

## Fusion 8 Ma Vlast

I should note that Fusion 8 is written out of sequence, on July 25<sup>th</sup>, after the Summer's Conferences that are the topic of these early *Fusions*. It comes after *Fusion 13*, then, which was posted in June.

My Webmaster, Tim Hosterman, asked me, a few days before I left Halifax on July 23<sup>rd</sup>, why Fusion 8 was missing. It was missing because I needed to brood over the realities of the Summer output of conferences to envision concretely how to proceed in my efforts to lift Lonerganism to a fresh desperately-needed start, towards an open global movement which I call Fusionism. My title above recalls a similar brooding which I did wandering round Dublin for a week after the 2004 Lonergan Conference in Toronto: Quodlibet 8, "The Dialectic of My Town: Ma Vlast". Fusion 9 talks of a group having been started, and Fusion 10 talks more about it, though it does not add the list of members I promised: that is to come later in Fusion 14. Yes, there was a start of a start in the Halifax Conference, and I add here my own contribution to that starting immediately, a page suggesting a fancifully-titled new collaborative effort. But there were many other suggestions and contributions, and I doubt whether my odd suggestion will survive in the struggle forward of the group. But here, at all events, is that page:

### "SGEME 1

#### **The Society for the Globalization of Effective Methods in Evolving**<sup>1</sup>

The Halifax N.S. gathering of July 6-10 focused in the topic "Functional Collaboration" in the sense meant by Lonergan in chapter 5 of *Method in Theology*. The

---

<sup>1</sup>There were no footnotes in the original page. Also I modify the page slightly here: so, for instance, the word *effective* in the title above was a later suggestion to replace the word *empirical*. *GEM* in the middle of the title, of course, recalls generalized empirical method for those familiar with Lonergan's work. For me it has the four meanings given to GEM by Joistings 21 and 22, and they are all relevant in different ways to the project.

focus was an amateurish version of the reflections that are to identify the group that is eventually to emerge as the members of the eighth functional specialty, called be Lonergan *Communications* but variously titled by others as *Executive Reflection*, *Marketing*, etc. Whatever title is to emerge as relatively definite, the properties of the operations of the group are those identified in section (8) of *Method in Theology*, p. 132.

The operations can also be associated with a part of the role to be played by “implementation’ in metaphysics, considered by Lonergan as a “conception, affirmation and implementation”. What became clear to the group was that this area of metaphysics has been neglected since the emergence of *Insight*. So, conception and affirmation, components of a larger implementation, were being carried forward without the feedback benefit of the concrete implementation identified above by (8), the result being a contraction of the original challenge intended by Lonergan in his reflections on Cosmopolis.

The implementation meant by the Halifax group, then, relates to the *ad extra* effectiveness of metaphysics, to the challenge of Cosmopolis, to the institutional realization of functional collaboration.

The specification of the character and dynamics of the association were left incomplete. The seed is to blossom through dialogue among the concerned groups to which this document reaches out.”

The meaning of that page was not, could not have been, shared by the group. It is a meaning to be reached by later adult growth in what I call *The Standard Model*. What do I mean by *The Standard Model*? Well, there we are again : ) ! The meaning relates to a vision of the solution of “the problem of general history, which is the real catch”,<sup>2</sup> and I doubt if too many people see that problem, or the problem of general metaphysics, or the problem of the meaning of *general*.

---

<sup>2</sup>Lonergan, *Topics in Education*, 236.

The Society that I envisaged was to be *Ma Vlast*, a blast<sup>3</sup>, a blastema<sup>4</sup> [the undifferentiated embryonic tissue from which cells, tissues and organs are developed] of the global commonsense society that is to support and be supported by the Able-Tower of the future. Nor is the bracketed piece of the previous sentence simply a metaphorical reach into zoology: I am thinking of cells as Communists did, and tissues of truth, and organs of village government. I am thinking of a fulness of implementation that would weave the arts and the technologies of the future into street-wise “cumulatively and progressive results,”<sup>5</sup> providing an environment that would echo the pilgrim infinite loneliness of the “Gorillas in the Myst”<sup>6</sup> that we humans are. I am thinking of a billion gardens.

But am I not foolish here in compacting the climb to the vision, the visionaries, the characters, of The Standard Model? More and more, this summer, what has become increasingly evident to me is that the problem of functional collaboration is not the functional baton-exchange - though that is a problem for my senior Lonergan colleagues - but the failure to follow Lonergan in a climb to a Standard Model: a deep unwillingness - or should I say a locked molecularity of an axial super-ego? - to learn.

Yes, a group needs to be formed, will be formed, but it must get to grips with the analogy of science and find that we are in the uncomfortable position of dodging a

---

<sup>3</sup>Old English: a blast: a puff of wind.

<sup>4</sup>The undifferentiated embryonic tissue from which cells, tissues and organs are developed.

<sup>5</sup>Lonergan, *Method in Theology*, 4.

<sup>6</sup>I echo here the title of the 1988 film, *Gorillas in the Mist*, information on which is readily available on websites. As it happens, I was in the Vancouver Airport on my way to the Seton Hall meeting on June 16<sup>th</sup>, Bloomsday, when this title for a possible book - which of course I do not intend to write, but feel free to take the title - came to me. I was envisaging, within the Position (see *Cantower 9*, “Position, Poosition, Protopossession”) the to and fro of the airport within the darkness of finitude’s 13.7 billion year emergence. I was envisaging, also, the shift from myth to mystery (so, *myst*: see *Insight 17*, section 1) of later millennia within the spark-laced gorillas.

challenge such as Einstein's for more than fifty years. Indeed, many so-called followers of Lonergan are not even Newtonian but simply dining out with the flat-earth society.

It seems to me that the group's primary objective, as my quoted page indicates, is to promote functional collaboration and to stumble towards a practice of it, especially in relation to the grossly neglected key parts of Lonergan's work. But I have been making such points for years. Enough said, then. Let me now see if I can conjure up, by December 2009, a list of those interested in breaking forward towards the new society of functional care of beings.

And what is my position, my functionality, in that group? It is a muddling along to reach and express fuller foundations, but also to invite - a function of foundations - the community to begin the climb to the elementary foundations that should have, but did not, formed a group of characters fifty years ago. The expression of both these tasks is to find its way into this final Website series.