

*Quodlibet 19*The Solution to the Problem of **Feelings** in Lonergan Studies

For the past thirty years the issue of the relation of feelings to values has been a topic in Lonergan studies. It is perhaps sufficiently familiar to you, so no need to get into the history here.¹ I have previously suggested that a return to Thomas would be of help in this area, referring mainly to the need to add in the context of the questions on evaluation (qq. 7-17) in the *Prima Secundae*.² But it seems worthwhile to broaden the task into what I would call the full metaphysical context. I shall make a beginning on this in the first section. That section offers a paradigm for tackling any question, and one should think of this offer in the context of Kuhn's writings about major paradigm shifts.³

However, there are those who are not really into this shift perspective on the problem. Then section one might be skipped at a first reading, but I would hope that its relevance would emerge through the reading of the other sections. Section two could also be skipped on a first reading. It is a pause to reflect on the broader problem of interpreting Lonergan. So, the place to start might be section 3, where I venture forward

¹Michael Vertin presents the problem coherently, with his own view and with references to previous discussions: M. Vertin, "Judgments of Value, for the Later Lonergan", *Method: Journal of Lonergan Studies* **13** (1995), 221-48. Below I shall be gradually enlarging the context of the discussion, but it seems worthwhile to point here to what might be called an orthodox philosophic enlargement of discussion of feelings: *The British Journal for the Philosophy of Science* 53 (2002): Dylan Evans, "The Search Hypothesis of Emotions", 497-509; Louis C. Charland, "The Natural States of Emotions", 511-537.

²Most recently in *Quodlibet 9*: "Some Foundational Pointings regarding Evaluation".

³In *Cantower 16* I discuss Kuhn's work in the context of chapter 16 of *Insight*. It is placed in the context of a merging of the two sets of canons of inquiry in *Quodlibet 6*: "Comparison and Integral Canons of Inquiry". These works are available in www.philipmcshae.ca, referred to below simply as the Website. The present essay raises peculiar problems of paradigm-shifting that go quite beyond the Kuhn tradition. We will glimpse them as we go forward, but the topic deserves separate airing in later *Quodlibets*. (See note 17 below).

by way of a sketchy commentary on the relevant pages in *Method in Theology*.

Section four may be considered as a back-up to that commentary through its venture into reading Aquinas, reading with Aquinas: it also points to enlargements of the metaphysical context. The fifth section lifts the foregoing sections further forward into the context of a full metaphysics. The final section's title speaks for itself: "*The Solution*". It is not the place to start!

19.1 The Full Metaphysical Context

Let me approach this question in a helpful novel fashion. What, then, is the full metaphysical context of chemistry? It is the best spelling out of the elements of chemical meaning - the most recent version of the periodic table - held in the context of the best spelling out of present chemistry's grip on its method and its history. It is, then, an actual achievement, nor is it in dispute. Some might quibble about the inclusion of history, but these "some" would not include the best of present front-line chemists who have, for instance, a sense of problems and answers lurking in the writings of twentieth century quantum chemists.⁴

Furthermore, no serious chemist would claim that there isn't room for improvement in that context of global collaboration. But let me keep this "room for improvement" reflection on a fairly commonsense-level reading of Lonergan's description of metaphysics. Part of the metaphysical context of present chemistry, then, is the global catalogue of present journals of chemistry. They belong in the "integral heuristic structure of proportionate being,"⁵ or if you prefer, to the being proportionate to the world's interest in chemistry. But do they belong **integrally**? Talk to the front-line chemists, or read their views of scholarly exchanges and needs. You find that they

⁴I think, for instance, of that revolutionary little book by Carver A. Mead: *Collective Electrodynamics. Quantum Foundations of Electromagnetism*, MIT Press, 2000.

⁵*Insight*, 391[416]. See further note 49 below regarding both the revision of the definition of metaphysics and the place of metaphysics in *Method in Theology*.

are unsatisfied, yet in practice they have managed to invent their own integral approach. A homely illustration helps. Roads in older countries develop from convenient tracks and such tracks stand out in modern cities as going “against the grid”. South Manhattan is an obvious illustration.⁶ Canadians may think of the way Dundas rambles across the neat pattern of downtown Toronto; in my native Dublin, of course, downtown is all a ramble. And there are the mysterious ways of the urban orient.

The journals of chemistry rambled out of the past two centuries, with a discontinuity of road-building in the 1870s.⁷ Special interests continue to generate byways and highways, and good chemists get to know these, get to know short cuts, etc etc, whether their interest is in the technological advantage of buckyballs or the twisting fate of Phlogiston. They have a control of meaning that one might think of as a private grid, but its possession is also a public *ethos*. The *ethos* is a psychic presence at conferences. Sometimes it leads to talk: might there not be a better grid for the entire domain of chemical interest, ranging from frontline research to classrooms and nanotechnologies? A grid objectified in journal-structures?

Such was the question - but focused on theology - that led Lonergan, so very slowly, towards a grid for the control of theology, a grid that turns out to be not just for theology but for any zone of cultural reflection. His question, in the above terms, was a focus on *integral*. An integral approach that would perhaps generate journals, but would at first become an *ethos*. As will gradually appear, my concern here is with the beginnings of an *ethos*. Indeed, that has been my concern since I first ventured to

⁶The metaphysics of Manhattan is a topic of Cantower 14: “Communications and Ever-Ready Founders”.

⁷*Process: Introducing Themselves to Young (Christian) Minders*, 1989, chapter 4, deals with this history, and draws a parallel with the flow of theological journals a century later. The book is available on the Website.

delineate the need for the division of labor in the field of musicology.⁸ But I wish to be brief here and simply appeal to the plausibility of that division being an identification of a massive global shift of the grid of cultural reflection, startlingly neglected now for forty years. Its need is presently emerging across the cultural board. It eventually will be imaged at the beginning of text books of methodology in a way that parallels the way the image of chemistry's grid, the periodic table, graces the inside covers of elementary texts.

19.2 Interpreting Lonergan

What is it to interpret Lonergan's writing or a piece of it? Bruce Anderson gives a neat account of the task in "The Nine Lives of Interpretation"⁹: the reference is obviously to the 8 functional specialties to which are added the complex phyla of extra-specialty communications.

Perhaps it is as well to begin with that ninth meaning, one that is central to both teaching and to the general tasks of the eighth functional specialty. Such communication supposes normatively a sufficient control of meaning: realistically, enough to stay a class ahead, as we all know. And that realism reaches beyond the classroom: one can get a reasonable enough grip - or grid - on self-discovery to be able to help others to glimpse that shift from truncated cultures. Further, for this one does not need to be one of those rare creatures of this new age: one secure, poised, in "the position."¹⁰ Indeed, a naive grip on the diagramed grid supplied by Appendix A of

⁸The paper, "Metamusic and Self-Meaning" was presented at the Lonergan International Florida Conference of 1970. It is now chapter 2 of *The Shaping of the Foundations* (1976): available on the Website.

⁹Bruce Anderson, "The Nine Lives of Interpretation", *Encyclopedia of Philosophy of Law and Social Philosophy*.(<http://emcyclopedia.ivr2003.net/>)

¹⁰Lonergan's "position" is given descriptively and partially on *Insight* 388[413]. To make it adequate would require the addition of axioms of intentionality and ultimacy; its fuller

Loneragan's *Phenomenology and Logic*, coupled with caution about heated descriptions eagerness to pass for serious understanding, can go far towards doing great good.

But our interest here is in interpretation in a sense that relates particularly to the second functional specialty. I use the word *relates* because the second specialty, when it eventually emerges, shall show itself as magnificently and luminously functional.¹¹ But let us take Interpretation in a loose sense here, in the loose sense permitted by the treatment of *Method in Theology*, one that seems to leave us free of the terrible burden of the canons of hermeneutics.

Still, the loose sense is grim enough: one has to understand the author! And the understanding of self is thus doubly included in the presupposition of correct interpretation.¹²

Now I do not wish to get us tangled up with the task described so pithily in the second half of page 250 of *Method*, a task that belongs properly to the fourth functional specialty.¹³ Suffice it to note that it is pretty obviously better for interpreters not to "labor under the delusion that their inquiry is *voraussetzunglos*."¹⁴ Indeed, is it not fairly evident that being luminous about one's personal grid would be desirable? This

expression would be within a metaphysics that presents it both coherently and antifoundationally.

On the question of poise, the incarnation of the position, see Cantower 9: "Position, Poosition, Proto-possession".

¹¹Journal of Macrodynamic Analysis 4(2004) is devoted to attempts at functional interpretation, where the value and the difficulty of this new differentiation of consciousness becomes evident. The journal is available on <http://www.mun.ca> .

¹² The drive pointed to in notes 41-57 places that understanding in a fuller context. Useful here is "Authentic Subjectivity and International Growth", the Epilogue to *The Shaping of the Foundations* (1976), available on the Website.

¹³I indicate possibilities of a broader use in Quodlibets 7 and 8. Page 250 of *Method* is the topic of the two series of Essays, SOFDAWARE 1-8 and Quodlibets 1-12.

¹⁴*Insight*, 578[600].

presents an apparent difficulty if one is, so-to-speak, using Lonergan to interpret Lonergan. But is one doing this, ever? Either Murphy has appropriated Lonergan or he or she hasn't. If he or she has, then he or she is using Murphy to interpret Lonergan. Wouldn't it be a general good if Murphy expressed that grid explicitly? The development of the cyclic collaboration of functional specialization over the next generations will make that general good more evident and pressing.¹⁵

But I must cut this short in its brief suggestiveness and be content with a final point. Much of what is done in the name of interpreting Lonergan is in fact a struggle to understand Lonergan on some subject and to express it to like strugglers. As such, it does not really merit the name of interpretation much less fit into the differentiated operations of functionality. It is learning, and it should be brought into line with its analogue in other fields of inquiry.¹⁶ The more I struggle, the more I realize this in my

¹⁵There is the pressure of self-exposure in the program of page 250 of *Method*, but there will be ever-increasing pressure through the development of a culture of luminosity that will make the *fare lo stupido* of postmodernism, and other contemporary fashions of talk, blatantly ridiculous. (on *fare lo stupido* see *Phenomenology and Logic*, 317, 361). The notes here and to follow point quite beyond that to the need for a rich inner cherished word that includes self and universe in an embrace (*Insight* 417[442]) that gives self and universe a grounding unity, an embrace that is an inner willing echo of "that order's dynamic joy and zeal" (*Insight*, 700[722]), giving the universe "its own unity in the concentrated form of a single intelligent view" (*Insight*, 520[544]) that is bent, *cos-mi-c-all*, towards symphonic all-becoming.

¹⁶This is an enormously complex topic and it will require considerable discussion within the Lonergan community in the next generation, though it reaches far beyond that community. That fuller perspective is compacted into the massive paradigm shift of cultural reflection that is thematized in the later definition of generalized empirical method (See *A Third Collection* 141, the top lines). Twentieth century philosophy and theology and science simply were not attuned to this demand of empirical humility. The lack of attunement dictates the structure of the present essay. What are feelings? There are philosophic wake-up calls to the dimensions of the question such as those mentioned in note 1 above. But the fuller context is the drive of neurochemical investigation that is now being popularized by works like Candace Pert, *Molecules of Emotion*, Touchstone pb, 1999, and Rita Carter, *Mapping the Mind*, Phoenix paperback, 2001. The new norms cut both ways: psychobiology etc need to rise out of its destructive ignorance. The attuning and the rising are a task of the sloping mentioned below. The book *Insight* helps of course, but it is a graduate text that lacks both undergraduate back-up and the interweaving of a

own case. In volume 4 of *Journal of Macrodynamical Analysis* I made an attempt at doing a functional interpretation of Lonergan's meaning of the word *complete* in the canon of complete explanation. In the past months I have realized how I missed the significance, for instance, of the fifth section of chapter five of *Insight* for the reading of that word, *complete*. My interpretation, then, is flawed, and will be revised by others in later recyclings of the interpretation of Lonergan's or other later thinkers' canons of inquiry.

This does not stop me teaching: I am ahead of the class. Indeed, the stuff I would normally teach would avoid subtleties regarding the concrete intelligibility of Space and Time. But the character of popular interpretation and of staying ahead of the class will occupy us later.¹⁷ Still, we could ponder here on what we are to do meantime, as a community operatively concerned about Lonergan's achievement. And does not such pondering bring us back to the issue of recycling?

19.3 Some pointers regarding *Method in Theology* 2.2.

The pointers here will intimate further changes of grid for you after you have read the later sections, but let us live now with a first suggestive reading.

19.3.1 Let us skim over the first paragraph in commonsense fashion, finding reasonable commonsense distinctions. The end sets a tone: yes, thus we discover; thus we diagnose.

19.3.2 As we enter the second paragraph I would like you to find that, in a twist related to linguistic feedback, "we are oriented massively and dynamically in a world mediated by meaning", indeed we are deeply re-oriented. This is especially true if we are in the mood and mode of the terrible challenge, "from such a broadened base one

pedagogic metaphysics. Thus it lends itself to *haute vulgarization*. See the following note.

¹⁷The issue is complex, requiring some investigation of popularization, levels of foundational searching, introductory course work, and patterns of paradigm shifting. I hope to tackle these four topics, respectively, in Quodlibets 20-23.

can go on to a developed account of the human good.”¹⁸ Indeed, the adventure of this section 2.2 on the human good is an introductory account of the development of human feelings, and the broader base would certainly include a heuristic of genetic method, the first paragraph of whose treatment tells us that we can no longer “refrain from explaining what precisely we are doing.”¹⁹ So, we have to somehow be up-front with ourselves, even “prepare our statement of the integral heuristic structure that we have named metaphysics.”²⁰ Or admit, as I must myself, that my statement on the metaphysics of genetic method would be pretty shabby.

But suppose we slip past that piece of the context²¹ and go back to what I might call the classic context of *Verbum*: might we manage to be up-front with it, be luminous regarding the mediation of its world of meaning, as we head into this second paragraph? Now the first two sentences become frighteningly rich and remote. “Oh world invisible we clutch thee” not. “Answers to”; “relates us to an object”? What is he talking about; what are we reading about? We are reading about that elusive topic of the *Verbum* articles, the skin of spirit in us in which intellectual light brings forth an inner object, the judgment of value, that calls forth within that Mobius strip of a Nowhere, somewhere in our neurodynamics, a response of our intellect’s companion appetite, a response entwining energy’s lower longings.

That last sentence deserves a paragraph, a book, something that would help us to say of the journey of *Verbum* what Flaubert said of the journal of *Emma Bovary*, “La Bovary, c’est moi!” During this November I began again my struggle with those *Verbum*

¹⁸*Method in Theology*, 287.

¹⁹*Insight*, 458[484]. It is the beginning of section 7 of chapter 14: “Genetic Method”.

²⁰*Ibid.*

²¹The meaning of **context** is, of course, existential (see *Method in Theology*, the index under *context*). What is meant by *slip past*, then takes on a discomfoting meaning. See note 17 above.

articles with a focus on intellectual light, *intellectus agens* in the grid of Thomas' thinking. My first beginning, as best as I recall, was in November 1956, and as I push on into that "luminous darkness"²² I recall a remark of Lonergan about these articles "Well, its five years work for anyone who disagrees with me", and I cheerily amend the remark for myself and my generation: its fifty years work for anyone who agrees with him.

19.3.3 So I skip on - but you of course may pause for a *Verbum* break - to add and draw a tension²³ to your reading of the phrase "the ontic value of persons." I am thinking here of two recent articles: one by Mark Morelli, one by Sean McGrath. The issue is honesty about what Morelli calls the infrastructure, what McGrath talks of as an elusive

²²See P.McShane, "Asia Una Obscuridad Luminosa de la Circumstantia, *Insight* despues Cuarente Annos", *Universidad Philosophia* (32), 1999. The English version, "Towards a Luminous Darkness of Circumstances. Insight after Forty Years", is available on the Website.

²³A context here is the discussion of tension in section 7.4 of chapter 15 of *Insight*, but we will gradually note the need to lift that context into the full metaphysical context. Lonergan was quite clear that such a context was necessary to control the meanings of developmental analysis. He was also quite clear on his limited objective in the book, and it is certainly worthwhile to bring a tension to and about this in the present issue; indeed it was a question about feelings that drew the clear remark from him in the Florida Conference of 1970: "There is in *Insight* a footnote to the effect that we're not attempting to solve anything about such a thing as personal relations. I was dealing in *Insight* fundamentally with the intellectual side"(A *Second Collection*, edited by William Ryan S.J. and Bernard Tyrell S.J., Darton Longmans and Todd, 1974, 221-2).

I would note further that this strategic restriction has to be taken into account in reading *Grace and Freedom* and *Verbum*. Moreover, a revision of the former in the light of the latter would give a quite richer book. The cyclic collaboration will reach for this, and for a lifting of the restriction.

infinity.²⁴ “The ontic is the being that is prior to your talking about it,”²⁵ your subjectivity in the skin of your unspoken, unspeakable, spirit-loneliness.

19.3.4 Again, I skip on: now to a sentence in the next, fourth, paragraph of the section. “It is the function of culture to discover, express, validate, criticize, correct, develop, improve, such meaning and value”. So Lonergan writes in the late 1960s, a long way from his sad reflections of pre-1952 on the brutal inadequacies of contemporary culture. Yes, “his culture is his capacity to ask, to reflect, to reach an answer that at once satisfies his intelligence and speaks to his heart.”²⁶ But that capacity was and is trapped in a grid that is relatively “effete”²⁷ in a “culture that has become a slum.”²⁸ The “capacity, need” is trapped in a present “institution, role, task” that is battered by a busy necrophilia of town and gown.²⁹ Lonergan was searching then, and for the next two decades, for a functional culture, one that would have the radiance of the unity, efficiency and beauty of a metaphysics that would redeem the mad hopes of Plato.³⁰ What, then, does he

²⁴Sean McGrath, “The Excessive Meaning of the Imaginal and Indirect Communication in Methodical Philosophy”; Mark Morelli, “Obstacles to the Implementation of Lonergan’s Solution to the Contemporary Crisis of Meaning”. Both articles are to appear in a forthcoming volume entitled *The Rescuing of Insight* edited by D. And J. Liptay, University of Toronto Press, 2006.

²⁵Lonergan, *Phenomenology and Logic*, 311. The final chapters of this book are to the point here, a pointing beyond past and present phenomenologies.

²⁶*Insight*, 8.3, “Culture and Reversal”, paragraph 1.

²⁷*Method in Theology*, 99.

²⁸*Ibid.*

²⁹The two quotations add the helpful context of Lonergan’s display on page 48 of *Method in Theology*.

³⁰This is a large topic but the key feature of the shift in efficiency and so in unity and beauty is brought out by Lonergan on p. 160, line 16 of *Topics in Education*: “It is quite legitimate to seek in the efficient cause of the science, that is, the scientist, the reason why a

mean by “function of culture” in this paragraph; what does he mean by “criticize, correct, develop” in this sentence? Like Joyce with *Finnegans Wake*, he had the whole book in his head, and the key word *function* was like a key signature.³¹

19.3.5 So, I move to the next paragraph and we may halt in it, tense-poised in our “existential gap”³² between the molecular facticity that our “feelings are spontaneous,” but perhaps sluggish, and that there might be in us “a development of feelings.” “No small part of education lies in fostering and developing a climate of discernment and taste,” and with that in mind Lonergan wrote his *Finnegans Wake*. He would have his words “conspire with the pupil’s or the student’s own capacities” towards a spiration of will, twined with feeling, a spiration consequent on an inner grid-word that is in massively-discontinuous conflict with the present grid-words of cultural function.³³ He would perhaps have us share his flight of fantasy and so find a fresh origin for cultural reflection that is luminously functional in its geohistorical collaboration.³⁴ Then subtler

science forms a unified whole”. Add to this the full meaning of **solution** pointed to in note 65 below and put it in the context of the shift in statistics from products to sums that relates to the cyclic collaboration (*Insight*, 121[144]).

³¹The meaning of **function** is studied in some detail in Cantowers 34-41.

³²See the index to *Phenomenology and Logic*.

³³As you move through, or have already moved through, the struggle described in notes 41-57 below, that discontinuity becomes painfully obvious. One can then detect, for instance, the distance, occasionally hinted at by Lonergan in his lectures on existentialism, between the inner life of an Aquinas and the bewilderment of Husserl, Heidegger, Hildebrand, Horney, Heaney, whomever.

³⁴I like to draw attention to the 29 occurrences of the word *collaboration* in the second last section of chapter 20 of *Insight*. And does its title not echo happily our present concern for “the heuristic structure of the solution”? The fundamental solution to our particular problem within the problem of evil is the humility of collaboration in the climb to serious understanding, an inner towering beyond commonsense that yet would lift into their own lightness Jack and Jill, Tom, Dick, and *Steppenwolf*’s Harry and Hermine. See note 65 below.

feelings would link a global group in dark and humble talk of collaborative re-cycling. It would have the radiance of “an existential category, a constitutive of the group as human. It is an aesthetic apprehension of the group’s origin. The aesthetic apprehension of the group’s origin and story becomes operative when the group debates, judges, evaluates, decides, or acts - and especially in a crisis.”³⁵ In a crisis? We have come out of the second millennium in an axial crisis of stupidity and schizothymia and evil.³⁶

19.4 Rambles with Aquinas

What could I possibly write here in a few hundred words? Even the relevant references would fill that space. Perhaps the key problem is the same as that of interpreting Lonergan: at least that is my own experience. I was led to Thomas in the same Autumn of 1956 as I began reading *Verbum*. But what was massively important was to sit at the feet of a serious reader of Thomas, especially reading through those early questions of the *Summa*.³⁷ Thomas lacks the contemporary context of the

³⁵*Topics in Education*, 230.

³⁶A useful context here is the early part of *Topics in Education*, to which one might add the scriptural contemplation on light and darkness suggested by Lonergan, *De Deo Trino I. Pars Dogmatica*, Gregorian University Press, 1964, 276-98. Some may find the last reference surprising, but in fact it points to the heart of our enterprise. Section 2 of Lonergan’s discussion sets up a context that parallels the present effort: “... thirdly, to bring the reader to detecting personal experience... fourthly to arrive at a comprehensive system” from which one may speak of “the mind of the author”(I translate freely from page 277). The notes below, through 41-57, will point to the system enriched beyond the categorial by the best self-luminous contemporary genetic systematics. That is to become the normative demand, the normative home, of interpreting authors from the Pentateuch to postmodernism.

³⁷I was enormously lucky to meet, in my move from graduate work in physics to elementary philosophy, a serious reader, Fr. John Hyde S.J. It was he who introduced me to the writings of Lonergan, but his slow day-by-day reading of Thomas’ short articles on God in a third year philosophy course: that was indeed an education in reading. I suspect that my luck is not shared by many in this new millennium.

developed lower sciences that Lonergan had, but he is amazingly subtle in his entry into Augustine's weavings round "intelligo me velle"³⁸ and Damascene's pick-up of Aristotle on deliberation.

I have written previously about Damascene's leads and their importance in this area,³⁹ so perhaps a pause over Augustine is in order. Indeed, Lonergan thought that such a pause was worthwhile when he wrote his Introduction to the book version of the *Verbum* articles. The pause is the heart of my pointing. I wish for, fantasize about, a larger communal pause around this inwardness, skinwardness: that is the drive that I continue in the fifth and sixth sections. So I would ask you to sit back with Lonergan's pause, think of your own grid with a grin about its grig character.⁴⁰ "It is time to turn to Augustine ... a subject that may be studied but, most of all, must be encountered... he begged his readers to look within themselves and there to discover the speech of spirit within spirit, an inner *verbum*."⁴¹ How does one aspire to the distant grid of Augustine, who took ten years to figure out his own version of chapter 8 of *Insight*? "The problem

³⁸Quoted in Ia q. 87 a. 4, "whether intellect understands acts of willing". One has to place this in the larger context of 'sensibilities' nudgings and 'sensibilities' co-agitation (an echoing here of *cogitativa*'s role; see below, note 46). You may think then of the **sweep** of references to Augustine from "sensuality's naming by Augustine" in Ia q. 81, a.1, "on sensuality", through the Ia IIa to the attending in IIa IIae q. 47, a.1, to "Prudentia, cognitio rerum appetendarum et fugiendarum" (again, Augustine's phrase). You may think then of that other yet identical sweep of Lonergan's single note of chapter 15 of *Insight*.(434[459]), a sweep regarding "the role played by potency, habit and act in the **sweep** of the *Prima Secundae*". Then perhaps you find yourself sharing my astonishment at the metaphysics iceberging under the comfortable flow of that chapter. And what might be said if one intussuscepted Augustine's discerning of his own development of feelings, beyond the days when sensibility led his Mediterranean tango?

³⁹See *Lack in the Beingstalk. A Giants Causeway*, Axial Press, Halifax, 2005, chapter 1, section 3.

⁴⁰There is a limerick in there somewhere! The general meaning of *grig* is "something diminutive".

⁴¹Lonergan, *Verbum*, 6. This begging begins the identification of the remotely comprehensible solution to the problem of human feelings' place in finitude.

is not having people repeat with Augustine that ‘the real is not a body, it is what you know when you know something is true’. The problem is to get people to *mean* as much as Augustine meant when Augustine spoke about truth.”⁴²

So I invite you to wonder, with a grin, what you are really thinking when you read and speak of “judgment of values”? Are you thinking of a hidden speaking of your spirit? Are you sensitive to an emergent inner word regarding inner words? Are you poised luminously and affectionately in an inner word of possible or actual value?⁴³ And finally - the \$64,000 question - are you thus poised in regard to the gridword that was written of and from in the final paragraph, above, of the third section? There the inner issue is a word of a geohistorical spread of words about words, the inner correspondent of the phrase “discernment of discernments of discernments.”⁴⁴ There is surely need here for fantasy.

So I wind to the end of this section in a dense paragraph of pointers towards the

⁴²*Phenomenology and Logic*, 132. I would recall Lonergan’s comment of the next page, “we must not think of modern philosophy as an aberration”. The key problem in both phenomenology and logic is truth.(See the text and notes on pp. xxii-iii of the Editor’s Introduction to this volume.) But one must rise, with Augustine’s inwardness, to see the sadness of the feeble reaching, within phenomenology, logic, whatever, in these past few centuries, for some firm ground, grid.

⁴³The key word is *luminous*. I am, then, referring here to elements on those steps described by Thomas (Ia IIae qq. 7-17), enacted by each of us on our spontaneity, but needing in this graduate reach a prolonged Augustinian discovery in which ‘the good as value comes to light’(*Insight*, 18.1.3), self-light. In that fuller self-light the series of inner words such as the word of cherishable possibilities has a self-inclusive lightsome discerning of bones and emotions that reaches to meet an eager will’s embrace.

⁴⁴I am drawing attention here to Lonergan’s first (unpublished) version of a chapter one *Method*, probably produced shortly after his discovery in February 1965 of functional specialization. It is in the same file, Batch V.7 which will appear as chapter 2 of Darlene O’Leary, *Lonergan’s Practical View of History*, Axial Press, 2005. Lonergan writes there of three orders of consciousness. Above I write a sequence of three discernments. The third in the sequence is spontaneous. The second might be called *method*: it is a discernment of the first. The third is the massive enterprise of tackling the history and genetics of method: it may be called *methodology*. When that zone of inquiry emerges it will do for method what zoology does for animals.

meaning of *with* in the section title: **with** Aquinas, then, but also the **getting with** the program of a solution to the problem of locating the becoming of feeling within history's reach for intimacy. We are with Aquinas in the ramble of history, in our sapling of temporality's journey, but that ramble around the cycling of functional specialization is to be lifted into a powerful with-it-ness that is the best genetic systematics of the times.⁴⁵ That becomes part of the normativity of indigo recycling.⁴⁶ Secondly, we are with Aquinas in that glorious sense of history's *praxis*-finality within an absolutely supernatural instrumentality in which neutrons and neurons conspire with God in a world where ancient radiation charges the world with Their Grandeur. Thirdly, we are with Aquinas in a more intimate way when we share his perspective on the dynamism of the human spirit's emergence, flashing and fleshing forth, within that larger finality, conjugate forms of sensibility that are a mysterious upper edge of

⁴⁵The fullest context here is the heuristics of the ongoing genesis of methodology pointed to in the previous note. Within that context there is the ongoing genesis of systematics as a genetically-structured sublation and thematic of history. In the generational cycles of functional specialization the contemporarily best systematics is to be cycled forward and round as part of the heuristic grid. One may be helped here by imagining the tadpole of theology, with Augustine and Damascene and Aquinas as earlier operator-slices to Lonergan's reach for frogdom come. That the reach for such a heuristic is no small task is evidenced in the decade-long dedication of Robert Doran. His efforts lead to his fresh posing of the question, *What is Systematic Theology?*, University of Toronto Press, 2005.

⁴⁶I refer you here to "oval track" diagram of the Appendix. The Indigo track [forgive the pun: "In They Go" echoes the Augustinian turn] represents the cyclic relaying at its contemporary best of the baton of an enriched meaning of sensibility, controlled by self-refining general and special categories, lifting previous tentative efforts like those of Julien Peghaire ("A Forgotten sense, The Cogitative According to St. Thomas Aquinas", *The Modern Schoolman* 20(1943), 123-40, 211-9) into the flow of modern neurodynamics. Recall note 16 above. I have previous (Cantowers 7-9) drawn attention to the need for an updating of Peghaire's work. The context there was the work of Ramachandran (V.S. Ramachandran and Sandra Blakelee, *Phantoms of the Brain. Probing the Mysteries of the Human Mind*, William Morrow and Company, New York, 1998). But I would like also to point to earlier struggles of Church Fathers and Arabs, mentioned by Julien Peghaire (see *op. cit.*, pp. 128-9, especially note 20), synthesized in the theory of "cerebral locations" of Avicenna, Alfarabi and Averroes. Recycling their amazing struggle will invite our millennium to reach for more generous empirical foundations.

energy's homeward homeward.⁴⁷ Thus the word may be made fresh.

19.5 Foundational Fantasy

"So it comes about that"⁴⁸; "one can go on"⁴⁹; self-"study of the organism begins..."⁵⁰; these are old favorite quotation-spots of mine, and indeed fantasy is an old interest that has only recently blossomed into a serious and precise task of foundations. It began with a nudge from Marcuse in the early 1970s: "Without fantasy, all philosophic knowledge remains in the grip of the present or the past and severed from

⁴⁷This is the seventh climbing note, beginning with Augustine's begging of note 41, and moving now to a suggested sharing of Aquinas perspective, a sharing within a richer historical grid than his. So, that sharing lifts Thomas view of 'natural resultance' (Ia, q.77, a.6 "Whether the potencies of the soul flow from its essence") into this larger context, where all the *potentia activa* [named by Lonergan *capacity-for-performance* in *Insight*] of human sensibility bear the subtle dignity of their destiny, an aggregate dispositive openness not only to spirit but to spirit in an exigence (see the index of *Phenomenology and Logic* under *exigence*) of absolute beyondness. An evident context is the luminous possession of, and by, the set of questions and answers that are the inner words of the third chapter of *Verbum*. Lonergan's old Latin work, *De Ente Supernaturale*, is also relevant here.

⁴⁸Insight 514[537]. The brutal sentence of "come-about" is the core of the challenge of learning raised in note 16, and it is worth quoting here, to be grinned about: "So it comes about that the extroverted subject visualizing extension and experiencing duration gives place to the subject oriented to the objective of the unrestricted desire to know and affirming begins differentiated by certain conjugate potencies, forms, and acts grounding certain laws and frequencies".

⁴⁹I am quoting a phrase from the most discomforting sentence of *Method in Theology* (mid-page 287). Lonergan has just swung through a revised table of contents of the drive of *Insight* and goes on to suggest that we re-write the first part of *Method*. Regarding the revision I would note that there is also the need to make explicit the major revision of metaphysics that brings in functional specialization. This revision can be built into the end of (6) in his list, or, as I regularly suggest, it seems easier to add it to the list as (10). There is also the need to be thematically explicit about function: see note 31 above.

⁵⁰*Insight*, 464[489]. This is a key page for the present topic, for the future struggle. I note above, in note 13, my preoccupation with the single page 250 of *Method* up to Quodlibet 12. The Quodlibets that follow turn attention to this single page of *Insight*.

the future, which is the only link between philosophy and the real history of mankind.”⁵¹ It looked into a distant future when I drew a parallel between Husserl’s 1882 study of a piece of the history of the Calculus of Variation⁵² and this next century’s spiral up the Tower of Able⁵³ that is to be “the function of culture” associated with cosmopolis.⁵⁴ Present cultural reflection will be as the measuring of cowhide in the Aenead compared to advanced practice. But I have written enough about the shift to *Praxis* and function elsewhere. What we are interested in at present is a bit of fantasy about the topic of the essay title. To that we have been moving in my quaint way.

The first two references of this section, quoted more fully in the notes, are grid references in a later Markov-matrix histogeography of meaning.⁵⁵ I cannot enter into any detail regarding their meaning here: that would be to face the challenge of sketching if not writing a massively revised *Method in Theology*, lifting it out of its slim descriptive mode into the full metaphysical context associated with the range of

⁵¹Herbert Marcuse, *Negations: Essays in Critical Theory*, translated by Jeremy Shapiro, Boston, 1968, 155.

⁵²The work was done under Weierstrass at a time when Berlin was bursting with first-class mathematicians. I give details in *Lack in the Beingstalk*, Chapter 4 “A Calculus of Variation”.

⁵³ I supply an image for this in the Appendix. I lead into imaging with a key quotation from Lonergan on the necessity of complex imaging. We just cannot hold this stuff together without such imaging. See note 55 below.

⁵⁴The topic “cosmopolis” would required a separate essay. Briefly, the cosmopolis pointed to by Lonergan was both methodological and supernatural. My interest in functional specialization focuses attention on a minimalist secular implementation: the need for a division of labor is history’s nudge towards a more efficient metaphysics.

⁵⁵I write of this in *Randomness, Statistics, and Emergence*, Gill and Macmillan, Dublin, 1970, 237, in the context of F.M.Fisher’s reach for “a rather grandiose picture of history”(“On the Analysis of History and the Interdependence of the Social Sciences”, *Philosophy of Science* (27) 1960, 150. The Appendix seeks to illustrate the manner of meeting the need for imaging, but I do not add an equivalent of a Markov matrix with probability states. You may find it useful just to image a normal global map moving horizontally, perpendicular to a time line.

metaphysical words to which the diagrams of the Appendix belong. But at least the mention of these words points the way: to handle the problem of feelings adequately⁵⁶: one needs a communal *ethos* of a metaphysics, the metaphysics that icebergs through chapters 15-18 of *Insight*. Feelings, then, have to be conceived within the context pointed to by the first word of metaphysics, $f(p_i ; c_j ; b_k ; z_l ; u_m ; r_n)$.⁵⁷

Of course, the problem lies in the details of the mesh of z_l and u_m . Nor is it sufficient to stay with a general type of statics of Lonergan's claim that "a concrete plurality of lower entities may be the material cause from which a higher form is educed or into which a subsistent form is infused."⁵⁸ Even the title of that revolutionary article nudges us clearly. Did Lonergan at that time have the grid of his uplifting of Thomas' view of "natural resultance"? With him it is hard to say. I recall talking to him in the 1970s about the surge forward in "Finality, Love, Marriage". He certainly "had emergent probability". But I have already talked of natural resultance in note 47 of my ramble with Thomas, and I can only leave it to future readers and thinkers to mesh that seed with the dynamic perspective on cosmic energy's 14 billion-year loneliness that icebergs through *Insight*,⁵⁹ a loneliness that in the past few million years has become absolutely supernatural: intellectual light emerges from the dark grey of the zoological

⁵⁶Think, perhaps, of "The Nine Lives of *Feelings*": see note 9 above.

⁵⁷The word is first used on p.106 of *Wealth of Self and Wealth of Nations* (1974; available on the Web) and it is given detailed description there. I note, however, that in recent years I emended the formula by changing commas to semi-colons between levels: the change helps to bring out the problem of aggregative thinking, something that escapes the entire contemporary search for an integral perspective. Detailed suggestions of how to come to grips with it are given in Cantower 29.

⁵⁸"Finality, Love, Marriage", *Collection*, University of Toronto Press, 1988, 20.

⁵⁹One finds richer suggestions of Lonergan's curiosity about cosmic history in discarded pieces. See, for example, the archival piece, A290, on "Space and Time".

twined with gracefilled groaning.⁶⁰

But a few detailed pointers are in order, and they fit nicely into my paralleling of cowskin measurements with our present early struggles in this skin-zone of minding. We have a long way to go before there emerges a community “at home”⁶¹ in focused talk of judgments of value. How focused are we here, you and I, Jack and Jill, with out-there print calling us away from our soul purpose? We are talking about inner words in us, but **Then**⁶² our *about* is to be in a new sense, a sense that Augustine’s genius led him to cherish. We cannot as a community reach for that new sense unless we share a suspicion that present talk is only roundabout, remote from the ontic self-possession that could climb to a marrow-mediation of the lightsome darkness of “our word of Their Word.”⁶³ Let us then catch ourselves in the act, the roundabout acting: are we really focused on that world invisible in our talk of phantasm and feeling, intellect and will?

Within that world, especially as it is freshly mediated by neurochemistry and psychobiology, we would have less trouble in differentiating the various meshings of molecules and spirit, in finding and distinguishing the massive dynamic complexities of inner words’ take of and from developing feelings, or wills weaving lift in the twelve-step way that blossoms now and then - and in final joy - but eventually now, viaticum,

⁶⁰I discuss some interpretations of Romans: 8 in chapter 2 of *The Redress of Poise*, “Ecological Justice,” (available on www.philipmcshane.ca). A fuller context is added by chapter 7, “Grace: The Final Frontier”.

⁶¹*Method in Theology*, 14 talks of the ease and the difficulty of the task, but the context here is the homely elitism treated briefly on pp. 350-1. Elitism becomes homely in a developed science. A graduate discussion in physics does not suffer much commonsense resistance.

⁶²The title of Cantower 5 is “Metaphysics THEN”. I was pushing there for the bent that is called *praxis*, a remembering of the future.

⁶³I am quoting from the final paragraph of Lonergan, *De Deo Trino II. Pars Systematica*, Gregorian Press, 1964, Quaestio XXXII, (249-56) a powerful treatment of the inhabitation of the divine persons in us.

in a third or fourth millennial communal *ethos*, a “psychic force that sweeps human bodies, linked in charity, to the joyful, courageous, whole-hearted, yet intelligently controlled performance of the tasks set by a world order in which the problem of evil is not suppressed but transcended.”⁶⁴

19.6 The Solution

Well, it lurks there: but have you got it?! I jest, of course, and think of those - few I hope - who skipped right to this section from the end of the introduction. Do I have a grin from your grid about the grig?!⁶⁵

But let’s get serious. I mentioned problems of teaching and interpretative communication earlier, and must return to them later.⁶⁶ I do not think that this problem of feelings and value is an undergraduate problem. Certainly, as I will discuss in those later essays to which I referred, it can and must be introduced: a first-year course in physics has talk of Newton, but the class had best know that later they are to encounter Einstein. Suppose, then, there is a solution lurking in the above. Does one “get it” on a read? Not unless you have already arrived. For those who find this disconcerting I would note that I am merely echoing Lonergan’s Epilogue to *Verbum*. But to the echo I had best add a helpful parallel.

The famous mathematician, Hilbert, was once asked why he did not solve the problem of Fermat’s Last Theorem. His reply: “It would take me three years to do the preliminary work”. Does this not remind you of the Lonergan remark quoted earlier, about five year’s work? Wiley eventually solved Fermat’s problem after a relatively

⁶⁴*Insight*, 724[743].

⁶⁵One aspect of our grig should be evident by now. What do we mean by “solution”? Think of Lonergan’s view of the solution to the problem of evil. What is the solution to which my essay-title points? A solution is not an article in a local journal but a mesh of attitudes in global hearts.

⁶⁶See notes 16 and 17 above.

insane ten year effort. The solution is “available” now in both technical and popular versions. Available? Let us pause over the problem of encountering - Lonergan’s word above about Augustine - Wiley here. You need to be a pretty decent mathematician to read even the popular versions, and these are generally so badly written that the fringe problems get lengthy popular treatment while the core problems are glossed over. *Haute Vulgarization* is at work in its blind enthusiasm.⁶⁷

With such a parallel in mind we can better consider the issue of a shared solution. Within a serious scientific endeavor a solution is shared slowly, by what I might call an up-culturation. Einstein’s general theory was comprehensible only to the few in the end of the second decade of the twentieth century. Now undergraduates in the better centers grapple with it in their third year of physics.

When the grid of metaphysics takes hold of culture, there shall be a similar shift with regard to understanding and implementing refinements regarding feelings’ mesh with intellects’ appetites.⁶⁸ That regard and guarding will reveal communally, but in different levels, the meaning and horror of axial schizothymia. The guarding will call for a massive development of the forward specialties. But that is a topic for another day.

Back, then, to my humorous question, Have you got it? Those of you who have shared my prolonged sweaty effort to lift *Verbum* into *Insight* can get it, and by this I

⁶⁷On *haute vulgarization* and its destructiveness see Lonergan, *Philosophical and Theological Papers 1858-1964*, University Of Toronto Press, 1996,121,155. There is an irony in this reference in that the volume represents the solid pressure towards *haute vulgarization* that haunted his life. There is light to be gained here from a contrasting of Aquinas’ maintenance of his theoretic pace in a simpler culture and Lonergan’s more complex careering through history. Relevant is a coming to grips with that peculiar differentiation of consciousness - cousin to the problem of identification (*Insight* 558[582]) - that leads a thinker to discern the gap between personal climb and popular following, especially in the pre-scientific stages of a zone of inquiry.

⁶⁸There is the complex issue here of distinctions between active and passive intelligence; between natural appetite within any capacity-for-performance and the peculiar capacity that we call will.

point to my conviction that one just can't get it with operative precision without metaphysical control. The disconcerting thing for some will be my claim that you can get it by "rambling with Thomas".

But there is the more realistic claim that the solution needs the massive global recycling of functional specialization to "get it" in the streets, in the schools, in the senates. Within that full need there is the need for the recycling within theology and philosophy to get it and to get with it through a new sloping meshing with contemporary culture.⁶⁹ Nestled within that need is the need of Rescuing Lonergan's *Complete Works*: that too is a task of recycling.⁷⁰ *Insight*, for instance, is now quite passe in academic circles: was it ever anything else? There must emerge, in this millennium, a liberating surge of feeling in guarding the invisible of inner words for the billennial spirit-search to move up from seed and sapling towards global glory. But might not the search end abruptly, bomb-bursting into eschatological euphoria?

"Part of the glory of history is man's 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."⁷¹ It seems clear to me that history, through its post-Renaissance cultural fragmentations, is mothering that vision in these early Incarnational days, a vision of

⁶⁹Cantower 8, "Slopes: an Encounter" gives some points on this. See the diagram there on page 13.

⁷⁰Notice here a new view of the need for functional specialization: the division of labor can be advocated and emerge in a minimalist way (see Chapter 3 of McShane, *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*, Axial Press, Halifax, 2002): the division is then seen as needed to reveal the levels of consciousness.

⁷¹I quote from the conclusion to the Preface to *Searching for Cultural Foundations*, University Press of America, (ed: P. McShane), 1984, "Distant Probabilities of Persons Presently Going Home Together in Transcendental Process".

functional collaboration that would rapture us, vortex us, into the love of the invisible.⁷² Lonergan is simply its foster-father.

APPENDIX

It is worthwhile to preface the presentation of these useful diagrams with the key quotation from Lonergan on the matter, one included already by reference in the first diagram as “*Lonergan, De Constitutione Christi, p. 80*”: it is now available in English on p.151 of Volume 7 of the *Collected Works*. Lonergan’s comment occurs in the twenty fourth place of his pointers towards a comprehensive grasp of the reality of the Incarnation, a grasp that would be within the comprehensive heuristic grasp named metaphysics.

“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 a suitable phantasm unless the imagination is aided by some sort of diagram. Thus, if we want to have a comprehensive grasp of everything, we shall have to construct a diagram in which are

⁷²I am recalling here the Preface of the old Latin Christmas Mass: “*ut ad invisibilium amorem rapiamur*”.

symbolically represented all the various elements along with all the connections between them.”

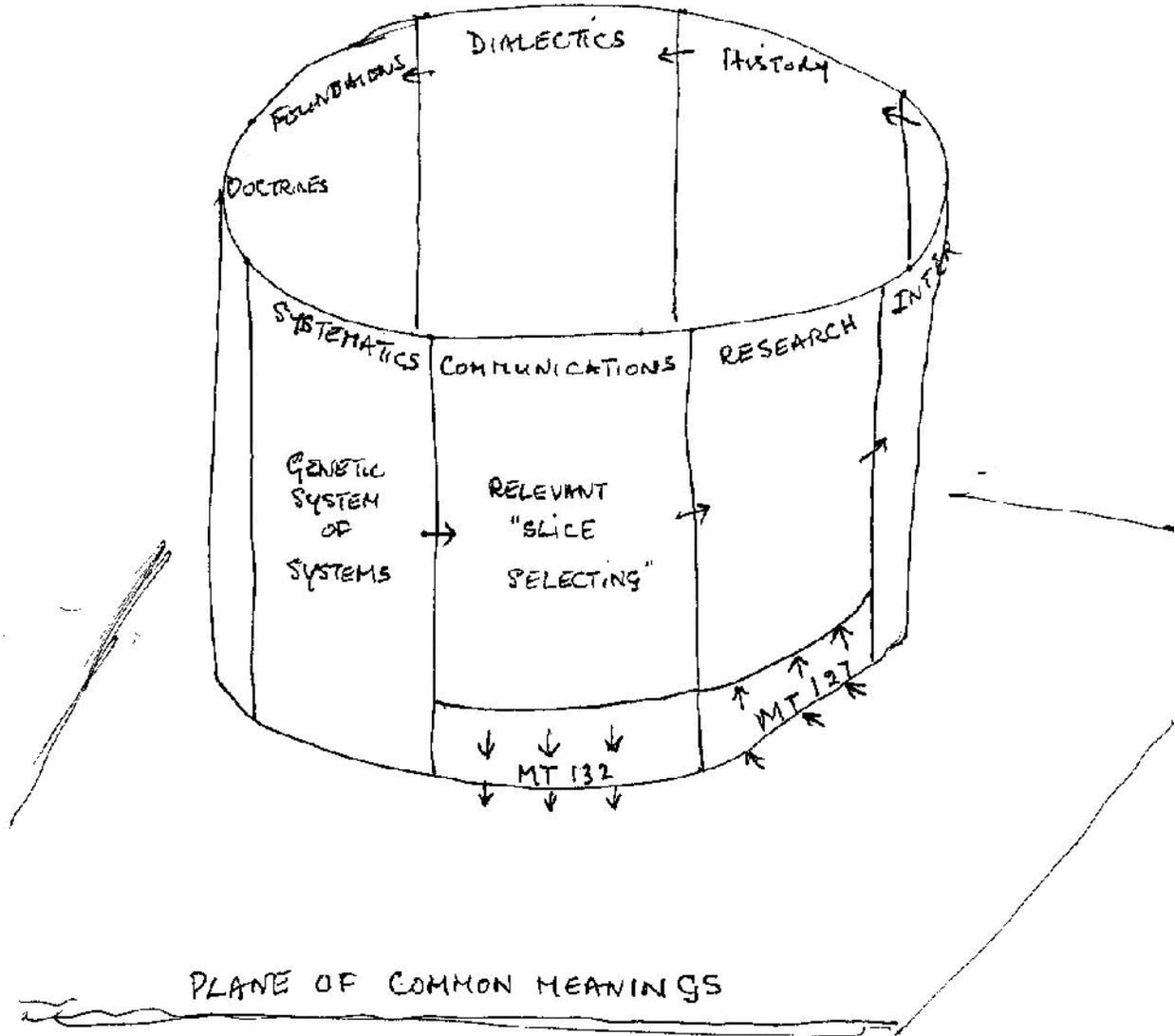
Now, to my diagrams. They may be useful to you: if not, you must go about constructing your own. The first diagram is titled “The Tower of Able” although in its original form it is the flat diagram that follows the rough sketch of the next page. The “Tower” title only emerged in recent years when I began using a three dimensional version of it, roughly indicated on the next page. Indeed, I add a “top” in my teaching models: the diagram of the “key hole” from page 110 of *A Brief History of Tongue*. The tower comes from the original diagram by a little cut-out work: I leave that to your constructive imagination. The flat diagram originated on the morning of my presentation at the Montreal conference that gave rise to the volume *Lonergan’s Hermeneutics, Its Development and Application*.⁷³ It has been previously reproduced in chapter 4 of *Process: Introducing Themselves to Young (Christian) Minds*: (1989: a Website book) and on page 124 of *A Brief History of Tongue*. In both books there are supplementary diagrams. I note especially the matrix diagram on page 108 of the latter book, which helps in thinking concretely about the 64 types of exchange (or the 36 types of conversation go figure!) that can occur within cultural reflection. Exchanges outside that reflection are ‘beneath the line’ in the diagram below, or “on the plane (of commonsense meanings)” in the three-dimensional version. There is much more to be said about the diagraming, but perhaps this makes a start.⁷⁴

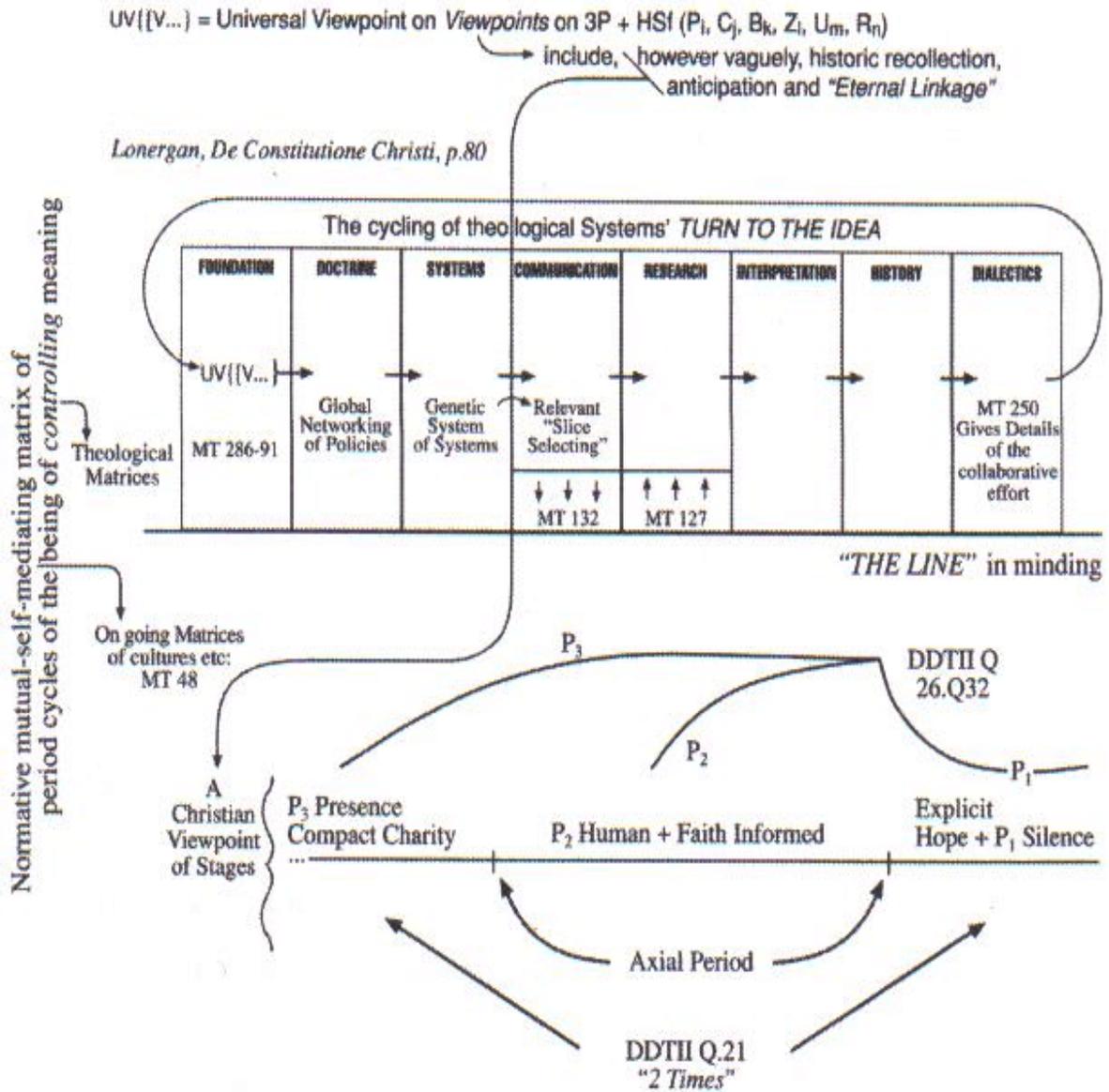
⁷³Edited by Sean E.McEvenue and Ben F.Meyer, The Catholic University of America Press, Washington D.C. 1989.

⁷⁴Think .e.g. about [a] the manner in which the tower community spirals round and up [b] the way the rising plane of achievement has to mediate meaning to the varieties of common sense cultures (a topic of the conclusion of Chapter 3 of *Lack in the Beingstalk*).

The Tower of Able

METACULTURAL TOWER





MT = B. Lonergan, *Method in Theology* 1972
 DDTII = B. Lonergan, *De Deo Trino II* 1964

3P = The TryPty Divinity of Understanding,

Creator {
 P₁ = Spenker = Attractor
 P₂ = Spokener = Informer
 P₃ = Listener = Gift

The second diagram, which I call now “**Functional Tracking**”, emerged in these last years through my efforts to think out the meaning and dynamics of functional collaboration. Lonergan’s tired patchwork building of the book *Method in Theology* doesn’t manage to handle this very well.

I originally thought of the tracks in terms of the spectrum of colours, going from the inside “red”, with its symbolization of a somewhat compact, or red-neck, approach, to the outside “In-They-Go” reach for the invisible and the differentiated (functionally and interiorly), a reach for a top-rate achievement tangent to the heights of dialectic and the deep details of energy’s loneliness. Again, much more might be said.⁷⁵ But certainly I should comment on my use of **H** for the specialties. It stands for Hodic: a much neater name than “functional specialist”, with a nice Indo-European root to it. Also, of course, it brings to mind for some a line from the chorus of the song *Finnegans Wake*: “and to rise in the world he carried a hod”. A hod is a simple tool of a plasterer enabling work around higher regions.

⁷⁵Think e.g. of the circuit focus of the “relay runners” through dialectic. There is no pause for dialogue or for light-weight comparison as that group heads towards the communal creative self-criticism that generates the community’s foundational perspective. The baton of the perspective is handed on to the foundational thinkers, whose function is fantasy and circuit-acceleration. What of dialogue with other views? That is a function of the eighth specialty.

Functional Tracking

