

August 5, 2018

## Public Challenging *Method* Board VI

### Policies and Doctrines

It is time to move right out of the ballpark of the *Method* Board's referee. It is time, indeed, to switch to the strategy aired earlier, that of the nun's story,<sup>1</sup> even though most of my audience—the 99% majority of present Lonergan thinkers—are in the none group.<sup>2</sup> But there is a statistical optimism connected with this entire aggressive enterprise: I freshen the identity<sup>3</sup> of the 1% while helping them identify better, even with effect,<sup>4</sup> a dead horse. “I do not think there is any need to flog a whole row of dead horses; a flick at a particularly nauseating one is enough.”<sup>5</sup> Was Byrne's rejection letter, with its trivial little referee's note, nauseating? Oh yes, and “a sad business, this . . .”<sup>6</sup> And now it is perhaps time to get down to the ultimate “Why? What? How?”<sup>7</sup> Or up to. Time? That is the question of the final seventh essay.

Let us have no illusions about some quick fix. I am now placing nuns and nones and the *Method* Board in the brutally challenging context of the meshing of *Method* in

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<sup>1</sup> The nun I write of was a student in an honors mathematical physics course I gave in 1959-60. I introduced her in [Vignette 5](#). She was sufficiently cultured, as a good scientist, to benefit from what I call positive *haute vulgarization*: I could point ahead to graduate stuff, thus wetting her appetite for the future years of scientific climbing. The notes for that course are Website Articles 7 and 8, available at: <http://www.philipmcshane.org/website-articles>.

<sup>2</sup> See [Vignette 20](#), “The None's Story.”

<sup>3</sup> “There is the problem of identification . . . ability is one thing, and performance is another. Identification is performance.” (*Insight*, 582). Section 3 of [Cantower 3](#), “Round One Willing Gathering” reflects on this in his reach into functional collaboration.

<sup>4</sup> Always, there is the methodological leaning into achieving effects, resolute interventions, fruit to be borne.

<sup>5</sup> *For a New Political Economy*, CWL 21, 36.

<sup>6</sup> The beginning of my letter to Pat Byrne. His letter, the editors' comments, and my reply appear in the appendix of [“A Paradigmatic Panel Dynamic for \(Advanced\) Students \(of Religion\)”](#).

<sup>7</sup> This is the title of the first chapter of *For a New Political Economy*. Might the references to that work lead you to a shocking parallel between the fate of Lonergan's economics and the fate of his view of metaphysics, policies, and doctrines?

*Theology's* “Doctrines” and Policies with *Insight's* policies of Metaphysics’ paradigm leap in method. The meshing occurs in chapter 14 of *The Allure of the Compelling Genius of History*, “Doctrines and the Method of Metaphysics,” which also weaves in the challenge of chapter 14 of *Phenomenology and Logic*.

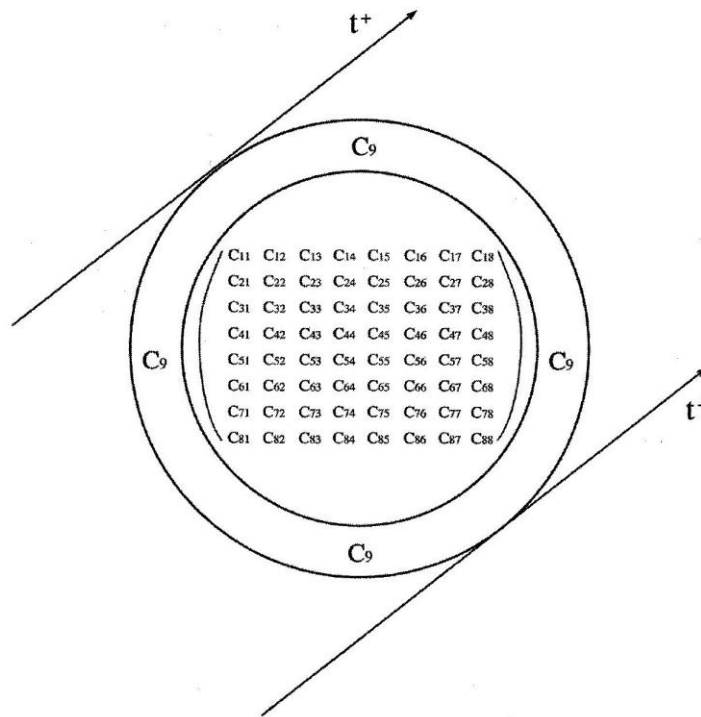
Before I go on, I must share with you a glimpse of my initial daft aspiration here. My notion was to move on from the 14<sup>th</sup> chapter, indeed from Lonergan’s suggestion about adequate diagrams with which it concludes, to a diagramming—within the context of the general diagram of collaborative communication that follows here—of the full control of meaning of refereeing, referencing, and referring, which blossoms out of *Lonergan’s 1833 Overture* into the full range of  $C_{ij}$  and  $C_9$  broadly indicated in the diagram. Thus, I would have left you to add in the context of chapter 14, which possibly you, and most likely *Method's* referee, would just not do. So my creative effort would be like, say, presenting you with the operational brilliance of Feynman’s famous diagrams, in your ignorance of quantum electrodynamics.<sup>8</sup> It finally seemed best to simply present you and the board with the challenge of reading—oh my: reading!!—the 14<sup>th</sup> chapter of *The Allure of the Compelling Genius of History*. The center of that challenge is the shock of being pushed to vaguely imagine the huge gap between doctrines as meant by the sixth specialty and doctrines as meant commonly. The center is, of course, the core of my difficulty with the *Method* Board members, which I suspect were and are quite removed from self-luminosity regarding doctrines of refereeing that topple forward from adequate foundations such as those symbolized by my Crest,  $\{\mathbf{M}(\mathbf{W}_3)^{\theta\Phi\mathbf{T}}\}^4$ . That suspicion, of course, leans on the vague descriptive pointers given at

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<sup>8</sup> No point in my referencing physics stuff here, but there is a major point in appealing to you to pause seriously over this issue of diagramming (*CWL* 7, 151) and its relation to my regular referencing of *Insight* 766, “theology possesses.” The effective possession by the Queen (*Phenomenology and Logic*, *CWL* 18, 126–7, 130: with context 306–7) requires a future computer-backed supra diagramming that reaches for a full isomorphism with all psychosocial theoretic structurings and their situational referents. This is way, way beyond present philosophy and theology; furthermore, it is a task that spreads round the full communications species of a global control of meaning. Start by some loose staring at the diagram I add below on the bottom of page 3, from *Allure* page 188, originally cooked up for [Process: Introducing Themselves to Young \(Christian\) Minders](#) (1989–90) chapter 4. *Process* is an introductory book that is available at: <http://www.philipmcshane.org/website-books>.

the end of previous essay. (Prove me wrong lads! Join us in the three objectifications of *Loneragan's 1833 Overture*.)

Off you go, then, if you dare, into the climb of the 14<sup>th</sup> chapter of *Allure*.<sup>9</sup> Might that daring lift you into the rest of the book, and carry you into my answer to Loneragan's final central puzzle of *Insight*, about the genetic dynamics of the mystical body?<sup>10</sup> I doubt it, as a present possibility. There just is not enough of the scientific spirit in the present community of Loneragan scholars: and that is a blunt and embarrassing doctrine of mine, blossoming out of my third objectification of *Loneragan's 1833 Overture* into a foundational flow to the sixth specialty, which "will not be mentioned in polite company."



<sup>9</sup> Obviously, the notes here are numbered differently from the book. Then there is the oddity of my using for scripture quotations a New Testament in Scottish English (Larimer). And there is the strange pointing to a new Han dynasty, the first being at the time of Jesus' life (206 BCE – 220 CE): the Step Han dynasty is associated with the two Stephens: him of Joyce, and the Lesbian Stephen of Radcliff Hall's *The Well of Loneliness*.

<sup>10</sup> Loneragan poses the question in *Insight* pages 763–4. My answer, and a fundamental answer to the meaning of *Comparison on Method* 250, is enlarged on in *The Road to Religious Reality*, (Axial Publishing, 2012). No respectable scientific community would stay silent, as Loneraganism does, in the face of such a grounded central discovery.

**CHAPTER 14 OF *THE ALLURE OF THE COMPELLING GENIUS OF HISTORY*  
DOCTRINES AND THE METHOD OF METAPHYSICS**

“Insofar as there is to be a resolute and effective intervention in this historical process, one has to postulate that the existential gap must be closed.”<sup>11</sup>

There you have it from Lonergan at his last best speaking adventure:<sup>12</sup> the postulate, the doctrine, that dominates my little rambling book. The ramble here is around three chapter 14s in the context of Lonergan’s chapter in *Method in Theology*, “Doctrines.” The first chapter 14, from *Insight*, is already mentioned in the title. The second chapter fourteen is the chapter in *Phenomenology and Logic* from which I quoted at footnote 1, “Horizon, History, Philosophy.” The third chapter 14 is that of *The Incarnate Word*, on the liberty of Jesus.<sup>13</sup> Again, in my weaving of these three chapters together and your challenge to read them in an intertwining fashion, you get once more a nudge about the far larger work mentioned in the Epilogue of *Insight*. But you have to be luminous to yourself about your commitment to weaving chapters, years, a life that “wills the order of the universe, and so it wills with that order’s dynamic joy and zeal.”<sup>14</sup> You would have, indeed, to be, to yourself, a vague little infant Jungian image of the speaking Lonergan to intussuscept him as he launched into that final lecture of his two weeks, on Friday 19<sup>th</sup> of July 1957. “We have been asking,”<sup>15</sup> he begins, and he moves into summary noising of the concrete flow of consciousness paused over by these very serious existentialists, but eventually climbing beyond his plea, his doctrine, of effective intervention expressed in my first quotation above, to point his audience to the normative basis of what concerned us in my previous chapter here. His key pointing becomes an urging towards the ontic authenticity that would move you and

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<sup>11</sup> *Phenomenology and Logic*, CWL 18, 306.

<sup>12</sup> These two weeks were, I would say, a great high for Lonergan, starting with his reading of Ladrière’s big book before his beginning of the Logic lectures. (See the top of page xxi of CWL 18). Summer performances of later years were more under the pressure of *haute vulgarization*.

<sup>13</sup> *The Incarnate Word*, CWL 8, ed. Robert Doran and Jeremy Wilkins, trans. Charles Hefling, Jr. (Toronto: University of Toronto Press, 2016).

<sup>14</sup> *Insight*, 722: the final words.

<sup>15</sup> *Phenomenology and Logic*, CWL 18, 298.

me “from an analysis of the subject as subject to the fundamental categories of a metaphysics.”<sup>16</sup>

Almost two decades later, he would pose that issue of authenticity in the deeply dreadful concreteness of his refined methodological strategy of generalized empirical method, a strategy worth quoting here, once more, for your fresh and startled reading, subject as stumbling subject. The refinement is a refinement of his *Insight* statement of twenty years earlier, but, I would note, not of the strategy of his so-solitary typing and thinking climb through the book. He lived that book in the world of the later description of his method.

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.<sup>17</sup>

Might you and I sense and shudder and smile at our own sloppiness as we read and reread that challenge? This is no happy vague existential talk of being oneself or being concerned or being in love with Jesus. “Dour doctrine, that: wha can listen til it?”<sup>18</sup> This, indeed, is a matter, a splatter, of our failed reading of a moment ago, our slip-slide below the bar set by Marcel’s norming of the thinker as “he lives in a continual state of creativity, and the whole of his thought is always being called in question from one minute to the next.”<sup>19</sup> The sacrament of the present minute, indeed!<sup>20</sup>

But there is a gentler perspective to be had, indeed the perspective of divine patience, when one thinks of the sacrament of the present millennium. The core loneliness of each and all of us inkles along in creativity, and its tadpole swimming in

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<sup>16</sup> *Ibid.*, 18, 317.

<sup>17</sup> Lonergan, *A Third Collection*, edited by F. E. Crowe (Mahwah, NJ: Paulist Press, 1985), 141.

<sup>18</sup> *John* 6:60 (*Lorimer*, 171). Are you beginning, in your searching fresh reading, to sense the absence in your reading and indeed in my writing, the distance to a reality of the COPON principle in a community of global care?

<sup>19</sup> *Being and Having: An Existentialist Diary* (London: Collins, The Fontana Library, 1965), 181.

<sup>20</sup> Within the fuller view we aim at there is to be a massive sublation of the view of Pierre de Caussade.

the historical process can be sniffed a little in a flickering odor of genesis. The difficult topic of genetic growth has been split in my little book between the two chapters 10 and 15 dealing, respectively, with interpretation and system. But here a little genetic sniff is to be had from lining up our three chapters of interest in sequence: the earlier *Insight* chapter, the chapter lectured in the publication year of *Insight*, the last chapter from the later 1960s. We sniff round them now in a questioning about doctrines, and in particular in a sharing of the methodological question, “What is science?” We sniff around them as Lonergan struggled with that question. The chapter of our interest in *Insight* homes in on the task of a doctrinal presentation, but within the horizon of Lonergan in the later effort it clearly falls short. A meta-horizon is defined, but not the meta-field, and within that definition Lonergan can conclude to doctrinal nudges about “Scientific Method and Philosophy.” But how is the shortfalling detected here by us? This is the sniff I wish to share.

Let us pass over, for the minute, Lonergan’s efforts of 1957, and go to his leap in 1965 of answering more adequately the question, “What is science?” I need not go back now to my various nudgings, and Lonergan’s, regarding that difficult and amazing leap. What is important is to notice, pause, paws,<sup>21</sup> in your now here—nowhere—the full lift of genetic thinking about the question that occurs in consequence of that leap.

Perhaps the neatest way of getting a (grip)<sup>3</sup> on this new questing is to go with the image already suggested, the image of the tadpole swimming in a curious non-breast stroke.<sup>22</sup> Think of us, in fantasy, of being trapped, with no knowledge of the frog, in a genetic study—from single cell to tadpole—of tadpole motions. We assume a decent genetic heuristic, but even with that we have no suspicion of the upcoming frog. The discovery of the frog, with its curious breast-stroke strategy, when ingested sufficiently by us, gives us a quite new, discontinuous, outlook—inlook—on the moves from single

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<sup>21</sup> A nudge towards the view hinted at in note 10: “He’s got the whole thing right in his intellectual paws, so to speak.” *Phenomenology and Logic*, CWL 18, 357.

<sup>22</sup> Again, a nudging, partly symbolized in its newness, to my usual ( )<sup>3</sup> symbol, but requiring a fresh symbolic symbolism of luminosity, indeed of generational shared gap-symbolism in self and in togetherness, that belongs in the world of HOW language, one that I have dodged in this book.

cell to tadpole. We see and mind-seize the tadpole's genesis quite differently. Our horizon on the tadpole has shifted to a horizon on the frog. But is that shift a shift of the horizon to the self-luminous field? One can sniff out the mood, ethos, of the writing of *Insight*, sense that it is haunted by such a question, and find that the two weeks of lecturing in the year of its publication carry that haunting to a new depth.

Shortly after that statement of my initial quotation above we find Lonergan talking of the need for

people in whom the horizon is coincident with the field. If they are not, then all they possibly can do is increase the confusion and accelerate the doom. That is one side of the picture. On the other hand ... there are those who (we have reason to believe) have a philosophy in which the horizon and field are coincident ... they are the ones who should be making whatever effort in this direction is to be made. If those that live within a narrow horizon are all 'ahoy' for changing the historical process while those whose horizon is coincident with the field retire into an ivory tower and exert no influence upon society at large, then we are in the situation where the people who can do the most harm are doing it and the people who could do the most good are not.<sup>23</sup>

This is a dense intense doctrinal reach meshed with inner conflict. Yes, I have reason to believe, but then how could I envisage such adequacy as retiring into an ivory tower? "The analysis of the subject as subject I conceive as breakthrough"<sup>24</sup> but somehow I am not "*there*."<sup>25</sup> *There* requires another Queen that is not constitutional, another tower that is not ivory but able, *there*.<sup>26</sup> Eight years later Lonergan finds the frog.

I come to my main point. The frog being found changes the entire genetic perspective, and it does so initially in doctrinal corrections. Back to my earlier illustration through the question, "What is science?" Aristotle's answer became a standard answer, and indeed remains so into this 21<sup>st</sup> century, in spite of Lonergan's

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<sup>23</sup> *Phenomenology and Logic*, CWL 18, 306–07.

<sup>24</sup> *Ibid.*, 363.

<sup>25</sup> *Ibid.*, 316.

<sup>26</sup> On the problem of the queening of the new science see *ibid.*, 126–27, 130. It relates to that new core standard model component that I would like to promote as the X Mansion, a psychic operator and integrator of The Tower of Able.

discovery. But, like finding the tadpole is really a frog in the making, within the new view—another horizon, or a glimpse of the field?—Aristotle is found to be not a decent tadpole: it was never *there*. I am skimming along here suggestively, and I bring my skimming to a fine doctrinal point now in asking whether Lonergan’s 14<sup>th</sup> chapter of *Insight* is a decent tadpole?

To that question we return randomly later, but I find myself on a roll with regard to this business of shifting to a horizon close to *being there*, fully within the historical process as an effectively controlling luminosity, self-luminosity. “The intelligibility proper to developing doctrines is the intelligibility immanent in historical process,”<sup>27</sup> but, in the seeding of this sixth specialty, has our suspicion of the inadequacy of prior perspectives on “developing doctrines” blossomed into recognizing the frog in the tadpole?

We are hovering over sections 8, 9, and 10, of Lonergan’s chapter on doctrines, but to keep our puzzling on track I take the simpler tack of adding to the two previous questions, “What is science?” and “What is a tadpole?”, a question that was a focus of our attention in chapter 9: “What—or Who—is Jesus?”<sup>28</sup> To that question there is offered the doctrinal answer of this book’s title: *The Allure of the Compelling Genius of History Teaching Young Humans Humanity and Hope*, where I have now omitted the colon between title and subtitle. The question that I would stir into the *there*<sup>29</sup> of your present horizon is, does the fresh genetic grip on the historical process that this title

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<sup>27</sup> *Method in Theology*, 319.

<sup>28</sup> See page 108 above: the emphasis is on research beginnings.

<sup>29</sup> The full heuristic meaning of *there* and *being there* is a topic for our sixteenth chapter where the focus is on the heuristic required to deal with all situations. See *Method in Theology*, 358, for the relevant five occurrences of the word *situation*. In *Phenomenology and Logic*, chapter 14, situation becomes a topic: see 303, 307, 309. Consider now, however, lightly, the manner in which the discussion of chapter 16 of the layer of eight situation-rooms for any situation is neatly expressed in the following single sentence of Lonergan. “The general picture is one of the situation influencing man’s thoughts about man and leading to a successive transformation of the situation.” *Phenomenology and Logic*, CWL 18, 303. The issue, the doctrinal issue, is the meaning of “leading to.” It echoes the issue raised in chapter 9, where does an interpretation of the gospels go: the same issue raised above regarding the question, “Who is Jesus?” But now you might muse over that question in particular situations such as those pointed to in note 37 of chapter 3 or note 19 of chapter 16.



indoctrinates live luminously in the inner word<sup>30</sup> of the writer or reader of those three sections of this chapter?

If you, my Step Han, find a glimmer of that luminosity, then back we can go, even to the beginning of sacred writing—Bible, *Upanishad*, whatever—in that field-faithful view of science lifting us to see the historical process with its lonely screams in an effective fullness, “fair and fine”<sup>31</sup> in proximate potential to making “a resolute and effective intervention in this historical process.”<sup>32</sup> But let us only go back as far as the writer Lonergan at the age of thirty, relentless in his desire to effectively intervene in the economic thinking and doctrines of that screaming global loneliness, struggling towards a field view in such writings as *Essay in Fundamental Sociology*, recalled neatly and briefly at footnote 21. Lonergan struggled alone in a task later luminously recognized by him as an essentially communal struggle.<sup>33</sup> But in his solitude there was the optimism expressed so powerfully in those recalled words. It is an optimism that moves from tadpole to frog in his thinking of 25 years later about the need for “people in whom the horizon is coincident with the field,”<sup>34</sup> though he was still living in a deep field-hunt as he moved on towards his sixtieth year.

In the few years after his field-leap of detection he moved into writing *Method*, and it is of particular value now that we pause to detect the character of his horizon and expression in the three sections 8, 9, and 10 that are our present focus. That is a task for you, of course, but some rambles of mine here should be helpful.

The topics, treated in the seven and a half pages, are old familiars to theologians: the development of doctrines, the permanence and historicity of dogmas. At the

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<sup>30</sup> The self-luminosity of the inner word was raised first in this book in the Appendix to chapter 2. It points to a climb out of a regular psychic misdirection that is to be foreign to an eventual Tower culture of the X Mansion.

<sup>31</sup> My familiar reference to Lonergan’s “Essay on Fundamental Sociology,” reprinted in Michael Shute, *Lonergan’s Early Economic Research* (Toronto: University of Toronto Press, 2010), 44.

<sup>32</sup> *Phenomenology and Logic*, CWL 18, 306.

<sup>33</sup> It is not difficult to detect this clarity in the final ten pages (540–50) of chapter 20 of *Insight* with its more than 30 references to collaboration. But the clarity was then the clarity of a problem, an X, a Cosmopolis, an X-factor in history calling for an X mansion of minding.

<sup>34</sup> The beginning of the quotation given at note 14 above, page 165.

bottom of the second page Lonergan writes “something must be said on each of these,”<sup>35</sup> and a reader luminously alert<sup>36</sup> reads this in the liveliness of “why?” and “how?”

There is no hesitation as Lonergan plunges into section 8. “The intelligibility proper to developing doctrines is the intelligibility immanent in historical process,”<sup>37</sup> an intelligibility to be reached by “advancing to a thoroughly modern position,”<sup>38</sup> an intelligibility of “constitutive”<sup>39</sup> meaning. On, then, to section 9.

Step Han, my Step Han, your poise of faith is an “acceptance”<sup>40</sup> seeding an existential reach for this remote intelligibility, a reach also for “the interconnection of the mysteries with one another and with man’s last end,”<sup>41</sup> an acceptance “given to the spouse of Christ,”<sup>42</sup> to you, Step Han, spouse among, within, billions, grounding the oddity of a “stand beyond the status of the products of human history,”<sup>43</sup> a stand tied “not to a formula,”<sup>44</sup> but “not apart from a verbal formulation.”<sup>45</sup>

But what, Step Han, is this poise, what is its permanence and stability, floating around in the languages of many psyches? There does not seem given enough “intelligibility immanent in historical process”<sup>46</sup> “to conclude”<sup>47</sup> with the last three paragraphs of section 9.

So we arrive in the twilight zone of section 10, perhaps finding the reason for the twilight: Vatican I

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<sup>35</sup> *Method in Theology*, 320.

<sup>36</sup> The very sharply alert reader, of course, will be asking about my strategy here, indeed my trickery: why plunge in thus 24 pages from the start of the chapter?

<sup>37</sup> *Method in Theology*, 319, line 4.

<sup>38</sup> *Ibid.*, line 25.

<sup>39</sup> *Ibid.*, line 30.

<sup>40</sup> *Method in Theology*, 321, line 5.

<sup>41</sup> *Ibid.*, line 24.

<sup>42</sup> *Ibid.*, 322, line 4.

<sup>43</sup> *Ibid.*, 323, line 7.

<sup>44</sup> *Ibid.*, line 10.

<sup>45</sup> *Ibid.*, line 8.

<sup>46</sup> *Ibid.*, 319, line 5.

<sup>47</sup> *Ibid.*, 323, line 20. Recall the reflections on “led to conclude” on pages 167–74.

did not attempt to deal with the underlying issue of the historicity of dogma that since has come into prominence. We must ask, then, whether the doctrine of Vatican I on the permanence of the meaning of dogmas can be reconciled with the historicity that characterizes human thought and action.<sup>48</sup>

But who is asking, and how are they/we asking? The last sentence in section 10 makes the key point: “What builds the bridges between the many expressions of the faith is a methodical theology.”<sup>49</sup> And that point carries the astute reader back to the first paragraph of section 8. “One knows it, not by *a priori* theorizing, but by *a posteriori* research, interpretation, history, dialectic, and the decision of foundations.”<sup>50</sup> Is not this a curiosity, that the three sections are bracketed by this claim that what is needed is the cyclic dynamics of a non-existent functional collaboration?

The curiosity I wish to stir here, by what you may regard as my trickery, is a perhaps slowly emergent curiosity that parallels my five year gap of puzzling round and about Crowe’s *Theology of the Christian Word*.<sup>51</sup> The gap here is much larger for me. Fred Crowe and I walked round Regis College in the late 1960s, puzzling over the shape *Method in Theology* was taking, and in later years we both puzzled over where various sections really belonged within distinctions of specializations. Here I am positing the same suspicion that I posed regarding Crowe’s book being a research-start.<sup>52</sup> Is not the stuff of the three sections I have slipped over the stuff of research, and if so, is it not worth recycling?

Now you may immediately point to my trickery: taking those pages out of context. But, I, in turn, may ask, out of what context? There is the context, in the chapter, of the prior 24 pages, and the 7 pages that follow. I can only leave it to you, Step Han, to brood over these pages as we did with the inner pages. You shall find, in section 1, that Lonergan gets to the relevant pointing of the chapter, to “methodological doctrine,”<sup>53</sup>

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<sup>48</sup> *Ibid.*, 324.

<sup>49</sup> *Ibid.*, 326.

<sup>50</sup> *Ibid.*, 319.

<sup>51</sup> *Theology of the Christian Word: A Study in History* (New York: Paulist Press, 1978).

<sup>52</sup> See above pages 108–09.

<sup>53</sup> *Ibid.*, 295. Note that Lonergan uses the singular here, and in the quotation to follow.

only in the final two paragraphs of the section, and he does so in a manner which makes them worth quoting in full.

There is, then, a methodological doctrine. Just as theology reflects on revelation and church doctrines, so methodology reflects on theology and theologies. Because it reflects on theology and theologies, it has to mention both the revelation and the church doctrines on which theologies reflect. But though it mentions them, it does not attempt to determine their content. That task it leaves to the church authorities and to the theologians. It is concerned to determine how theologians might or should operate. It is not concerned to predetermine the specific results all future generations must obtain.

There is a fifth variety of doctrines, the ones meant in the title of the present chapter. There are theological doctrines reached by the application of a method that distinguishes functional specialties and uses the functional specialty, foundations, to select doctrines from among the multiples choices presented by the functional specialty, dialectic.<sup>54</sup>

Perhaps I need not draw to your attention that there, in the final paragraph of section 1, we have another version of the two claims that bracket sections 8, 9, and 10? They are worth repeating to have the three under your positioned eye. “What builds the bridges between the many expressions of the faith is a methodical theology.”<sup>55</sup> “One knows it, not by *a priori* theorizing, but by *a posteriori* research, interpretation, history, dialectic, and the decision of foundations.”<sup>56</sup>

But are we not here at the heart of what is the matter, Step Han: your positioned eye?; the eye that can echo luminously with the “in contrast”<sup>57</sup> of the final nineteen lines of the chapter: “In contrast, doctrinal theology is historically-minded”<sup>58</sup>; “In contrast, the theological apprehension of doctrines is historical.”<sup>59</sup>

I return to the problem of the positioned eye a half dozen paragraphs further down, indeed in footnote 56. Meantime, our interest is in the question, “What is going on in the bracketing sections dealing with functions and ongoings and

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<sup>54</sup> *Ibid.*, 297–98.

<sup>55</sup> *Ibid.*, 326.

<sup>56</sup> *Ibid.*, 319.

<sup>57</sup> *Ibid.*, 333, lines 12 and 24.

<sup>58</sup> *Ibid.*, line 12.

<sup>59</sup> *Ibid.*, line 25.

differentiations?” I restrict myself to two points: one regarding the meaning of “allure,” one regarding the poise of Jesus: indeed, the two points can be merged in the single phrase “allure of Jesus.”

*Allure*, of course, is not a word in Lonergan’s text. But what is there, scattered in his plain indoctrination<sup>60</sup> of the geodynamics of meaning, is a drive towards revealing the modern movement towards “the turn to interiority,”<sup>61</sup> a drive towards a focus on “the level of deliberation, evaluation, decision, action.”<sup>62</sup> Secondly, there is no hesitation, from the beginning, in identifying Christian discourse about God: “it denotes a person’s reflections on the revelation given in and by Christ Jesus.”<sup>63</sup> We are in the zone of effective and constitutive and normative meanings “passed from Christ,”<sup>64</sup> the Christ whose allure brought and brings questions of identity, liberty, destiny,<sup>65</sup> and “historical causality.”<sup>66</sup> The challenge to such questioning sits there at the beginning of John’s Gospel.

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<sup>60</sup> “Indicating in summary fashion.” *Ibid.*, 317.

<sup>61</sup> Lonergan’s full statement is “So there is effected the turn to interiority.” *Ibid.*, 316.

<sup>62</sup> *Ibid.*, 316.

<sup>63</sup> *Ibid.*, 296. Two pages later Lonergan recalls his chapter on religion where he “spoke both of an inner grace and of the outer word that comes to us from Christ Jesus.” *Method*, 298.

<sup>64</sup> *Ibid.*, 298.

<sup>65</sup> There are the questions stacked between lines 11 and 17 of *Phenomenology and Logic*, CWL 18, 314.

<sup>66</sup> I refer you here, and indeed to it as a context for your struggle with Lonergan’s search for Jesus, to Fred Crowe’s last book, *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982* (Ottawa: Novalis, 2005). I refer to the book below as *Christ and History*. I would note the need to enter pages 151–52 in the index under *historical causality*, both as it occurs under *Christ* and under *historical causality*. The problem of the historical causality of Jesus was raised at note 46 of my chapter 4. If you take seriously the contemplative challenge of the end of that chapter, it haunts that reach for the beloveds. I would have you now, or later, link this note with note 4 of chapter 19, on initial meanings. Thus, you may come to recognize better the end of my *Road to Religious Reality* as an initial meaning of Jesus’ operations. “Manet’s lady looks you in the eye, as does blind Molly in her entrapment, or the iconic symphonic Jesus lurking lightsomely in authentic self-imaging, lurking in the eyes in your mirror. By 9011 AD we will have found a HOW-language that makes humanity’s desires, within the desires of the everlasting hills, wonderfully naked.” *The Road to Religious Reality* (Vancouver: Axial Publishing, 2012), 55. Thus, in that end, I invite. But the climb remains. I can indicate briefly the core of that long climb to a luminous grip on Jesus’s doings. “God applies every contingent agent to its operation.” *Insight*, 687, line 10. Thus is Jesus applied. But His application is, and was in His pilgrim life, literally mindful of the tripersonal applying. What a conspiracy! The Incarnate

The true licht, at enlichtens ilka man, wis een than comin intil the warld. He wis in the warld, an the warld hed come tae be throu him, but the warld miskent him. He cam tae the place at belanged him, an them at belanged him walcomed-him-na. But til aa sic as walcomed him he gae the pouer tae become childer o God.<sup>67</sup>

What, we may now pause and ask in passing, in pouer, in penitential joy,<sup>68</sup> and in our own present feeble context, (about)<sup>3</sup> this liberty of Jesus in history, in our daily doings, in the everlasting? It is a pause of allurement, a search for the cyclic beginning of a deep refreshment of Pragma.<sup>69</sup> But the nudge of my two points is that the asking is lurking there in Lonergan's text, and I use the word *Pragma* now to indicate, within the sixth specialty, the bent towards the future that I emphasized in dealing with the functional specialty history. Dogma and doctrine are to be weaved more luminously into a pragmatics of subjectivity in history. I focus that pragmatics here on the radiant liberty in finitude's story of the alluring Jesus, and so draw attention, contrastingly, to that other chapter 14 in *The Incarnate Word*, Lonergan's short undergraduate pointing to Jesus' liberty.

I am at a loss just now in my imposed brevity, since we have weaved forward here to the central doctrine of my book, intimated by nudging you to consider Jesus in the kirks and quirks of Scotland so that you might find him, subject-as-subject to Subject-as-Subject, literally, in your native tongue. I think of a stray comment by Lonergan: "very few people have that as their subject, the psychological subject that you reach to,

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divine person is tuned effectively into your contemplation, into the greetings of sunsets, into your bedroom desires. Thus, in this end, I invite; and the symbolism  $G^i_{jk}$  invites.

<sup>67</sup> *John* 1: 9–11 (*Lorimer*, 159).

<sup>68</sup> *Insight*, 722.

<sup>69</sup> Not a Lonergan word, but a mood expressed in the 1970s. See *Christ and History*, 148–65. See especially page 151, where Crowe is 'translating' from a taped answer of Lonergan in 1974 on the topic: "It is the hypothetical Christology of 'what he would do' that is of the highest interest. What he would do regards first the use of the New Testament. The world of thought dominated by Aristotle's speculative intellect looked for truths and attended principally to that factor in the New Testament. But when you have sublated orthodoxy by orthopraxy you get a different emphasis. ... Factors that regard orthopraxy—that supreme exigence with regard to orthopraxy—would demand first and fundamental emphasis. And you understand the later development in terms of grounding that demand in the New Testament. That's just an idea; working it out I leave to others."

approximate to, is a great stage in the process of individuation.”<sup>70</sup> I think of a subtitle in that other chapter 14, of *Phenomenology and Logic*: “Enlarging the Significance of the Existential Gap,” and invite you into doctrinal fantasy about that gap, one to be filled by our kataphatic climb. As we layer together these chapter fourteens, we certainly should find ourselves in a new poise with Jesus regarding “a resolute and effective intervention in this historical process.”<sup>71</sup> There is a brutal truth about our 21<sup>st</sup> century that we must intussuscept effectively: “we are in the situation where the people who can do the most harm are doing it and the people who could do the most good are not.”<sup>72</sup> That effective intussusception pivots on our sublating our other doctrinal chapter, chapter 14 of *Insight*, into seeding the new global science.

Again, I aim at metadoctrinal brevity. We have the problem of relocating “The Method of Metaphysics” in the “third way ... difficult and laborious.”<sup>73</sup> That relocation is perhaps seen most sharply when we read, with the suspicion of that third way, the final section of that fourteenth chapter of *Insight*, “Scientific Method and Philosophy.” “As there is nothing to prevent a scientist from being a man of common sense, so there is nothing to prevent him from being a philosopher.”<sup>74</sup> But now that being-a-philosopher promises to weave into his and her science in a way profoundly different from that suggested in *Insight*.

My handy way of getting a focus on the changes to come is to invite a pause over a single page of *Method in Theology*, page 287, which begins with the words “immediate

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<sup>70</sup> The context of this comment by Lonergan, from the same 1974 question session in Boston College, is complex. There is a Jungian aspect, as Crowe notes, and there is complementing stuff from a Laval session the next year. I suspect that doors are to be opened here in the Trinitarian theology of “vestiges” (recall Thomas and Augustine: see *Prima Pars* q. 45, a. 7, “*utrum in creaturis sit necesse inveniri vestigium trinitatis?*”) by brooding in self-regarding luminosity about, e.g., id, ego, superego, etc. But I would note the problem of striving for full heuristic context, a striving that is the topic of my final page here. Central to it is a lift of thinking of self and subjectivity through a sublating neuroscience.

<sup>71</sup> *Phenomenology and Logic*, CWL 18, 306.

<sup>72</sup> *Ibid.*, 307. Illustrations are legion and indeed exceptions are monstrously rare. Perhaps you might think out, google out, a single instance, like the strip mining ‘on steroids’ in Virginia and West Virginia.

<sup>73</sup> *Method in Theology*, 4.

<sup>74</sup> *Insight*, 448.

experience” and ends with the line “other illustrations mostly from *Insight* follow. Developments ...” I would make three points.

First there is an enlightening mistake of mine as I puzzled over the years about the absence of the “third way”<sup>75</sup> in the listing of categories that ends with (9) in mid-page. Eventually, I felt it necessary to add a (10) to get past what we might consider Lonergan’s forgetfulness of his own achievement, the discovery of a unifying science of global collaboration. But might he not have been thinking of that “embracing” as he typed (6), perhaps even with a memory of his life’s challenge “to embrace the universe in a single view”?<sup>76</sup> My suspicion is that the tired old warrior was very focused, in writing that page, on solving the problem we had talked about in 1966, getting *Insight* into *Method*.

And this brings me to my second point, which I find brilliantly amusing. It is the point and pointing of the middle paragraph of this page. He had just finished his list of 9 ways of differentiating and developing his basic nest of terms and relations. Then off he goes with dancing fingers, and certainly the dance is worth quoting here in full.

Such differentiation vastly enriches the initial nest of terms and relations. From such a broadened basis one can go on to a developed account of the human good, values, beliefs, to the carriers, elements, functions, realms, and stages of meaning, to the question of God, of religious experience, its expressions, its dialectic development.<sup>77</sup>

You get the point, the funny point, the dreadful point? “[O]ne can go on”: are you, perhaps the one who might re-string and re-sing the first part of *Method in Theology* to the tune of chapter 14 of *Insight*?

And what, you must surely ask here, does this do to the challenge of reading and implementing the chapter on doctrines there? And what does it do to the challenge, for those taking the Tower of Able seriously, of bringing greetings and greeters to

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<sup>75</sup> *Method in Theology*, 4.

<sup>76</sup> *Insight*, 442. You have taken note, even perhaps taken to lonely heart, that the drive of this little book is towards you climbing towards an integral neuromolecularity of that embrace. The climb, of course, is Grace-embraced.

<sup>77</sup> *Method in Theology*, 287.



Jesus? But, again, I find it best to leave the last image-word on that to Lonergan himself, as he writes about reaching a heuristic control of the meaning of Jesus. I quote again in full a piece that I refer to regularly and have said much about in previous decades.

This comprehension of everything in a unified whole can be either formal or virtual. It is virtual when one is habitually able to answer readily and without difficulty, or at least 'without tears,' a whole series of questions right up to the last 'why'? Formal comprehension, however, cannot take place without a construct of some sort. In this life we are able to understand something only by turning to phantasm; but in larger and more complex questions it is impossible to have suitable phantasm unless the imagination is aided by some sort of diagram. Thus, if we want to have a comprehensive grasp of everything in a unified whole, we shall have to construct a diagram in which are symbolically represented all the various elements of the question along with all the connections between them.<sup>78</sup>

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<sup>78</sup> *The Ontological and Psychological Constitution of Christ*, CWL 7, 151.