

Fusion 13

Interpretation: *Method 7* lifted into Canons and Collaboration III.

“I thought I saw the fallen flower
 Returning to its branch
 Only to find it was a butterfly,”¹

I have continued this ramble round the title problem twice from its start in Fusion 11, but I intend to halt with Fusion 13, hoping that I have made my point. At issue is not the individual understanding of a compendious essay² but a global cultural shift towards a tower of science, where science must be incarnate,³ an integral resonant appreciation of the **cos-mi-c-all**⁴ that is

¹The *haiku* is quoted from L. van der Post, *A Portrait of Japan*, (photographs by Bert Glinn), William Morrow and Co., New York, 1968, 107. The original Japanese is “Rakka eda ni / Kaeru to mireba / Kocho Kana”. This first note and the concluding note of this essay correspond to the first and last notes of a previous essay, “Distant Probabilities of Persons Presently Going Home Together in Transcendental Process”, the Preface to *Searching for Cultural Foundations*, edited by P. McShane, University Press of America, 1984, with contributors Fred Crowe, Fred Lawrence, Michael Vertin and self. That effort of a quarter century ago seems a good way to contextualize this short effort, which cuts off my bent towards pushing forward at more length towards what is the task of this century’s serious Lonergan followers. It was a lightweight collaboration of the four of us: the future depends on the heavyweight functional collaboration whose new differentiations of consciousness are scarcely a dream at present.

²I am thinking of Section 3 of chapter 17 of *Insight* as Lonergan’s final high-flying essay. He hurried through relatively comfortable zones after that chapter, and, I would suggest, never again after that had the opportunity for such a solo eagle flight.

³I have tried to spell this out in the two Website books, *Method in Theology: Revisions and Implementations* (2006) and *Lonergan’s Standard Model of Effective Global Inquiry* (2007). The tower is not some theological erection, but a Tower of culture that includes all sciences, autonomous but sloping together in the cultivation of foundational care. Moreover poetry is to be restored to the bones of the scientist. This is symbolized in the final chapter of *Lonergan’s Standard Model* by the paralleling of Sinead O’Connor’s thirteen songs (*Faith and Courage* CD. ©) 2000 Warner/ Chapell Music LTD., with the thirteen sections of the chapter. I would note here the massive transpositioning of the meaning of the *pure formulations* and of *audience* in Lonergan’s suggestion, in *Insight* 17’s *Sketch*: “They are pure formulations if they proceed from an interpreter that grasps the universal viewpoint and if they are addressed to an audience that

also a resonance with a continually complexifying symbolization of the call and its achievement. With growing understanding - and it is to be the understanding of the global growth of understanding and care in all its geohistorical complexity⁵ - is to be meshed not only patterns of sensibility that ground that comprehensive understanding but patterns that poise performance.⁶

similarly grasps the universal viewpoint". See note 5 for the standard model's enlargement of the universal viewpoint, and note also that that viewpoint is to be a relatively stable scientific perspective in the slow throes of fermenting "cumulative and progressive results" (*Method in Theology*, 4).

The expression is picked up from the conclusion of Chapter 2 of *Lack in the Beingstalk*: "All we know is somehow with us" (*Insight*, end chapter 9). Skin-within are molecules of cosmic all, cauled, calling. The rill of her mouth can become the thrill, the trill, of a life-time, the word made fresh. Might we inspire and expire with the lungs of history? But the hole story is you and I, with and within global humanity, upsetting Love's Sweet Mystery into a new mouthing, an anastomotic spiral way of birthing better the buds of Mother." (*Ana* - again, *stomein*, to provide with a mouth. "Using the device of *anastomosis*, Joyce attempts, in the last chapter of his last work, to bridge all the great ontological chasms"[Margot Norris, 'The Last Chapter of *Finnegans Wake*: Stephen Find His Mother', *James Joyce Quarterly* (25) 1987-8, p. 11].

⁵This is altogether too large a topic for a note, but I have used frequently before the substructuring symbolism, for the cycling standard model shared by all functional collaborators, of $UV + GS + F_i$. The second symbol points to the genetic systematics that is born of both systematic developments and of reversals of components of UV, but the systematics has to be held together in a rich manner that respects merging, diverging, overlapping contexts etc. Think geohistorically of the mindsets of Alexandria and Antioch. There is a challenge here of a modified global-structured Markov Matrix imagery which I pass over. See *Randomness, Statistics and Emergence*, the index under *Markov*.

⁶The task of metaphysics is to be functionally divided in the new culture of the third and fourth stages of meaning, reaching thus, Toweringly, towards the quintessential post-pilgrim stage. But the full task remains that of *Insight's* description of it as "the conception, affirmation and implementation of the integral heuristic structure of proportionate being" (*Insight* 396[416]) whether pilgrim or protracted. To both stages one can apply the demand that "it would consist in a symbolic indication of the total range of possible experience" (*Insight*, 396[421]). I would note that the task of *implementation* also divides, into internal Tower components and components of external relating. My present commitment is a fostering of **Functional Marketing** - a convenient title for the eighth specialty, "without the last the first seven are in vain, for they fail to mature" (*Method in Theology*, 355). I would note here, in passing the need to add to the index of the next addition of *Insight* a full set of references to *implementation*. Even explicit references are fairly abundant: *Insight* 229[254], 234[259], 236[261], 238[263], 391[416], 493[517], 507[530], 521[544], 524[547], 685[708], 726[748]. On the challenge of indexing, see below, note 17.

The shift beyond this mortal coil bends the loosened spirit towards a discontinuous leap in such patterning. One must be realistic about the neural net of the Primal Fisher of men and the permanent primed communal transfiguration that is to be an everlasting incompleteness. “Man is nature’s priest and nature is God’s silent communing with man,”⁷ but there is the Second Adam and the Primal Priest, so that added to nature are words made fresh, spoken into history so that they have “not only their proper meaning, but also a resonance in our consciousness,”⁸ resonances that are the stuff of the everlasting infolding of energy,⁹ the lower ground of loneliness.¹⁰ This, then, is the everlasting task of interpreting that object Jesus and the panoply of words, “a cloud that lifts Him out of their sight.”¹¹

What cloud of words in which God stands and sings, then, are to lift John Damascene’s

⁷*Topics in Education*, 225.

⁸*Ibid.*, 229.

⁹Conceiving energy adequately was, I found, the most challenging venture pointed to by Lonergan. I astonish people by claiming that it took me over forty years of stumbling around in the sciences to get the pointing.. I treat the topic in Cantower 30, “The Conservation of Energy”.

¹⁰Prior to conceiving of energy properly as Lonergan suggests, a strange mix of dispersiveness and reversed dybbuk, I found useful the notion of energy as “the lower ground of loneliness”, with divine energy as “The Upper Ground of Loneliness” (see the Epilogue, “Authentic ‘Subjectivity and International Growth: Foundations”, of *The Shaping of the Foundations* (1976), a Website book.) Only recently have I been able to think seriously of the dynamics of being as an ever-incomplete yet oddly integral achievement of the *Eo Majis Unum* that Thomas is eloquent about in *Contra Gentiles* IV: 11.

¹¹*Acts of the Apostles*, 1 : 9. Of course, the cloud of words within the Tower of Able is to have lifted Him out of sight and into mind, prayer is to be patterned differently so that e.g. Ignatius’ *Contemplatio ad Amorem Obtinendam* rises to a colourless self-taste, and the specialists in communication, living in that world, take on the giant challenge of dropping into the streets, schools, and senates a subtly redeemed *haute vulgazization*. The challenge is introduced in *Lack in the Beingstalk*, Axial Press, 2007, chapter three: “*Haute Vulgarization*”. The remote ness of the cloud is intimated by the paralleling, in chapter 4 - with title “The Calculus of Variation”- of Husserl’s thesis in mathematics on the genesis of the “Calculus of Variation” up to that time [1882] with the cloud of knowing that is to spiral round the Tower in these next centuries.

words about sight and sensing out of our sight into an integral heuristic invisibility of “our whole host and its great pilgrimage, a wave in the eternal stream of human beings, the eternal strivings of the human spirit towards the East, towards home ...”?¹² Will this cloud of words resemble the words of N.W.Wright about “The People of God”¹³ or are we not to expect a remote Tower¹⁴ symbolization that would leave the *Journal of Symbolic Logic* in the shade?¹⁵

But the expectation is a heuristic expectation that few share, with its bundle of incomplete metagrams yearning incarnately for new molecular patterns of progress. How is the community of these next generations to build up the symbolizations of W_i so as to include supporting

¹²Herman Hesse, *The Journey to the East*, London, 1970, 12.

¹³I already mentioned N.W.Wright in *Fusion 11: The New Testament and the People of God*, Fortress Press, Minneapolis, 1989. It just happens to be on my desk as I brood over our human loneliness and the tradition of careless minding that cripples our climb. The book is no worse than others, indeed, it is - as Robert Doran regularly notes - a goodly effort. But I am pointing beyond this, to a crossing of the Bridge of Oxen, one of many bridges that present common sense deems too far. (See my “Feature of Generalized Empirical Method: A Bridge Too Far?”, *Creativity and Method*, edited by Mathew Lamb, Marquette University Press, Milwaukee, 1984.

¹⁴I cannot emphasize enough that the Tower will have the standing of a serious science of care, yielding “cumulative and progressive results” (*Method in Theology*, 4), a standing hinted at in notes 2, 3, 4, and 5 above.. If John of Damascus is still a serious object of interpretation in 3000 A.D., it will be because some researcher notices an eighth century twist missed thus far by the standard model in which she or he lives and moves and has so far been.

¹⁵You may find my claim odd, exaggerated. Lonergan maintained an interest in logic and in the possible logics of theology, but his interest had to be tailored to time and opportunity. One of his last conversations with me, in the early 1980s, included questions from him about the significance of Goedel: that interest led me to deal with Goedel at length in *Lonergan’s Standard Model*, chapter 1 “Goedel’s Incompleteness Theorem.” In a sketch, dating from February 1965, of a first chapter of *Method in Theology* in the archive file labeled Batch V.7 (which contains the discovery pages of functional specialization), Lonergan scribbles of “Second level mediation: based on the tools of meaning ... Third level mediation: based on operations.” The second-level mediation requires “study of language, Ar. Logic, [norms are incorporated in linguistic, grammatic, structures]. Study of maths, Modern logic [norms are incorporated in math struc + procedures]”

structures for thinking of the stream of significant thinkers¹⁶ thinking of the transposition of human sensibility as it moves towards an eternal betterflight? “It is not only to read *Insight* but to discover oneself in oneself.”¹⁷ It is not only to discover oneself in oneself but to read *Insight*.

“There the butterfly flew away over the bright water, and the boy flew after it, hovering brightly and easily, flew happily through the blue space. The sun shone on his wings. He flew after the yellow and flew over the lake and over the high mountain, where God stood on a cloud and sang.”¹⁸

¹⁶It is useful to recall a scribble of Lonergan which I embedded, in a correlation with systematics, in a previous imaging of the specialties as a staircase (See *Process, Introducing Themselves to Young (Christian) Minders*, 1989, on the website), p. 93, or *A Brief History of Tongue*, Axial Press, p.109: “Theology 1) not a Platonic idea 2) but the many species (not individuals except as types, as dominating personalities) 3) in a genetically and dialectically differentiated genus” (I quote from Lonergan’s unpublished notes of the early 1960s available in the Toronto Lonergan centre, Batch B, 8, 6, V.) The dominating personalities, the significant figures, are variables in that future system, an increasingly genetic Standard Model. Europe and the Anglo-Saxon tradition will fade, and certainly the dominance of commonsense philosophers and theologians (see *Method in Theology*, 261). The genetic and dialectic ordering will be twisted into new patterns by the warp and woof of The Standard Model’s intertwining of the heuristic components UV and GS.

¹⁷*Method in Theology*, 260. I cannot resist adding my memory of finding this statement as I went about the task of indexing *Method* in December of 1971 - a pen and paper job, hurriedly done, needing massive redoing for the University of Toronto edition. But on my mind then was a conversation with Lonergan in the mid-1960s when he remarked about his problem of insight and *Method* that “I can’t put all of *Insight* into chapter 1 of *Method*”. I was obviously curious to see how he worked out the inclusion. What turned out in the text as pp. 286-7 was obviously a thrill, but so too was this comment. Regarding the indexing, I tried to follow Crowe’s style. Fred and I occasionally discussed indexing and joked each other about what was missing in the indices of *Insight* and *Method*. I recall him smilingly remarking that there was an awful lot more about *feeling* in the index of the later edition of *Insight*. I note above the need for an indexing of *implementation* in *Insight*; the same need, of course, holds true for *Method*.

¹⁸Herman Hesse, *Wanderings*, translated by James Wright, Farrar, Strauss, and Giroux, New York, 1972, 89. I cannot resist adding here, for closure, the final paragraph of the essay that originally concluded with this note (see note 1 above): “Part of the glory of history is man’s [does that not date my writing?!] envisagement of its schedules of probabilities and possibilities. If the

sapling of history is cut down from within, still it can have, within, a vision of the temporal noosphere that, paradoxically, redeems God. The envisagement is the core of future academic growth: its opposite is an elderhood that is the fraud of being in reality 'not old folk but young people of eighteen, very much faded' (M.Proust, *Remembrance of Times Past*, Random House, 'New York, Vol. 2, 1042) Our molecules, 'our arms and legs filled with sleeping memories,' (*Ibid.*, 2, 874. See the fuller note in the text mentioned below) passionately demand that we fly after the butterfly'. (*Searching for Cultural Foundations*, xxii)