

Futurology 7

Time and Eternity

If the beheaded Lavoisier could manage to blink without his fuller thing-body,¹ what might we do when weaved into the neurodynamics of the risen Jesus, a circuminassing chemistry of more than a hundred billion of us, flexing our glory-light round without the need of plants or animals, bread or wine or arks or quarks, in a ClapsedHimSaid, ‘This is My Body’?

Here I am quoting the concluding sentence of my 4th Futurology essay, which was on the topic of swinging Thomas’s efforts to understand our glorious destiny into functional research. My sense of where I would go in this essay was towards a foundational enlargement of the dense *haute vulgarization* of that single concluding sentence. Yet, having battled on with the books used in *Futurology 3* and *5*, and having brooded over the situation lurking behind my critical burst of *Futurology 6*, it seems to me now best to cut back from the expression of that difficult climb and stay with the tough task of encouraging a start to functional collaboration, a task obviously associated with the Vancouver Conference of July 2014.

The primary battling, and the push to curtail my hopes for this essay, was with the book that was the center of attention in the third *Futurology* essay. It is best to identify the book again here fully. It is Robert John Russell’s *Time in Eternity: Pannenberg, Physics, and Eschatology in Creative Mutual Interaction*.² The book is a shocking mess—and it reflects Pannenberg’s mess—in its dealings with the topics into which Russell ventures. The question emerges: ‘Where does such a work fit in the reach for functional collaboration?’³ I need to spread my efforts to be helpful in that regard through these next few essays, and in particular I would note that Russell’s method, “Creative Mutual Interaction,” requires the separate attention given it in *Futurology 8*, “8-fold Cyclic Way Folds Other Ways.”

1. Beyond The Mess

First, I must say something hopelessly brief about the meaning of *mess*, about the mess. The double twist is vital to lift us to a seed of hope beyond hopelessness.

¹ I am not here pitching for the truth of the legend regarding Lavoisier’s apprentice counting 12 blinks. I am rather pitching for a serious searching for truth about the human thing being everlastingly a growing glorious human thing, without say, limbs, liver or lights.

² University of Notre Dame Press, 2012.

³ I noted this question as central in note 9 of *Futurology 5*, where I also pointed to the need for attention to the particular zone of Resurrection theology raised both by Moltmann and by the book mentioned at note 2 here. That challenge is to be met in *Futurology 9*, “The Resurrection of God.”

Lonerger talks about the mess in various inadequate ways in different places, and about ways out of it. There is his classic statement, at the end of chapter seven of *Insight*, about the mess and the need for Cosmopolis. The quite inadequate expression of the way out is in *Method in Theology*. These inadequacies are way too complex to air here. Instead of complexifying the matter I simply move on with some musings on cultural inadequacies by inviting a pause over four short quotations:

[1] “The neglected subject does not know himself. The truncated subject not only does not know himself but also is unaware of his ignorance and so, in one way or another, concludes that what he does not know does not exist.”⁴

[2] “To say it all with the greatest brevity: one has not only to read *Insight* but also to discover oneself in oneself.”⁵

[3] “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.”⁶

[4] “The key issue is whether concepts result from understanding or understanding results from concept.”⁷

If you are in the poise of a truncated subject, then you have almost no idea what I mean by *mess*. I have spent sixty years dealing with truncated subjects. Some of these subjects had and have the language of subjectivity and live in the world called, in the previous essay, “the MuzzleHim Brotherhood.” They may have read *Insight*, but not themselves, and they remain comfortably ignorant of Lonergan’s surrealism while imagining that they have an idea of the mess.

Here, however, I am talking now of the full complex of global cultures—reflections on meaning—that hold sway in this late stage of the Axial Period. How long a hold? That depends on you taking my pointing seriously, so that, against the sway, you find you, the subject-as-subject, and find and follow the invitation of GEM 141.

⁴ The quotation is from Lonergan’s essay, “The Subject,” *A Second Collection*, p. 73.

⁵ *Method in Theology*, 260.

⁶ The quotation is from the end of a lecture on “Religious Knowledge” in Lonergan, *A Third Collection*, 141. I regularly refer to the text cited above as GEM 141.

⁷ I quote the chapter on Systematics in *Method in Theology*, page 336, at the end part of footnote 1.

You will be helped to find and follow if you join the effort of *Futurology Express*, with its focus on that first giant and endless task of finding the **what** that you are.⁸

Is *Futurology Express* a brief, hopeless, ineffective reach to the whatting heart of you reading? How might I continue to handdwell our hearts?

The topic in its fullness is focused in the question: “What, then, is being?”⁹ But how could one possibly get that loneliness into a “luminous darkness”¹⁰ of self-identification without a climb paralleling the climb of the previous millennium of Lonergan’s pages, unless those pages be somehow written, righted, read, bled, quite differently by you for him? And 18 pages later he talks to you, in opaque intimacy, about the title of our essay: “In the thirteenth place, if the primary being exists, then it is eternal. For it is timeless, and eternity is timeless existence.”¹¹ These words do not handdwell hearts with the surrealist tune for **what** to dance to, in, round, as pilgrim and participant. And in the missing twenty seventh place¹² one moves, ground down by a Latin heaviness, from the unknown G to the unknown G_{jk}^1 .¹³ Few

⁸ The book pushes you towards attending to the **what** that you are. Contrast this with Lonergan’s statement in the context of our topic of reaching a meaning for *Eternity*: “The immanent source of transcendence in man is his detached, disinterested, unrestricted desire to know” (*Insight*, 659: the beginning of section 3).

⁹ *Insight*, 665.

¹⁰ I am recalling the title of the article “Towards a Luminous Darkness of Circumstances: *Insight* after Forty Years,” originally written for presentation at La Pontificia Universidad Javeriana, Bogota, Colombia and later published “*Hacia una Oscuridad Luminosa de la Circunstancias: Insight Cuarenta Años Después*,” *Universitas Philosophica* (32), June, 1999, 11-41. (the article is available in English at: <http://www.philipmcs Shane.ca/archive2.pdf>).

¹¹ *Insight*, 683.

¹² I have regularly exploited the coincidence of *Insight* 19.9 ending with the 26th place and Thomas moving into Trinitarian theology in question 27 of the *Summa Theologica*.

¹³ I introduced the symbol G_{jk}^1 and its complex double meaning in the *Posthumous* series to confront contemporary philosophy and theology with a clear challenge. See, for example, *Posthumous* 9, “Position, Comparison, Finite Processions” (available at: <http://www.philipmcs Shane.ca/posthumous-09.pdf>), at page 9. What is relevant in serious Tower work on God is a heuristics of God at the level of the times. We have pattered about with sophistications of the commonsense God of Abraham and the commonsense God of philosophy for millennia. The symbol is presented by me here in the context of Lindsay and Margenau’s *Foundations of Physics*, pages 362-3. There you find a discussion of “the potential in the natural geometry” and the Christoffel tensor, B_{rst}^m , a massive complex piece of physics, way beyond the understanding of spacetime of Abraham, Isaac Newton, Pannenberg, and Russell. Think then of the tensor reality of the Incarnation of God in an absolutely supernatural finitude. Should the Christofferred tensor be some simple-minded extension of the gropings of Paul the Apostle or Thomas the medieval searcher? So, I offer the challenge of G_{jk}^1 . The superscript and subscripts refer to the divine triplicity, with the obvious neat twist of the superscript referring to the incarnate Person; you can figure ways in which the subscripts refer to the other two Persons: I suggested ways in the *Posthumous* series (<http://www.philipmcs Shane.ca/posthumous.html>). I am simply opening doors to the future, doors related to Lonergan’s challenge, in *Insight*, 755, to the breathless and late. Think now of the neurodynamics of Jesus as mentioned in the lead-in quotation of this essay. Think of the manner in which the participations of active spiration and passive spiration are within a tension and a tensor of the divine project represented by the symbol, W_3 , and the prayer, “Double You Three.” Then you may find and foster the genesis of the minding of history, Christ’s bright-eyed Body, within the tension of active and passive spiration. All this is to be

there are who, in these axial times, are wafted to the pilgrim-move of **what**-sniffing paradise, even if they have climbed gallantly through the ways named by the four short quotation with which we started.

2. Arriving Luminously within the Mess

I made mention, in the previous section, and in the context of a thirteenth place, of “the dance to, in, round as pilgrim and participant.” What is this dance, to, in, round? *Futurology Express* invited seeding answers, identifying the **what** as the **what** that reads now. Identifying? That identifying is written from and in my point of view. But is it an identity that you have found? And now I push you to find the finding, a finding within. Further, indeed, to find that finding within as you clamor in the journey from the 13th place to beyond the 27th, to a dwelling, heartdwelling, within the 31st place.¹⁴ The position and the poosition become, then, THEN, an interior castle.¹⁵ But luminously so: a home at home within the elite of the Tower, sharing—but only in dark intentionality—a common castle.

What is this common castle? It is the inner word, the viewpoint, the youpoint, the Upoint, the Tower duepoint. What we dance to, in, round, is the pineal pinnacle inner word named, with mid-European solemnity, *Praxisweltanschauung*, but now seen as a dark possession to be whatted endlessly into glimmering luminosity. It is seen, sniffed, smelled into a senseless senseful self-possession, in its pilgrim fullness a possession of possession and procession.¹⁶ So one may arrive, within the mess, at a within that is beyond all mustard mess, at the hope of the tadpole, kissed, becoming divinely noble.

3. Arriving luminously within the Mess

conceived within the subject-as-subject's inner word of the Subjects that are God, Gⁱ_{jk}, Claspings, Cherishing, Cauling, Craving, Christing.

¹⁴ I refer, of course, to the 31st place on page 747 of *Insight*.

¹⁵ The mention of castle should bring to mind the mystical tradition and I would wish this bringing to mind to take the serious dimensions of the discussion of “Foundational Prayer” of *Prehumous* 4–8 (the *Prehumous* series is available at: <http://www.philipmcshane.ca/prehumous.html>). This issue hovers over – and under, in the footnotes – these concluding essays. The interior castle of the Tower of Able is to be the result of an all-embracing kataphatic contemplative reaching for being personally, luminously, possessed by our Trinity of Relations.

¹⁶ Might I claim bluntly and briefly that the problems of pushing on into an adequate eschatology are rooted in the failure to push on into the meaning of our pilgrim poise? The claim prompts me to repeat the point made by G.K. Chesterton: “Many people seem to be wondering what will become of the human soul in another world. I am wondering what has become of the human mind in this world.” (The conclusion of an essay by Chesterton in a volume edited by Arnold Bennett entitled *Where Are The Dead?* Quoted at the end of the Epilogue of *Process: Introducing Themselves to Young Christian Minders*, which was used in teaching a course on Philosophy of Religion in Mt. St. Vincent University, Halifax (available at: <http://www.philipmcshane.ca/process.pdf>).

The naming and the minding and the names of those two previous sections are not the world of mind-moving of Pannenberg or Russell as it is presented by the book *Time in Eternity*. Nor do I think they are hiding their hearts in academic convention. They are caught in a denial or neglect or truncation or abomination of the meaning of the four short texts from Lonergan. To the durational escape from this entrapment I return in the final section. Here I wish that we pause first over the named climb, and failure to climb, a naming of the previous six essays, kept in the context of the program of *Futurology Express*. The we-pause, yes, it is here in our writing and reading in axial words, but it is to be a we-pause of generations to come, making luminous the future luminous meanings that are to be vibrant in the mating-matrix which is the heart of the diagrams below. But is that mating made edgily more luminously through the pointing of the previous sections, pointing to the soundless music and dance of your inner minding in a startling contemplative strangeness?

A pause, then, over diagrams, can help: first, diagrams familiar from the Appendix to *Phenomenology and Logic*, then a stranger diagram of future mating, strangers in the light. I would like to make the familiar diagrams strange and the strange one familiar. Our interest here is in the Eschaton, but the problem of thinking those Dark Joys is centrally the problem of thinking out our pilgrim ploys.

I headed this section “arriving luminously within the mess,” but there is an ambiguity regarding that arriving that is brought out by the splitting of musings on diagrams into the three subsections [a], [b] and [c].

3[a] Appendix A: *Phenomenology and Logic*

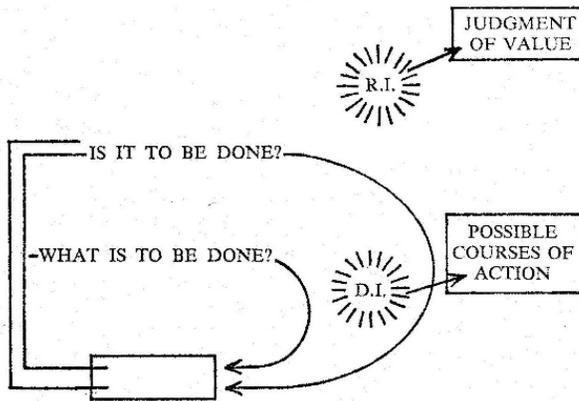
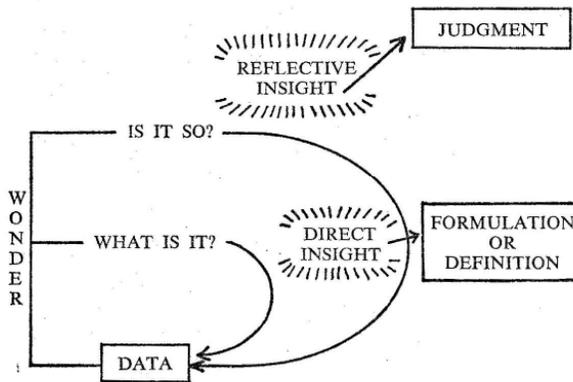
My title here merely helps you to find a starting context. The short introduction of the Appendix to the two diagrams ends with the challenge, “the elementary characterization of the ‘position’ in *Insight* and the historical analysis of *Verbum* need to be lifted into a full thematic of knowing and being.”¹⁷ That full thematic is to be the massive ongoing achievement of a genetic systematics: not our topic here, but to be kept in vague mind as you follow surreally the core problem through musing over the diagrams of knowing and doing.

The diagrams below are not those of *Phenomenology and Logic*. They are taken from my little text, *Wealth of Self and Wealth of Nations*.¹⁸ I prefer

¹⁷ *Phenomenology and Logic*, CWL 18, 321.

¹⁸ *Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent*, New York, Exposition Press, 1975, on pages 15 and 48 (also available at: <http://www.philipmcshane.ca/wealth.pdf>).

these diagrams to those I invented for *Phenomenology and Logic*: curiously, they are simpler yet more accurate and more suggestive. They involve four clear boxes for the two types of judgment and the two types of formulation. I am not going into detail here about them, but I especially wish you to take seriously the arrow going from “is it so?” to “data,” cutting between “direct insight” and formulation. Take seriously? I think of Lonergan’s comment on the *Verbum* articles, “five years work for anyone who disagrees with me”: to which I add, in all seriousness, “fifty years work for those who agree.”

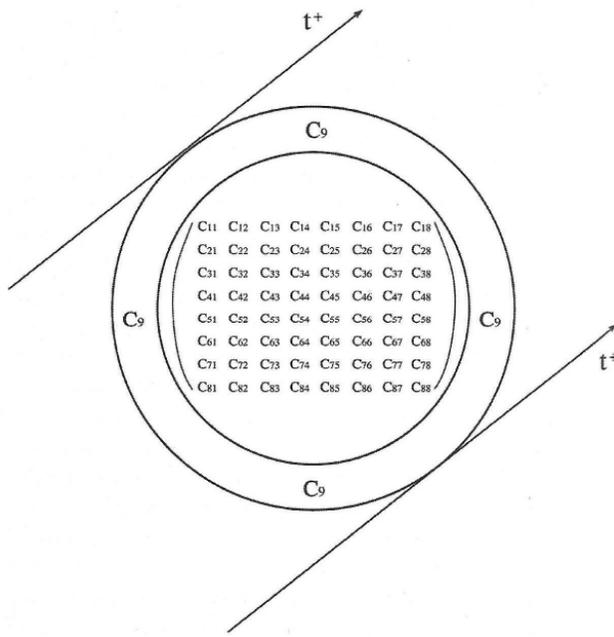


I mentioned four boxes. Now I would have you put the two diagrams into one large box, a new box of formulation. Which type of formulation is involved? Obviously—at least to me!—both types and I would note, not so obviously, that their box-evolution is cyclically related, an evolution that takes the entire dynamic out of being the topic of an academic discipline and into the zone of a tough new science.

The problem I wish upon you is to identify¹⁹ the boxes, or should I say, the location of the meant boxes. This is a core ontic and phyletic problem, the problem of a personal and historical weaving of science into its core datum or data. The large box, written about or sketched by you now, is an expression of my inner word, your actual or potential inner word. The climb to cherishing that inner word is to be a special undergraduate work in later generations, a climb to a cleansing surrealism of science. Can you even vaguely imagine a world of culture where luminous how-talk dominates, where people are luminous about, (about)³,²⁰ what they are doing, what their **what** is doing? Need I go on? Oh yes, I and we need to go on: the new talk involves a rewriting and rebiting of Lonergan's *Complete Works*.

3[b] A Diagram of the Dynamic in History

This is a diagram to be placed among the usual incomplete set of diagrams of *Prehumus 2*. It originated in the 1980s, or even earlier, and I present it as it appears in chapter 4 of *Process: Introducing (Themselves) to Young Christian Minders* and page 108 of *A Brief History of Tongue*.



If you wish to get an historical impression of it you can use various tricks or visualizations. Initially, in history, there is the single horizon, C₉. Then you might introduce a dot in the middle representing the beginning of the Axial Period. The beginning, I would risk saying, remained a beginning, though it

¹⁹ This is the massive task of reaching endlessly for a surreal luminosity regarding and guarding the inner word at the heart of our minding of being.

²⁰ This triplicity should be familiar as a name by now. Think of discernment as a challenge from St. Ignatius, "the discernment of spirits," then envisage the long road to its triplicity, "a discernment of discernments," that is to haunt the work of *Method in Theology* page 250.

became a larger dot, e.g., in the time of Aquinas through his venture into a methodical interiority. Lonergan up-lifted that dot in *Insight* to a small circle, and added the matrix through his invention of functional talk. But to keep hunting for a historical perspective you have to envisage no present matrix there, but a doubly heavy dot. The diagram, then, goes back to the future. The matrix will be as familiar as the periodic table in chemistry by 9011 A.D.

So, now you have an image that cunningly includes both the ontic and the phyletic moves, and their mixes, under a big dark dot at the center of a circle, cultural and non-cultural, C_9 . But let us be optimistic and think in terms of the diagram, as given, giving us a present challenge. The talk of Russell and Pannenberg etc. etc. is in the zone C_9 , a talk dominated by a commonsense distortion of the subjects that are Russell and Pannenberg etc. etc.²¹ It is the talk of academic disciplines, ranging through the arts and almost all of the sciences at present. It is, sadly, the talk of most of Lonerganism.

This enlarges my previous notion and presentation of C_9 , but it is in evolutionary continuity with the original notion of twenty five years ago. The key point here is that those who are serious about enlarging the double dot in the middle must talk in C_9 at the level of their own competence and their audiences' needs.

3[c] The Included Geohistorical Imaging

There is no point in trying here for an image or a summary of this inclusion in your inner word. The fully operative communal inclusion is the work of perhaps nine millennia. Our present millennium may see the reality of the heuristic matrix becoming identifiable in communities of scientists, a taken-for-granted omnidisciplinary **must** and mustard seed. The full geohistorical imaging makes possible even now the descriptive identification of ongoing, merging, closed, open, overlapping, firewalled, etc. etc. contexts. The important thing to notice in our elementary ramble is that the two diagrams represented by 3[a] and 3[b] do not explicitly represent a time sequence. It seems to me, indeed, that the lonely emergence of a mature inner word of W_4 in the mind of Lonergan can only be reduplicated by the grinding whirl of the community in isolated global tubes of dedication gradually making the **must** of the whirl obscenely unavoidable. Briefly, C_{ij} is to precede W_4 .²²

²¹ My final decision in regard to this work was not to get into details about it in this essay.

²² The case for this shift is made in the first chapter of *Method in Theology: Revisions and Implementations* (<http://www.philipmshane.ca/method.html>). So, one gets a different perspective on Lonergan's section 3, "Grounds for the Division," of chapter 5 of *Method in Theology*. The grounds are to be revealed globally by the cyclic collaboration. I do not enlarge here on the geohistorical imaging. It is a follow-through, in my

4. The Emergent Contrast

The contrast to emerge is best communicated by returning to musing—and my many musings—on the first four paragraphs of *Method in Theology*. But I ramble here a little round the mess that is Russell's book as a paradigm of shocking contemporary contrasts. The ramble and the contrast will be implicitly enlarged on in the following two essays, in which Russell's book is to continue to be a topic. But first there is the key point to be made regarding this contrasting, any contrasting, and any comparison.

The key point is that such work belongs in C₉ at one of its geohistorical locations. In the present location of academic chatter it may only have a minimal content from 3[a], [b] or [c]. Furthermore, the contrasting rarely is a conversation. Certainly this is not a conversation with Russell: unless he is sufficiently annoyed at my viewing of his performance as shite²³ to talk to me, or to others, of and from the inner word of his performance. But the point is that, conversation or not, this chatting does not belong within the matrix, nor does it *per se* yield the stuff of functional research.

This gives me a neat lead into a descriptive indication of what I mean by my title in this section: “emergent contrast.” It pivots on the meaning given by me as opposed to that by most others' efforts, to the word *Comparison*. The contrast is that of science with common sense. The contrast is, perhaps, neatly symbolized for common sense as paralleling the difference between “ d^2s/dt^2 ” and “acceleration.” Further, that simple symbolization helps to make a fundamental point. I can use the word *acceleration* in a serious class in physics and no one in the class happily thinks simply of going faster. But using the word *comparison* in my complex sense has no such resonance in the Lonergan community much less in the larger community of theology or, say, literary criticism. For me **comparison** is an integral component of the global cyclic dialogue that involves those with a “level of the times” inner-word-reaching, *per se* in the fourth functional specialty, quite beyond their present thin genetic perspective. For Russell it is just a part of conventional dialogue within academic disciplines.

recent writings, of the suggestions on page 237 of *Randomness, Statistics and Emergence*, Macmillan and University of Notre Dame Presses, 1970.

²³ As I recall, an equivalent word was used by Fr. Lainez S.J. to Fr. Melchior Cano O.P. in a heated exchange at the Council of Trent. A quote from *Futurology Express*, p. 50, where I used the word *shite* previously, fits here: “I use the term because I was reminded of its psychic vigor recently by a story told in a recent interview by Liam Neeson. He had been performing in New York and went strolling in Central Park the next morning. He passed a stationary horse-cab with the cabbie aloft. In a clear Dublin voice the cabbie remarked, ‘Howaya Liam? I saw your play last night. It was shite!’ For Liam, a joyful entertaining encounter.”

So, what might I chat about in conclusion that might help you to find, perhaps, a fresh accidental turn into functional research, or into a homely version of *Futurology Express*, chapters 8 - 11? We are back at the problem of my third paragraph on page one above. My final choice of chat is a homing in on the contrast between my meanings for *duration* and the meanings in Russell's book. I do not ask you to get Russell's book, but you may note with me the advantage given by the index. Under the word *duration* in the index there is only the reference "See under Pannenberg," and under *Pannenberg* you find a bundle of references. So I go on now to chat here about my view and its reachings, a view deeply different from that of either Pannenberg or Russell.

5. Durations

My reflections on Durations led me to brood seriously over the place, in my own self-tasted²⁴ duration, of the durations of Nadia Boulanger and Frederick Chopin. But first, two distractions, one regarding the book *Insight*, the other regarding the book by Russell.

The book *Insight*, pre-functional in its effective sense, can still be regarded as a decent shot at functional doctrines. But there is the longing in the book, blossoming, from the fertilizing identification of surds and biases, into an X called Cosmopolis, later into an uncomfortable and discomfiting deductivist expression of metaphysics' effectiveness that is to occupy us in the next chapter, and still later into the absolutely supernatural solution that was a hidden focus in the *Posthumous* essays.²⁵ Further, here and there in *Insight*, Lonergan throws in comparisons and contrasts both to help the readers along and to cover his ass, but they are not really integral to the book. They would, however, slide nicely into the massive heuristic of that paragraph that I call *60910*, and further into the fuller geohistorical perspective that I wrote about earlier, that locates that paragraph bracketed

²⁴ I am recalling Lonergan's subtle paragraph on the matter, *A Third Collection*, 132. I have given it fuller heuristic precisions through the series W_i .

²⁵ I ask you here for a pause over the phrase "absolutely supernatural" in the third line of "the thirty first place." *Insight*, 747. Although I have been working in this domain in a very focused manner in these past four years, I have not given it any serious invitational attention. Such attention would benefit from my connection of the topic to Thesis 5 of *CWL* 11, and to my view of the prayerful poising in affirmation in the triplicity of analogy. Here the pause requires efforts of analogical thinking in relation to the third component, eminence, such as a reach for glimpses of the God of the galaxies, the impossible layers of exponential infinities in mathematics, the undivided divine attention to each of us 100 billion+ humans: whatever. Obviously, the pause I ask for has to reach towards being a permanent poise, a protopossession. The reach for self-tasting and tasting of the meaning of 'absolutely supernatural' pivots, of course, on the shocking fact of a divine person's human friendship for you.

within FS and GS, thus: FS (60910) GS. Readers will recognize here a version of the standard model, usually named FS + GS + UV.²⁶

There is nothing of this in either Pannenberg or Russell, though both should have known better.²⁷ My trouble, in the summer of 2013, with Russell's book, started from a shattered optimism: "Physics and Eschatology" in the title seeded a hope in my thirty years musing over the topic, but work on the book gradually revealed its irrelevance.²⁸ What now, I puzzled, was the help of the book to us here, searching for leads to functional research in eschatology? Further, was there really any value in introducing the muddle of topics Russell gets into? Finally, it seemed best not to waste your time either compacting or criticizing the odd messings with mathematics and physics that Russell inflicts on the readers. Then I mused, was there a hope of finding leads in Pannenberg's and Russell's reflections on duration? I could take you through the dozen lines of index references under *Pannenberg*, but what would be the point? What might it do to the rhythms of your duration? At one stage I mused over a parallel between my reading of Russell and Lonergan's reading of Leslie Dewart's *The Future of Belief*.²⁹ Lonergan was led to a 22-page article that really says in various ways, "I do not find this very satisfactory,"³⁰ and on the next page there Lonergan makes the point that "maturity is comprehensive. It does not refuse to acknowledge any part of man but embraces all from the entities of Freud's psychic embryology to the immanent norms of intellectual, rational, existential consciousness."³¹ It seemed to me, finally, that there was no point in my venturing through twenty pages saying 'I do not find this very satisfactory' where this includes, for examples, Pannenberg's simplistic muddlings of eternity and time, of Trinitarian theology, or Russell's comic ventures into paradoxes of special relativity or the mathematical subtleties of Hausdorff manifolds.

²⁶ I name it thus in *FuSe* 10, "Context of Functional Interpretation" section 3. That essay (available at: <http://www.philipmcshane.ca/fuse-10.pdf>) provides a good context for the present effort.

²⁷ There is the general "knowing better" that relates to the non-parochial aspect of science as opposed to firewalled local traditions. There is the added factor regarding Pannenberg in that he was present in 1972 at a conference in Ireland focused on the newly published *Method in Theology*. His work remained located in his own parish. But of course this is true of entire traditions. In chapter four of *Process: Introducing Themselves to Young Christian Minds*, I illustrate parochialism by considering the tunnel vision towards each other of theological journals in the city of Rome.

²⁸ There is no point in commenting on its destructiveness, on the sweat of students over, for example, Russell's incompetence in his lengthy rambles about the paradoxes of special relativity.

²⁹ Leslie Dewart, *The Future of Belief: Theism in a World Come of Age*, New York, 1966, was reviewed by Lonergan in *Theological Studies* 28 (1967), 336-351. It is reproduced as indicated in the next note.

³⁰ "The Dehellenization of Dogma," *A Second Collection*, 28.

³¹ *Ibid.*, 29.

But neither am I going to venture into some sort of survey of Lonergan's view of duration. There is the elementary view given in chapter five of *Insight*, a chapter that flies high above the wasteland of Russell and Pannenberg. But there is the fuller view of the book that, yes, would lead his followers into the world of science in which "maturity is comprehensive," the world of the "third way ... difficult and laborious"³² that is utterly foreign to present theology, including the theology of Lonergan's supposed disciples.

So I move on to what I hope is a pleasant personal ramble round some of my broodings on **durations** that connect popularly with the task of seeding the first functional specialty. On I go, then, starting with an invitation to your duration to mesh with the final pilgrim durations of Nadia Boulanger. She has been a friendly feature of my horizon since her durations weaved into mine in the late 1980s. I had best just go ahead and quote my final words from *Process's* "Afterwards,"³³ written then. I start relevantly in the middle of the second last paragraph.

Your personal project and production may be no great shakes, no great success in neighbors' or historians' eyes: but it is a hidden unique loveliness savored fully only by God. And its gentle mediation by some small commonsense grasp of the common elements of quest in women and men of all times and all places can intimate to oneself both that loveliness and that eternal savoring.

And finally, Afterwards?

I recall once more Nadia Boulanger. She is floating between coma and sleep on her death bed. Leonard Bernstein comes to visit and, surprisingly, is recognized 'Cher Lenny' Bernstein reports: "Then I heard myself asking: '*vous entendez la musique dans la tete?*'. Instant reply: '*Tout le temps. Tout le temps*'. This so encouraged me that I continued, as if in quotidian conversation: '*Et qu'est que vous entendez, ce moment-ci?*' I thought of her preferred loves. 'Mozart? Monteverdi? Bach, Stravinski, Ravel? Long pause. '*Une musique ... [very long pause] ... ni commencement ni fin ...*'"³⁴

³² Lonergan, *Method in Theology*, 4.

³³ See note The starting point regarding your perhaps tiny life is taken from the George Eliot's compact and powerful introduction to *Middlemarch*.

³⁴ Leonard Bernstein, *Findings*, MacDonald and Co., London and Sydney, 1982, 353. The equivalent note in *Process* on page 178 adds context and confirmation.

My question is, to you and me, what do we make of this “small commonsense grasp of the common elements of quest,” what might I invite you to make if it? Each composer mentioned is a duration of the durations of life-works, and then you have Nadia’s final comment: what “point of intersection of the timeless with time”³⁵ does it express for you, in your surreal inner word?³⁶ I add to this question an invitation to share my recent musings on Chopin, and the strange expression that is his last 100-second work, *Mazurka in F Minor*, Opus 68, no. 4. Chopin dominates addictively my own duration of the past 70 years, with a Proustian memory of the 1945 film, *A Song to Remember*, boosting the addiction along in my early teens. I recently listened my way through a new edition of his entire works, lifting once more the context of the addiction so that these days I am tinkering thinkering freshly with that last little Mazurka, bone-wondering in and at its plethora of accidentals that weaves pillars of neurochemical durations into a finesse of finitude’s loneliness.³⁷

Can you sniff the Standard Model lurking in my previous paragraph, the big-bang reach for comprehensive maturity? One must comeabout³⁸ to that odor of sanity, the third tough way,³⁹ to a common “level of the times”⁴⁰ view of the zeal⁴¹ of the cosmos. But one must go further, if all is to “fuse into a single explanation.”⁴² Then one may arrive at the shock of Lonergan’s sniffing that dynamics that is to be lifted into a communal tower of metamusic. Nadia, like the mathematician Lonergan wrote about,⁴³ “knew all of music and she knew it cold,”⁴⁴ but she was not of the Tower to come that is to be an ever-fuller explanatory grip on her life and times and on our history.

That tower to come, a present slim heuristic fantasy, is to lift the Bernstein-Boulanger conversation, and the works of Chopin, into a “Metamusic and

³⁵ Recalling T.S. Eliot’s *Four Quartets*.

³⁶ The crisis of Lonerganism is its need to become luminous about this surreal inner word, with its surreal positioning in truth. Think, for instance, of your reading of the words “judgment of value” in *Method in Theology*, chapter 2. Are you reading that elusive inner word in its inclusion of its own self-identification? The obscurity of eschatology is a matter of the darkness spread over it by ignorance of the heuristics of the inner word of method offered by Lonergan as a life-climb.

³⁷ If you wish to hear this 100 second, google “Chopin’s last work.” It is a great advantage to have the written text to hand to savor, for example the steady accidentals of bars 14-20.

³⁸ See the last eleven lines of *Insight*, 537.

³⁹ *Method in Theology*, 4.

⁴⁰ *Ibid.*, 350-51.

⁴¹ The last word on page 722 of *Insight*.

⁴² *Insight*, 610: I quote the conclusion of that paragraph which I name 60910.

⁴³ Quoted in full on pages 36-7 of *The Road to Religious Reality*, Axial Publishing, 2012.

⁴⁴ A shortened version of a remark about Boulanger by Aaron Copland. See note 22 of the Prologue to *Process: Introducing Themselves to Young Christian Minds*.

Self-Meaning”⁴⁵ that will underpin a quite new grip on “the music without sound,”⁴⁶ “*Une musique ne commencement ni fin.*”

The road to that new grip was offered to us in the shabbily-read 21 page-opus of *Gregorianum 50* (1969), a 21st piano concerto from Lonergan’s “room filled with music.”⁴⁷

It was not and is not a room but an inner word, to be gracefully illuminated in an ongoing kataphatic cherishing that weaves round cranial molecularity in an anticipation of what Thomas talked about in an un-read⁴⁸ sentence in *Contra Gentiles*: “just as the soul which enjoys the divine vision will be filled with a kind of spiritual lightness, so by a certain overflow from the soul to the body, the body will in its own way put on the lightness of glory.”⁴⁹

⁴⁵ The title of my paper on functional specialization in musicology for the Florida Lonergan International Conference of 1970. It is chapter 2 of *The Shaping of the Foundations* (see note 7 in Futurology 6). Chapter 1 of the book is the other paper presented there, on the foundations of botany.

⁴⁶ I am recalling the poetry of John of the Cross.

⁴⁷ I am recalling *Method in Theology*, 290.

⁴⁸ I should say, perhaps, to be read. Thomas’s perspective is to fit into the genetic systematics that can be identified with the full treatise on the mystical body (see *The Road to Religious Reality*, Axial Publishing, 2012, at pages 13, 19, 34, and 38.) It would take a lengthy article to fill out the parts of Thomas that, first, would flow into the meaning of that sentence, and secondly, would be sublated into full neurochemical subtleties by later systematics. This all belongs in a refined eschatology of continuous and ordinal time in the everlasting, and the layers of self-tasting mentioned at note 24. The central wonder is the mediation, everlastingly and surprisingly, of various embodied resonances, the neurodynamics of the already-out-there-now patterns in everlasting expansiveness into the eschatological version – but with luminous Trinitarian refinements – of St. Ignatius’s “Contemplation for Obtaining Love.”

⁴⁹ See note 26 in the Prologue. Functional research will gradually collect and connect the rich pieces of meaning available in Thomas’s discussion of related topics, finite spirits’ activities and knowledges at various stages of history. There too one can find sublatale – into functional specialties – reaches of Thomas into thinkers of the past and into a heuristics of the future.