the **x**-time-curve as $y = x^2$. Thus you should always be becoming a stranger to yourself of last month, capable only of giving hints about **it**. Recall the gloomy view of Maslow: “less than 1% of adults grow,” a feature of the present negative Anthropocene.

¹³ See “[Steps Nine and Ten](#)” and “[The Masses and Sustainability](#)” on Openers of the Positive Anthropocene (<https://www.anthropositivocene.org>).

seedingly and indeed seethingly into a global culture of global care.¹⁴ My hope is to so intimate the heart-strings of the new deal that the heartstrings of enthusiasts will strum into local groups and ferment sub-groups towards involvement. Thus there is to emerge an effective move forward against the apparent impossible odds generated by pimps of power and groupings of greed: you know them, but will grow increasingly to pragma-know them as a portion of humanity that needs, to say the least, corrective therapy.¹⁵ My focus in this little essay is in the zone named C₉, a zone at both ends of the ten steps of the diagram of culture-change. You may well already have identified¹⁶ your bent and talents with some other step or steps in the collaboration towards the future. Think, then, that that identity does include an element of mediated C₉, and think further that, in these next decades, this element is to be the prime pressuring in our enthusiastic efforts.¹⁷ We, a present feeble group, are stirring little vortices of revolution.¹⁸ Ahead is a Long March, and here I am thinking of the original Chinese version of Marx's reach: I am in a fantasy of the millennia of humanity marching, or better dreaming and dancing, towards an ever fuller Manifesto of the Common Quest Movement. I ring bells¹⁹ with these references, and do so with

¹⁴ I weave round this topic throughout the essay but you may find a simple pointer towards the dynamics in *Method in Theology* chapter 14. The first section there, "Meaning and Ontology" compacts the central strategy; the second section, "Common Meaning and Ontology," points to its radiance into global culture. Recall note 5 above. The short-term issue is active involvement. This is evident to the group to whom, mainly, Part I is addressed, but the Lonergan students need to get on board. C₉ at both ends of the steps should be their primary concern at present. Add on the musings of notes 44 and 70.

¹⁵ There is, of course, to be ongoing global collective therapy grounded in the Common Quest movement. But perhaps here it is simply useful to recall a comment of Bernard Lonergan in *For a New Political Economy. Collected Works of Bernard Lonergan* 21 [CWL 21], ed. Philip McShane (Toronto: University of Toronto Press, 1998). on daft people "brought up on the strong drink of expansion. They have to be cured of their appetite for making more and more money that they may have more money to invest and so make more money and have more money to invest. They have to be fitted out with a mentality that will aim at and be content with a going concern and a standard of living. It is not an easy task to effect this change, for, as the Wise Man saith, the number of fools is infinite" (98).

¹⁶ "The problem of identification" is introduced on *Insight* page 582 in the context of the challenge of "The Appropriation of Truth" (section 2.3 of chapter 17). It is expanded to the world of the ten steps in section 3.3 of my [Cantower 3](#), appropriately named "Round One Willing Gathering." Note 14 above points to Lonergan's compact and obscure expression of its expansion, in ranges of popularity, in future millennia.

¹⁷ This is a major feature of my present pointing. It effects especially those seriously interested in Lonergan's dream of "implementation" (CWL 3, 416), of "fruit to be borne" (*Method in Theology* [London: Darton, Longman, and Todd, 1972], 355).

¹⁸ In note 16 above I draw attention to my [Cantowers](#), an effort of a decade that was inspired by Ezra Pound. The drive there was towards the gripping cycle, symbolized by Pound's interest in vorticist man. In note 39 of [Cantower 1](#), "Function and History," I drew attention to Pound's efforts of a century ago. Pound wrote, in "Affirmations, Vorticisms" (*The New Age*, xvi, 11, Jan 14, 1915, 277), "if you clap a strong magnet beneath a plateful of iron filings, the energies of the magnet will proceed to organize form ... the design in the magnetized iron filings expresses a confluence of energy." Only much later in the series did I come to a suitable invitational title to my own effort in those *Cantowers*, "Roun Doll, Home James," the final words of [Cantower 31](#), to which is appended the relevant note 75. See also section 7 of [Cantower 40](#), titled "Roun Doll Home James."

¹⁹ Recall note 1. References here are meant to expand the reach of your imagination in this vision of IT (see notes 1, 53, 81). My most elaborate effort to "ring a bell" is the essay "Method in Theology: From [1 +

purpose, the most evident being a stirring of your neurowhatting now. I recall Mao Zedong talking of that strange Chinese march of October 1934–October 1935:

We encountered untold difficulties and great obstacles [during the Long March] but by keeping our two feet going, we swept ... through the length and breadth of eleven provinces. Well, has there ever been in history a long march like ours? No, never. The Long March is ... a manifesto.²⁰

There has certainly never been a Long March like the one we suggest on this website, for the Long March of opening the positive Anthropocene is a quite ill-defined march to open history to a cosmopolitan coexistence.²¹ So why not quote the Mao behind this movement, who was reaching for a definition, in that very October year, of the Long March.²²

What is necessary is a cosmopolis that is neither class nor state, that stands above all their claims, that cuts them down to size, that is founded on the native detachment and disinterestedness of every intelligence, that commands man's first allegiance, that implements itself primarily through that allegiance, that is too universal to be bribed, too impalpable to be forced, too effective to be ignored.²³

Bernard Lonergan continued there his decades-long search,²⁴ in that expression of his thinking of the early 1950s, by putting that search in simple scientific terms. “Still, what is cosmopolis? Like every other object of human inquiry, it is in the first instance an X, what is known when one understand.”²⁵ His search continued for twelve more years, a search I have compared to Archimedes' search for a way of lifting water to a higher level, and indeed I have

1/n]^{nx} to {M (W₃)^{0ΦT}}⁴ⁿ” in *Journal of Macrodynamical Analysis* vol. 10 (2018), 105–135, where the treatment is weaved round Victor Hugo's novel about *The Hunchback of Notre Dame*.

²⁰ Mao Zedong was a central figure in my essay “Middle Kingdom: Middle Man. T'ien-hsia: i jen” (*Searching for Cultural Foundations*, edited by P. McShane, University Press of America, 1980), where I first lifted the Axial reflections of Jaspers, Toynbee and Voegelin into the fuller perspective present in this essay. In my present view we are now at cock-crow of the positive Anthropocene and so I can appropriately add in a piece of Mao's poem (1950) with which I concluded that essay. “Once the cock has crowed and all beneath the sky is bright, / Music rises from Khotan and a thousand places / To fill the poet with unparagoned inspiration.”

²¹ The issue of coexistence at its deepest (see note 4) is raised by pushing—ontically and phyletically—the notion of microautonomy from chapter 10, “The Notion of Survival” in my [Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent](#), to an “absolutely supernatural” (CWL 3, 747) limit. In that heuristic one focuses on the human “as an animal in a habitat” (CWL 3, 498, line 11) but granted, by our collaborative **it**, a Tao by which **it** can spin towards **it** coming to “dominate his whole way of life” (CWL 3, 498, line 11).

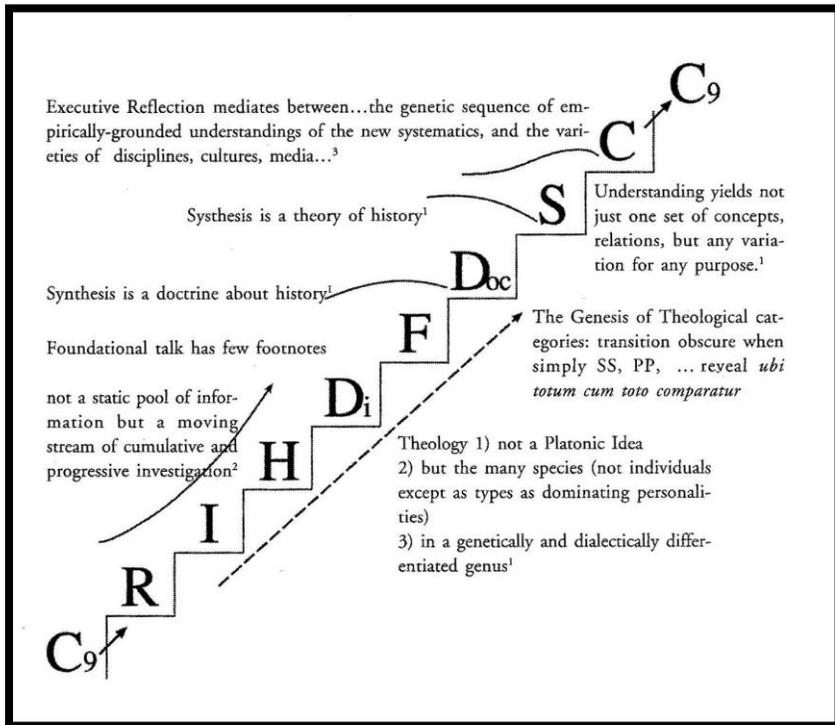
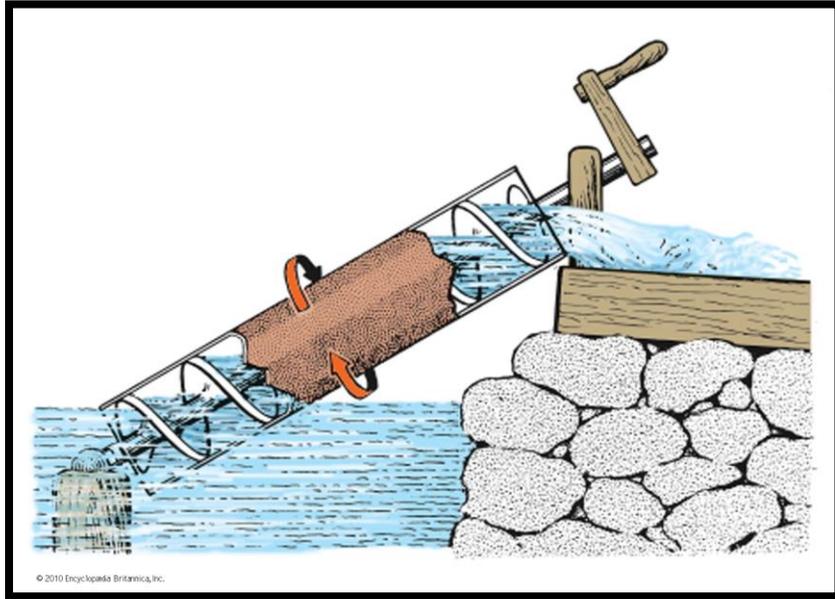
²² The central reach is in the *Essay in Fundamental Sociology* of 1934, available in *Lonergan's Early Economic Research*, edited with commentaries by Michael Shute (University of Toronto Press, 2010), 15–43.

²³ Bernard Lonergan, *CWL* 3, 263.

²⁴ When did his search begin? I recall an evening in Nova Scotia when I played a recording of Beethoven's *Kreutzer Sonata* for him. He weaved through it and ended by talking of his mother playing some version of it that, yes, gave him pause as a small boy in their garden. Think of him now in terms of notes 12 and 84. For his 70th birthday I gave him a mug on which was etched “for the man on giant stilts”—a quotation from the final page of Proust's great novel. But Lonergan's stiling prose is an altogether more integral cliff-hanging than Proust's.

²⁵ *CWL* 3, 263.

already diagrammed, on our site, the results for both in a suggestive way that I repeat immediately. Lonergan's challenge, the challenge faced loosely in the little book *Sustainability and Peaceful Coexistence*, is to lift the waters of culture to a higher level.



I could have trimmed off the side-comments from the cultural screw envisaged by Lonergan, but I leave them there as part of the additional X-ing.²⁶ The book *Sustainability and Peaceful Coexistence* is a further addition to the X-ing for us here now, and there are many comparable additions of articles in books and boroughs.²⁷ I am scanning now, contemplatively,²⁸ the pages titled “Milestones” in *The Discovery of Global Warming*²⁹ and reminisce through the list of relevant events, from “the first industrial revolution”³⁰ to the concluding mention of CO₂ levels in our present air.³¹

The reminiscing is obviously in the broader context presented in *Sustainability*, reaching back through ice ages to an African emergence of humanity, and different chapters of that book weave in the reminiscing in different detailed and functional ways.³² But what, you may ask, is meant by *functional* here? By functional I mean, in the book, a vague bent towards future possibilities. But now I ask you to envisage a lift beyond that vagueness of concern to, might I so name it, *The Oncovery of Global Cooling*.

I use there the word *might*, and I point you to a twist, a **might**, lurking in my suggested name. It is the might of messing with present meanings. My colleague Dr. Quinn makes the key point for me, about that present, at the center of his reflections on Jessica Lawrence’s paper: “What I am seeing, then, is that, at least on the surface, Lawrence’s paper also emerges from and

²⁶ Recall note 7, and add the context of *The Ontological and Psychological Constitution of Christ. Collected Works of Bernard Lonergan 7 [CWL 7]*, translated by Michael G. Shields, eds. Frederick E. Crowe, Robert M. Doran, (Toronto: University of Toronto Press, 2002), 151, where the reach for adequate diagramming, appropriate X-ing, is bluntly stated. But there are other X-ings to be considered, like the X-ings of aesthetic expression pointed to in *Topics in Education. Collected Works of Bernard Lonergan 10 [CWL 10]*, ed. Doran and Crowe (Toronto: University of Toronto Press, 1993), chapter 9, “Art.” In *The Allure of the Compelling Genius of History* I draw attention to the relevance of such popular TV talent shows as *The X-Factor*. See page 225.

²⁷ I draw attention to the need to read and walk around your own borough in [Quodlibet 8](#), “The Dialectic of My Town, *Ma Vlast*.”

²⁸ An apokataphatic poise is to become integral to human living in the advanced positive Anthropocene. **It** is to be mediated by a central community for whom the Interior Lighthouse is a daily poise in **it**. The challenge is expressed in the series of website [Prehumous essays](#), 4–8, titled “Foundational Prayer.” The challenge is later identified in my writings on the Interior Lighthouse. See note 54 below.

²⁹ Spencer R. Weaver, *The Discovery of Global Warming*, revised edition 2008, Harvard University Press pb, 2008.

³⁰ *Ibid.*, 205.

³¹ *Ibid.*, 212.

³² An abundance of references are obviously available in *Sustainability*. On my mind these days are podcasts about immigrant gangs in the suburbs of Dublin, and the possibilities for Ireland in 2040. Have you some such problem in your locale? I raised that question previously in [Quodlibet 8](#), “The Dialectic of my Town, *Ma Vlast*.”

Perhaps a single quotation from *Sustainability* will ring bells round the world for that same 2040. “Australia illustrates in extreme form the exponentially accelerating climate change impacts the whole world is facing (Diamond, 2005). It is predicted that Australia will be mostly uninhabitable in 2040 (Kirsch, 2010), and the whole population of the Australian continent will have to be evacuated – only the island of Tasmania will be inhabitable in the late 2030s.” (Tarja Ketola, “Immigrants or Refugees of the Anthropocene—Adapting to or Denying Climate Change?” *Sustainability*, 31–48). Ketola is referring to J. Diamond, *Collapse: How Societies Choose to Fail or Succeed* (New York: Viking Penguin, 2005) and to S. Kirsch, “How it will end?” available at: www.skirsch.com/politics/globalwarming/Extinction.htm.

is part of the current ethos. This may seem to be a surprising claim, for her article explicitly challenges the present ethos.”³³

How are we, you and I herenow, now here, nowhere, to break from that present ethos? Are we now here, no where, but everywhere? Are we in the full field of an endless evolution?³⁴ I throw this displaced and displacing paragraph in here now, with its three question-marks pointing three ways towards a later scheme of HOW in our **Home Of Wonder**—later ontically and phyletically—needing decades and millennia to light our wait. I cut this how-now to a paragraphed end by pointing to the Home of Wonder not as the Cosmos but as the home of the cosmos in your question marked *What*.

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?”³⁵

What I quote and poke there now through your eyes into your neurospace—“there is space within the heart; in it is the person made of mind, immortal and golden; the nipple-like thing”³⁶—is the beginning of a book on the religious genius of Jesus, but the quotation is poised at the point of human agreement. “Such agreement, however, needs expression, and while we await a common cognitive agreement, the possible expression is collaboration in fulfilling the redemptive and constructive roles of the Christian church in human society.”³⁷ Do not mistake two millennia of cruel Christian messing with Gaia’s yearning and the Galilean World View³⁸ for the beginning of that fulfillment of redemptive and constructive roles. That book of mine ends with the strange words “we are, thus, in a fulsome subtle sense, at the birth of Christianity.”³⁹ The issue is to find that birth, beyond axial deviance,⁴⁰ by sowing what, by

³³ See Quinn’s essay “[5. Managings of History: Governings in the Positive Anthropocene.](#)”

³⁴ “The field is *the* universe, but my horizon defines *my* universe” (*Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism. Collected Works of Bernard Lonergan* 18 [CWL 18], ed. Philip McShane [Toronto: University of Toronto Press, 2001], 199; the italics are his, from his lecture notes). The challenge of this article and those lectures on “Existentialism” is posed unequivocally in the later page to which I have regularly referred, page 306. It is addressed to us now more evidently sixty years later: “They have to be people in whom the horizon is coincident with the field.”

³⁵ Philip McShane, *The Allure of the Compelling Genius of History: Teaching Young Humans Humanity and Hope* (Vancouver: Axial Publishing, 2015), 3.

³⁶ From the Taitiriya Upanishad, *The Upanishads*, translated by Valerie Roebuck, Penguin Classics, 210.

³⁷ The concluding words of Lonergan’s *Method in Theology*.

³⁸ The messing is a huge future topic of functional history. “The Galilean World View” I refer to is not just that of the third chapter of *Insight* section 3.2, but the view of the Man from Galilee. What of the Galilean View of poverty, of pilgrim beatitude? And was that view, e.g., closer to the perspective of the Mi’kmaq people (Daniel N. Paul, *We Were Not the Savages*, Fenwood Publishing, 2006) than to that of the civilizers? See notes 40 and 72.

³⁹ *The Allure of the Compelling Genius of History*, 251.

⁴⁰ The meaning of *Axial*, like the meaning of *Anthropocene*, is vague. I find it useful to split the negative Anthropocene in two vague periods: the spontaneously negative, followed by the truncated negative, where spontaneity, misconceived, dominates methodological and theological reflection. Helpful here is Lonergan’s distinction between the neglected and the truncated subject. (“The Subject,” *A Second Collection*, 73).

settling into brightening, in self-brightening, the common quest. And the quotation from the *Upanishads* at the top of this paragraph points the same Way. I point to the lonely nipple of the body of Brahma that is the *nomos*, the measure, of your body and mine.⁴¹ I point to the common quest that is to be manifest in the maturity of the Anthropocene's positive poise in distant millennia.

I am pointing to the distant drums and dreams and dances of the Uncovering of Global Cool.⁴² But I am also pointing towards meeting the short-term crises that haunt this century's beginning. I wrote of "The Coming Convergence of World Responsiveness"⁴³ in a distant fullness of active convergence, but I would have us pause popularly now over that converging in an effective reach for a 2020 vision. There is—your fresh challenge—the teetering possibility of common-quest cells in the stale gathering of religious groups in churches, lodges, salons, temples, synagogues, mosques, gurdwaras, town halls, whatever.⁴⁴

The Uncovering of Global Cool, in this century, requires a viral reach into such groupings by OPALs, friends of OPA,⁴⁵ that will fondle the lonely nipples of the dissatisfied religiosities: gatherings can breed cells, cousins of Gandhi or Genghis Kahn or George Eliot or George Sand

Truncated subjectivity haunts the emergence of grammar in India. But truncated subjectivity also haunts the emergence of Christianity's view and practice with regard to poverty. See note 72.

⁴¹ We edge around Om here, and **It**, and the "i" of G_{jk}^i , the super-script I of the storm of finitude. There is a nudge here to take seriously Lonergan's claim, in the essay referred to in note 2 of our 'steps' diagram above, "Christology Today: Methodological Reflections." "There are windows to be opened and fresh air to be let in" (*A Third Collection*, ed. Frederick Crowe [New York: Paulist Press, 1985], 89). I pick the word *pool* out of the side quote in our steps and beckon you to consider that the reality of persons, pilgrim or post-pilgrim, is a neurodynamic person-pool dominated lovingly by an Infinite Person. "In this beckoning we discern not only the ground of our hope but also the cosmic dimension in the new creation of all things in Christ" (*ibid.*, 94). The beckoning is towards an endless astonishment at the space-time causalities of Jesus. See the other beckonings about that causality in *The Allure of the Compelling Genius of History*, page 170, note 56.

⁴² Uncovering is the challenge of heuristics: a protection of humanity's **what** and **Om** and **home** in each and all from stupidity and evil. It is, **it** is, the challenge we met first here in note 1, adding the scary Dionysian **it** of note 4. **It** involves a strange psychic covering of a cauling, a Cauling. See note 68 below.

⁴³ "The Coming Convergence of World Responsiveness" is the title of the first of my five essays in *Divyadaan: Journal of Philosophy & Education*, vol. 30, no.1 (2019). The volume is being made available to those attending the [The Positive Anthropocene](#) conference at the University of British Columbia, July 8–12, 2019.

⁴⁴ The conference mentioned in the previous note is to home in on aspects of this challenge. The overriding concern is that expressed in note 7 above, but small personal stirrings are initial hopes. Might our hopes go viral before we all run out of air and cool? More realistically, might our hopes and conferrings bring forth little seeds of change? That realism is only too evident if, e.g., one attempts, or even thinks of attempting, such seeding in a church congregational meeting or in the schooling involved in a Gurdwara. "**It** proceeds by cajoling or forcing attention" (CWL 3, 423). "If men are afraid to think, they may not be afraid to laugh" (*ibid.*, 649). But the cajoling and jesting need strange new ways, new screw-ups, to give even a Poisson-statistic hope. See notes 5 and 14 above. Here we have a concrete possibility of intervention as well as a possibility of discovering just how difficult the task is. Try nudging your local religious community into effective global care: wow! As Beckett says, "try again; fail better."

⁴⁵ OPA: [Openers of the Positive Anthropocene](#), an uncovering name for all those with a bent toward screwing up civilization. I recall an anecdote about Gandhi. Asked what he thought of Western Civilization, he is reported to have replied, "It's a nice idea!" **It's** a nice idea!

or Guru Nanak or other alphabet leaders,⁴⁶ who stand for, well, things hinted at in the little book, *Sustainability and Peaceful Coexistence for the Anthropocene*. OPALs' pals are to find their way onto one or more of the ten steps that are destined to screw up our sick infested waters of culture. At present, however, the preference of all should be for that top step, hop step and jump: a game leap to churn a corner in this next decade.

Need I say more? Oh yes, and perhaps do more. I was once removed at gunpoint from the steps of the White House.⁴⁷ Might I try the Vatican in Rome? But the *more* I have to say here is, perhaps, best addressed to the Gregorian University in that stale city. Its mention here may well give me a larger angry readership. Really, however, my audience is all such establishments, even though I move now to write quite particularly to all those who are engaged in the study of the written works of Bernard Lonergan.

Part II

A Rolling Stone Gathers *Nomos*⁴⁸

A measure of bluntness⁴⁹ about my own on-going efforts seems permissible in my 88th year. So, first, I make the discomfiting claim that most of my readership among the students of Lonergan would need to get back to some basic homework to step up to this reed shaking in the window of what I consider false dreams. The step-up I wrote of recently was focused on chapters six and seven of *Insight*.⁵⁰ I pitch in here, discomfitingly, Lonergan's mention of the place of the steps of the previous chapter five: "they form a natural bridge over which we may advance from our examination of science to an examination of common sense."⁵¹ Blush, ladies and gentlemen,

⁴⁶ There is an invitation to "alphabet leadership" in my article "Minding Reality," *Divyadaan: Journal of Philosophy & Education*, vol. 29, no. 2 (2018), 173–192. You may enjoy and indeed be guided into leadership by spelling your name, horoscopingly, out of my alphabet soup there.

⁴⁷ Nothing shattering, indeed: rather sadly funny. I had finished the usual tour with my wife. We stepped out the door. I stepped back, making the point to Sally that I wanted to be able to say I visited the White House twice. A boy-soldier with a large weapon rushed up to me. Is there a lesson? The lesson is the brain-draining that goes on the world over: a world of child-soldiers bent away from Gaia by dwarf dictatings. "Surd. Yes, Surd." Looking back to note 44 above, one can pose the question of changing education in the U.S.A. armed forces: not to speak of educating the military-industrial-political complex.

⁴⁸ My favorite nudge regarding the global cycle of the future. *Mos*, the Latin for present stale western habits sickly spread; *Nomos*, a final word from Plato. The title here is the title of the relevant chapters in two of my books, one on linguistics, *A Brief History of Tongue: From Big Bang to Coloured Wholes* (Axial Publishing, 1998) and *Economics for Everyone: Das Jus Kapital* (3rd ed., Axial Publishing, 2018).

⁴⁹ I am recalling the point made by Frederick Crowe in his article "The Exigent Mind," *Spirit as Inquiry: Essays in Honor of Bernard Lonergan S.J.* (Chicago: Saint Xavier College, 1964). "This is rather bluntly said, I am afraid, but is there not room for a measure of bluntness at this stage?" (op. cit., p. 27)

⁵⁰ See "[Crecycling Insight](#)" on the website [Openers of the Positive Anthropocene](#).

⁵¹ A remark on the first page of *Insight* chapter five, "Space and Time."

blush.⁵² But I give distant hope in quoting again the six lines from *No No Nanette*, and pointing out that the final line is a pointer to the recirculation device of Lonergan⁵³ that is to lift the watery commonsense reading of *Insight* into a book of common kataphatic prayer.⁵⁴

Take a little one-step, two-step, three-step.
Come a little closer, please,
like a rose that blows in every breeze.
Take a little one-step, two-step, three-step,
then a little dip, like this.
Here's a step we can't afford to miss!

The step we cannot afford to miss is the pressure of his cycle.⁵⁵

On I go, now, in my bluntness: a rose / that blows / in a breeze / bearing / thorns.

⁵² “Ladies and Gentlemen.” You are thus addressed three times in this short challenge, the third spot being the Beckett quotation at note 81: all three, efforts to find you finding yourself at and in your address, “subject as subject” (CWL 18, 314–7, 360–5). Pause with me over the last mad paragraph of that mad chapter 5 in *Insight*. The first five words, perhaps, do not give you pause, although they are hilarious: “The answer is easily reached.” Before the last six ending words of the chapter are the words *emergent probability*. Hilarious too, but now the laugh is on and in you, isn’t it, is it? Is it “in the solitude of loneliness, in the shattering upheaval of personal or social disaster” (CWL 3, 648: “humor blushes with humility” [649]) of Lonergan studies? But do you hear the surface of your “*moi intime*” (CWL 3, 495) “drift” (CWL 18, 306, line 2: see, further, the index) you into a shadowy saying “it does not really matter that I float on as a scholar in an initial meaning of those two words, *emergent probability*.” It does not really matter? Perhaps return to note 4, on it, and then follow down Lonergan’s heart-rung chords of that symphonic page 306. “And they can raise the questions, what is to be done about it? How should one go about it? In other words, if there is this objective dialectic of history the question arises, Can we get enough knowledge of it to be practical, to get some control over this historical process?”

⁵³ “Here’s a step we can’t afford to miss!”

⁵⁴ This view of *Insight* was introduced in [HOW 13](#) “The Interior Lighthouse” introduced the topic, Interior Lighthouse, under that title. [Disputing Quests 12](#), “The Interior Lighthouse II” continued the reflection, as did [Disputing Quests 13](#), “The Interior Lighthouse Zero.” Those essays were followed by [Interpretation 4](#), “The Interior Lighthouse III,” [Interpretation 16](#), “The Interior Lighthouse IV: Twenty Seventh Lea,” and [Interpretation 17](#), “The Interior Lighthouse V: Interpreting God.” The topic, however, goes back to [Process: Introducing Themselves to Young \(Christian\) Minds](#) (1989) and the broad challenge is made explicit in the five essays, [Prehumous 4–8](#), on “Foundational Prayer.” It is the heart of the matter in my book, *The Allure of the Compelling Genius of History*. The overall drive is towards an effective appreciation of the need for a contemplative ingestion of Insight if we are to arrive at a sub-population competent “Tower-wise” “to be a resolute and effective intervention in the historical process” (CWL 18, 306).

⁵⁵ The point is very simply put in Lonergan’s 1935 *Essay in Fundamental Sociology*: “But what is progress? It is a matter of intellect. Intellect is understanding of sensible data. It is the guiding form, statistically effective, of human action transforming the sensible data of life. Finally, it is a fresh intellectual synthesis understanding the new situation created by the old intellectual form and providing a statistically effective form for the next cycle of human action that will bring forth in reality the incompleteness of the later act of intellect by setting it new problems.” (*Lonergan’s Early Economic Research*, edited with a Commentary by Michael Shute [University of Toronto Press, 2010], 20.)

Theology, clearly, is not a science: certainly not a science in the sense of Lonergan's hope in the third paragraph of *Method in Theology*.⁵⁶ But it is not a science even in the present conventional sense, where a proposed advance is quickly beaten down if it is off the mark.

I have been proposing through this new millennium that the problem posed by Lonergan in *Insight* (763–4), about the treatise on the mystical body, is solved by adverting effectively to the full meaning of the word *Comparison* on page 250 of *Method in Theology* (1972). I am not entering into that proposal here:⁵⁷ I am simply being brief and blunt and bludgeoning. A glorious part of the bludgeoning is the clearly discomfiting⁵⁸ proposal that the old seminary first year courses, *De Ecclesia* and *De Novissimis* be replaced by a pedagogical version of the centerpiece of the Standard Model of the new theology to which Lonergan points: the Church is to be effectively contemplated in its full eschatological fullness.⁵⁹

My proposals have fallen on deaf ears, or rather have been walled off by scared and reluctant potential readers. Certainly no one has challenged these clear stands. Is it because my stands are too off the mark? Or is it because they are too close to the mark and indeed, too close to the bone: thorns in the sighs of cosy religious common sense?

I think, sadly, of theologians apparently following Lonergan's leads but actually perpetuating the muddles of pre-WWII theology, frustrating the genius of Lonergan's leaps: they "have zeal for God but without sound knowledge."⁶⁰ The climb to sound knowledge, a prayerful business of an Interior Lighthouse,⁶¹ is not welcome, no more than Lonergan was welcome in the Gregorian University to which he was condemned in 1953. Condemned? I have quoted above the

⁵⁶ This throws us back to note 3 regarding the divisions of history. The first paragraph of *Method in Theology* may be considered as referring to the spontaneous negative Anthropocene. The third paragraph points to the positive Anthropocene, "Some third way, then, must be found." But what of the second paragraph? "Bolder spirits" ghost forth various crippling axiomatic structures of life, pyramids, and paradigms that cloud **it** in stupidity and greed.

⁵⁷ It is the central topic of P. McShane, *The Road to Religious Reality* (Vancouver: Axial Publishing, 2012).

⁵⁸ The discomfiting is a hidden presence in the 1970 Lonergan interview that I edited for *A Second Collection*. I quote from the 1974 version of the book (Philadelphia: The Westminster Press), at the end of page 212, where he is talking about writing his Roman texts. "To write the book at all was totally invalid—yet necessary concretely." Lonergan was stuck in the chores of the structured pre-science of the Gregorian University. Add in the comment of note 63 below. Think now concretely of the discomfort, the Dionysian discomfort of note 81 below, of having the seminary and pastoral essentials packed into that great new first year course. "What on earth is to be done?" with the rest of the years of priestly education? (My quotation there is from the last page of Lonergan's discomfiting 1935 letter to a superior: a letter available on pp. 144–54 of Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, [Axial Publishing, 2010]). Ho Ho Hoe! We are back with the puzzle of note 44.

⁵⁹ We are here poised in and at the central task of any theology, the special categories of any religion. The inclusion of an eschatology is a must on the effective perspective of pilgrimage. A sketch towards such an eschatology is in section 20, "The Eschaton," of my article "*Insight* and the Trivialization of History," *Divyadaan: Journal of Philosophy & Education* vol. 28, no. 1 (2017), 125–8.

⁶⁰ CWL 12, 519.

⁶¹ See note 54.

final page of his 1956 effort to talk of the Divine Missions,⁶² and think of his chatting with me about the struggle to cope with Rome, to whip up perhaps a fresh thesis or treatment each year.⁶³ What might he have done had he not been trapped in lightweight teaching? It was not a self-entrapment like that of Feynman, nor was it a “one-off” like Feynman’s.⁶⁴ Pause now to imagine what he might have done, if treated decently, to lift, e.g., that final page—now page 519 of *CWL* 12—from the context of “initial meanings”⁶⁵ of scripture⁶⁶ to the context of the *Interior Lighthouse* of self-luminous explanation?⁶⁷

⁶² Above, note 60. The text remained unchanged over the years. Let me quote the translation of the first four lines of the second last paragraph of the book, which includes that line of note 54, adding the footnotes in brackets. My pointing here is to your possible sharing of my question in the text, “what might he have done?” The sharing requires a massive lift of imagination into a future theology, symbolized discomfotingly as G^i_{jk} : what I call a Christoffer tensor (see Lindsay and Margenau, *Foundations of Physics*, 362, regarding the tensor called *Christoffel*). Here we go. “In this state we are not our own, for we are temples of the Holy Spirit (1Cor 6:19). In this state also the Holy Spirit is not his own, since he has been given to us (Romans 5:5). Similarly, in this state Christians do not live for themselves but for him who died and was raised for them (2Cor 5:15); therefore their lives are hidden with Christ with God (Colossians 3:3).” And so on. Your problem, with my suggestion about what he might have done, is that you may never have envisaged this as data of a genetic sequence of the slow human climb to “understanding the object” (*Method in Theology*, 156).

⁶³ “It was because of teaching obligations that I was led to write this book and not because I had nothing else to do” (*CWL* 7, 3).

⁶⁴ The Feynman effort, which he found exhausting, eventually appeared in his three volumes of *Lectures on Physics*, (Addison-Wesley, 6th printing, 1977), books that are still popular. I would note a parallel here with Lonergan’s summer lectures, indeed with his career as teacher. There were few exercises, so the challenge of Feynman—and Lonergan in parallel—could be dodged. I would note that Feynman’s third volume on Quantum Theory was different: it pushed remarkably into introductory details, and climbs towards a beginners’ meaning of Schrödinger’s Equation (see *Lectures*, vol. 3, chapters 19 and 21). Nor is this an erudite distraction: see note 70 below, and recall my reflections of [Vignette 20](#), “The None’s Story.” A larger context is my [Joistings](#) musings: [Joistings 24](#), “Getting into (the Philosophy of) Quantum Mechanics” and [Joistings 25](#), “Rescuing Quantum Mechanics.” You might pause in the rich methodological nudge of my comment, in [Joistings 24](#) (at note 25): “there is the matter of a research and interpretation that would rescue ‘The World of Feynman’ in a manner analogous to rescuing ‘The World of God’ in its poor expression of its muddles.” Feynman’s Seminar Lectures on Quantum Theory, wound round his thesis work, points to unmuddings in his area. (Laurie M. Brown edited the thesis, with the addition of a significant later paper: *Feynman’s Thesis. A New Approach to Quantum Theory*, World Scientific, 2008). My question to you regards the parallel need: where is the God-talk explanatory equivalent of Feynman’s effort? The theoretic world of God is eruditely battered by “the arrogance of omniscient common sense” (*CWL* 17, 370).

⁶⁵ “Not only are words sensible but also their initial meaning commonly is sensible.” (*CWL* 3, 567). Note 5 on that page adds, “An accurate statement on initial meanings would be much more complex.” The dominance of initial meanings in scholarly eruditing and popular media head-talking began to hold my attention as I grappled with *The Allure of the Compelling Genius of History*. Sorokin’s view that we live in a sensate culture hits the spot, but only as an initial meaning of the spot we are in.

⁶⁶ Part of the grappling mentioned in the previous note was my struggle with both the heavy and popular writings of N.T. Wright, and indeed his great podcasts. What would he make of the conclusion of note 62 above? What madness is it that would consider scripture “as data of a genetic sequence of the slow human climb to ‘understanding the object’” (*Method in Theology*, 156). There are various essays on Wright’s work on my website: [Disputing Quests](#) 4, 5, 8: titled “Scripture Studies: Turn Wright” I, II, and III. There are also twenty-seven relevant [Interpretation](#) essays.

⁶⁷ There is a core to this self-luminosity that needs mention here and future volumes later with global ethos as objective (recall note 12). But let me first mention an immediate ontic objective: that you should pause over the next paragraph searching for the ethos in your present reading. The ethos is the lightsome presence of the

Self-luminous explanation, in its heuristic field-fullness, is a genetics of finitude which is both ontic and phyletic, dancing in a heuristics of the everlasting, in the InWithTo⁶⁸ of the “absolutely supernatural.”⁶⁹ It is, eventually, to bring forth, with statistical effectiveness, the closing of the “existential gap”⁷⁰ that haunts, brutally, the so-far history of Christianity. That history, and its “remembering of the future,”⁷¹ is to be sublated into the third specialty, grounding ever-freshly the swing-through of the loneliness of the second specialty’s sublation of Fr. Frederick Crowe’s gallant struggling in his *Theology of the Christian Word*.⁷²

operative meaning of analogy in your poise, a meaning towards which you are nudged by the three words, *affirmation*, *negation* and *eminence*. How habitually luminous are you in the growing weave of their meaning into your poise in reading, in contemplating, in living? Exercisings that may help are more luminous self-attentions in reading *Insight* and *The Triune God: Doctrines*, CWL 11, Thesis 5, on “mystery.” But you can make a startling start with the next paragraph.

⁶⁸ “InWithTo” is my summary pointing to the self self-luminous in the explanatory spirituality that is to sublata CWL 12, chapter 6. A help here would be my epilogue to *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy (Vancouver: Axial Publishing, 2016), “Embracing Luminously and Toweringly the Symphony of Cauling” (221–245). The issue here is you and the Trinity, subjects-as-subjects (see *Phenomenology and Logic*, 314–7, 360–5) in a manner that breaks forward kataphatically to “God is not an object” (*Method in Theology*, 342, line 2).

⁶⁹ CWL 3, 747.

⁷⁰ CWL 18, *Phenomenology and Logic*: the final two chapters of the book push this problem into the heuristics of the ontic and the phyletic. Notes 5, 14, and 44 above point to aspects of this challenge. Think, sadly, of local religious gatherings in terms of the end of the Lonergan’s plea of CWL 18, 306: “we are in a situation where the people who can do the most harm are doing it and the people who could do the most good are not” (*ibid.*, 307). Might you join me in beginning to acknowledge in effective “repentance” (CWL 3, 722: lines 17, 22, 28; 3, 10), “a summons to decisiveness at a rather critical moment in the historical process?” (CWL 18, 300). Might you join me in the power of **IT**, as **it** integrates the full ten steps in a definite leap beyond bourgeois care of one-another to a global democratic microautonomy? (Recall Lonergan’s “Aristotle was a bourgeois” in his letter of January 22nd. 1935: see note 58 above). Think now of Lonergan’s magnificent general-category climb regarding the “existential gap” in the final two chapters of *Phenomenology and Logic*, and pause, for many moons, over the turn the turn of page 313 gives you: What kind of thing are we to look for when we want to determine which “the true horizon” is? “**It** is easy enough to proceed to the conclusion that that reality is the reality of the subject as subject.” But if you are not yearning to be kataphatically in **it**, with **it**, to **it**, **it** is no more “easily reached” (CWL 3, 195) than the lower-context full meaning of Schrödinger’s odd equation,

$$i\hbar \frac{\partial \Psi}{\partial t} = -\frac{\hbar^2}{2m} \frac{\partial^2 \Psi}{\partial x^2} + V(x)\Psi(x, t) \equiv \tilde{H}\Psi(x, t), \quad (\text{See note 64 above.})$$

⁷¹ “Remembering the future” is an odd phrase that increasingly pleases me, leans me forwards in secular meaning as the phrase “Thy Kingdom Come” resonates religiously. It is the “joy and zeal” (CWL 3, 722, final words) of finitude lurking in the passionate Claspings of the empirical residue. History is properly read only when that bent is a full dynamic ontic core. That is the bent that is to lift us slowly out of the slime of stale educating pointed to in notes 44 and 47.

⁷² This is a book I have struggled with for decades. See, e.g., [Cantower 38](#), “Functional History” and the later [Humus](#) series, described on my website thus: “A series of twelve essays tuned to Chopin’s preludes that focuses precisely on history and hope in the context of Fred Crowe’s gallant struggle to ‘move the first sod’ (*Theology of the Christian Word: A Study in History* [New York, Paulist Press, 1978], 149). Underlying the series is the hope of generating something of a mood, an ethos, which would lift those interested in history towards collaboration, with functional collaboration as an objective.” My long messing leads me now to see it as a reach that may be called *A Study in Interpretation*. But now the context I have in mind is a massively changed one. One feature of that change is the need to transcend the shocking ethos of what I call *bourgeois*

If we, Lonergan's disciples, are to join the common struggle heralded by the movement titled "Openers of the Positive Anthropocene," a group bent on rescuing the body of God⁷³ in "a resolute and effective intervention in this historical process,"⁷⁴ then we must effectively postulate "that the existential gap must be closed."⁷⁵

This effective postulating is, at its core, simply an acceptance of Lonergan's challenge of the summer of 1953, before he went into captivity. Here you have it: "if interpretation is to be scientific"⁷⁶ then [a], quoted below, is to push his followers to a repentant response to [b]: and I present these immediately in that summer's dense pointing of Lonergan's fingers:

[a] The explanatory differentiation of the protean notion of being involves three elements. First, there is the genetic sequence in which insights gradually are accumulated by man. Secondly, there are the dialectic alternatives in which accumulated insights are formulated, with positions inviting further development and counterpositions shifting their ground to avoid the reversal they demand. Thirdly, with the advance of culture and of effective education, there arises the possibility of the differentiation and specialization of modes of expression; and since this development conditions not only the exact communication of insights but also the discoverer's own grasp of his discovery, since such grasp and its communication intimately are connected with the advance of positions and the reversal of counterpositions, the three elements in the explanatory differentiation of the protean notion of being fuse into a single explanation.⁷⁷

[b] One may expect the diligent authors of highly specialized monographs to be somewhat bewildered and dismayed when they find that instead of singly following the bent of their genius, their aptitudes, and their acquired skills, they are to collaborate in the light of common but abstruse principles and to have their results checked by general requirements that envisage simultaneously the totality of results. Still, this is the minor resistance in the field of interpretation and it should cause no greater difficulty in the field of interpretation than its analogue does in physics.⁷⁸

In *Lonergan's Challenge to the University and the Economy* I quote Samuel Beckett on poor reading: what I now would call floating along in the sly and sliding comfort of the

theology. Jacques Rancière writes of *The Philosopher and His Poor* (Durham, Duke University Press, 2004) but I would ask for repentance (see note 70 above) regarding theology and the poor. Is there some sense in which theology sides with the bourgeois perspective of economics so nicely exposed by Geoff Mann (*In the Long Run We Are All Dead: Keynesianism, Political Economy, and Revolution*, Verso, 2017: see the abundant index on *bourgeois* poises). Mann's rough genetics must be meshed with Crowe's in a fuller creative exposure of 2000 years of Christian messing. Recall note 38 above.

⁷³ The Body of Brahma? The Body of Jesus? An Omega pointing to **it** in bits and bids? "what looks, what lips, yet gave you a / Rapturous love's greeting of realer, of rounder replies?" (G.M. Hopkins, "Hurrahing in Harvest", lines 7–8).

⁷⁴ *CWL* 18, 306.

⁷⁵ *Ibid.*

⁷⁶ *CWL* 3, 587.

⁷⁷ *CWL* 3, 609–10.

⁷⁸ *Ibid.*, 604.

enrichment of initial meanings.⁷⁹ Lonergan’s copy of that book, which I used to make the book available on my website, has his side-marking of this quotation: the point was brutally evident to him.

Here is direct expression – pages and pages of it. And if you don’t understand it, Ladies and Gentlemen, it is because you are too decadent to receive it. You are not satisfied unless form is so strictly divorced from content that you can comprehend the one almost without bothering to read the other. This rapid skimming and absorption of the scant cream of sense is made possible by what I call a continuous process of intellectual salivation. The form that is an arbitrary and independent phenomenon can fulfill no higher function than that of a stimulus for a tertiary or quartary conditioned reflex of dribbling comprehension.⁸⁰

In this next millennium, but speedier with your 2020 help, we religious people “need”⁸¹ to move way way beyond dribbling comprehension. Sadly, we may be just pummeled into meeting the need, the meeting of our trapped⁸² selves, vortexed into effective care as nature’s priests. “Man is nature’s priest, and nature is God’s silent communing with man.”⁸³

It is wise to conclude abruptly now as Lonergan concluded the first half of his greatest performance: two symphonies, five movements each, of the year of the publication of *Insight*.⁸⁴

⁷⁹ This is a massively difficult topic in our axial daze. Beckett, again, makes the point but, strangely for him, with a touch of optimism: “I think anyone who pays the slightest attention to his own experience finds it the experience of a non-knower” (quoted in the Introduction to Beckett in *Masters of Modern Drama*, edited by H. M. Block and R. G. Shedd, Random House, New York, 1972). How now might you read, “what is lacking is knowledge of all that is lacking” (CWL 3, 559, line 24)? How now might you read “finds it” in the Beckett comment I quoted?

⁸⁰ The Beckett quotation, on page 67 of [Lonergan’s Challenge to the University and the Economy](#) is from S. Beckett, *Our Exagmination Round His Factification For Incamination of Work in Progress*, A New Directions Book, New York, 1972, 13 (first published in 1929).

⁸¹ The quotation marks indicate my leading you to the spread of words on page 48 of *Method in Theology* (1972), but I would note that this essay lifts that meaning of *need* into a distant, scarcely imaginable context. It helps towards rising to meet the needed need of the eventually-met need kneaded into global culture by paralleling the three lines of the “48 spread” with the first three paragraphs of the first chapter of *Method in Theology*. So, there is the good of order reached by the end of the second paragraph, an order imposed by such “bolder spirits” as Alexander and Aristotle. The third paragraph and the third line point to the continuous recycling “needed” to knead the positive Anthropocene. And you will “need” to pitch into your musings CWL 10, 39–43, but now sublating Nietzsche’s (end of page 39) Dionysian into a positive “ready to tear it all down” (line 2 of page 40), into tearing up, round up, the negative Anthropocene into an open Apollonian humanity. Recall note 72 above.

⁸² The word “trapped,” of course, refers to the long road of human shrinkage that leaves us now where we live and move and have our non-being. But I would have us move into battle with the entrapment of imagination so that, here and there, a sniff of a genetic perspective emerges that breaks into our pragmatics of humanity in this axial movement of our symphony like those five notes [doh, mi, fah, soh¹, soh₁] break into the flow of Bruckner’s 8th, to eventually heart-chord the climb towards a sunflower smile.

⁸³ CWL 10, 225.

⁸⁴ I had the privilege of editing these symphonic works. Lonergan’s week before the event included his incredible four-day climb through Jean Ladriere’s mighty book, *Les limitations internes des formalismes*, and then he windhovered over a shrunken audience, “striding / High there, how he rung upon the rein of a wimpling wing / In his ecstasy” (G.M. Hopkins, *The Windhover*, lines 3-5). A pause here—does it not help the neuromolecules to flicker into that strange genetic perspective of note 81?—to return to the elusive meaning of

“This is our last slap at this problem, and people may have questions of one kind or another that they want to raise.”⁸⁵ You surely indeed, have and are questions, as you, perhaps, feel razed by my bluntness: do please raise them directly with me, or in honest publicity⁸⁶: I am tired of your disgusting non-scientific silence.

adult growth, the boy of note 24 above disappearing into a distant cloud of knowing. Axial humanity does not recognize or emulate such disappearance, except in such artistry as music: so perhaps Bernard Lonergan’s cloud disappears, an evolutionary sport’s cloud of words awaiting some lonely oriental lady of another millennium. Might your “resolute and effective intervention” (CWL 18, 306) pull the sport back, hearing a sown-what, “a summons to decisiveness at a rather critical moment in the historical process”? (CWL 18, 300).

⁸⁵ CWL 18, 138.

⁸⁶ I am thinking here of the publicity of joining some step-version of the conversation that I name *Lonergan’s 1833 Overture*. But it occurs to me that there is also the simple publicity of the July 8–12, 2019 conference [The Positive Anthropocene](#) in Vancouver. An attendance of Lonergan experts and students there would shock me: you have avoided such gatherings of mine over the decades, as you have avoided Lonergan’s invitation of lines 18 to 33 of *Method*. Is there not room for a measure of embarrassment?