

Quodlibet 21

Recycling Ancient Meanings

This is, I would hope, the beginning of a conversation which I would class as C_{25} in the matrix of theological conversations.¹ It might be taken as analogous to such conversations within physics, except that we lack the parallel community, and it is important to spell this problem out if such a community is to emerge.

I think, then, of *The Dawning of Gauge Theory*, and the messy, muddled - even mean - exchanges that went with it.² Might I somehow play the role of Herman Weyl to your Einstein? There is, of course, no need for you or those eavesdropping on this exchange to venture into that zone, but I shall develop and appeal to the parallel as we

¹The conversation began with my hearing the magnificent short McEvenue presentation of his paper “Truth in Biblical Interpretation” at the Toronto Lonergan Conference of August 2004. It was, in my technical language, an instance of C_{25} , a communication primarily of a Biblical interpreter and interpretation to someone with foundational interests. The full matrix of internal theological communication is C_{xy} , an ‘8 by 8’ asymmetrical matrix. It is convenient to consider it symmetrical for oral exchanges: then C_{25} and C_{52} mean the same thing. The matrix is presented fully on page 108 of *A Brief History of Tongue*. It first appeared in the mid-1970s in what is now chapter 4 of *The Shaping of the Foundations: “Instrumental Acts of Meaning and fourth-level Specialization”*. That we must overcome terror at such symbolization is part of my foundational stand, as emerges below.

²See below, notes 79 and 80. The work referred to is Lochlainn O’Raifeartaigh, *The Dawning of Gauge Theory*, Princeton University Press, 1997. This work may be recognized by some as a dominant image throughout my effort here to point to a break, a non-linearity, with present conventions of scholarship towards the humility and the belief-structures of a collaborative science. But present culture is not up to reading such work. A more accessible context is provided by Glenn Hughes, *Transcendence and History. The Search for Ultimacy from Ancient Societies to Postmodernity*, University of Missouri Press, 2003, quoted below as simply **Hughes**. I point immediately to the problem of history’s non-linearity. “The person trying to make sense of the flow of events”(Hughes, chapter 2, beginning) must stumble now, humble now, towards the existential consequences of Hegel’s insight (see note 45 below). There is the terror of history of which Hughes writes in that chapter, but there is the more concrete terror - I think particularly of Lonergan scholars - of history’s invitation to functional collaboration, a global hodic gauge. See further, on **Hughes**, in notes 23, 44, 58.

go along: it is useful, even if one only catches the drift. Further, I like to think that I am following the steps of the master in this appeal: recall his paralleling of the barrier raised in physics by tensor analysis with his own barrier of hermeneutic analysis.³

That barrier certainly appeared in our Concordia University gathering of twenty years ago: we really didn't get to grips with that analysis and its obscure canons. Perhaps this fresh run at it, with me playing Herman Weyl to McEvenue's biblical Einstein, would help identify the relevant track, an Indigo race-trek.⁴ But that will not be achieved if I continue, as in these first three paragraphs, in adding obscure analogies and track-references to this muddy zone. So let me move into our conversation in more familiar ways.

It would certainly be useful for readers to hear McEvenue's full initiation of the conversation, written up by him in September of 2004, but it is not vital for the moment: I shall summarize essential pieces in the third section.. First, I invite some reflections on Lonergan's expression of his views on Biblical meaning. This, I would insist, is a conversational ramble, not a thorough scholarly venture: my goal is a gentle entry into a new dawning, a new gauge of biblical interpretation. Following the sketch of Lonergan's struggle with the topic, there comes an expression of elements of my own foundational position. Then a third section takes up a selection of the problems raised

³*Insight*, 581[603]. The primary barrier in Lonergan studies is still section 3 of chapter 17 of *Insight*, but now to be massively transposed by functional specialization. (See the note on p. 153 of *Method*). This short article seeks to contextualize and encourage a fresh effort among Lonergan students to tackle the transposition. It does not tackle it (see note 33 below). What emerges, then, is that the answer to McEvenue's questions is methodological in a full sense noted below in a succinct networking of notes and diagrams: the always incomplete yet most fruitful answer is the luminous and globally-radiant climbing of the Tower of Able.

⁴The trek is to be a collaborative run with baton-exchanging dictated by functional specialization. I have diagram it in various places e.g. see Quodlibet 2 "Convenient Images of Creative Control of Meaning", where I discuss the meaning of *Indigo*. *Indigo* refers to an outside rainbow track where the process is most successfully dominated by the self-attention (in-they-go!) of generalized empirical method in its late rich meaning (See *A Third Collection*, the top lines of page 141).

by McEvenue in his paper. A fourth section returns to my foundational meaning, giving more complex pointers. The final section returns to the initial analogy with *The Dawning of Gauge Theory*.

21.1 The Steps of the Master

There is the peculiarity of this essay that it is a letter yet a public reaching. Again, I think of the manner in which Lochlainn O’Raifeartaigh presents parts of correspondences in the emergence of twentieth century physics. Like Herman Weyl, then, I write here with certain presuppositions: Sean McEvenue and I shared a watch, from two continents, on those steps. I write here of “my take” on them in the assumption of a common position on general and special theological categories, in the expectation of a response that will add balance to my rambles.

My ramble begins with *Method in Theology*, whose problems show up quite clearly in McEvenue’s essay. I think now of the beginning and the end of the writing of *Method* in Regis college on Bayview Avenue. McEvenue related to me the end-story: Lonergan had finished, except for a Preface, and he mused in the sixth floor common-room about the labor involved in that. “Why not just write a page?” suggested McEvenue. Which Lonergan did.⁵ Five or so years earlier, Lonergan paced his own room on that floor, musing to me about the beginning: “What am I to do? I can’t get all of *Insight* into a first chapter.” Looking back now I could be tempted to go the McEvenue route and suggest adding to the original article only a page each for each specialty, like that remarkable page 250 on the structure of dialectic.⁶

⁵Not one but two pages: the Introduction at the beginning of *Method in Theology*.

⁶On that single page I have written what amounts to a 200 page commentary: See SOFDAWARE 1-8 and *Quodlibets* 1-12. Both series are available on the website: www.philipmcshane.ca.

But Lonergan battled his tired way through the book, patching together writings from various sources, never really getting into the focal question of specialized functioning. That question is enormously complex, and I slip past it here.⁷ What is immediately important is to note how he stepped into a descriptive mode and a doctrinal mode, hoping I suspect that his doctrine would prevail. I recall, as I worked in the indexing in December of 1971, watching out for his solution to the problem of somehow including *Insight*, and delighting in those two pages of references that could send the serious reader back to *Insight*.⁸ But the high point of his cunning seems to grin out of that paragraph in the middle of page 287: if you tune into my foundational perspective, then you can re-write the first part of the book in an explanatory mode.

I have written at length elsewhere about the unsatisfactory clarity of *Method* and an inevitable lack of clarity in *Insight*.⁹ What I wish to state here is the satisfactory inevitability of the emergence of an *ethos* of shared clarity in later centuries. The key is functional re-cycling. *Insight* is now passe in most circles - even in Lonergan circles. Was it ever anything else? The subtle differentiations of consciousness demanded by functionality have not taken hold. But there is an inevitability of the emergence of a simpler division of labour in all cultural areas.¹⁰ That simpler division will give rise to a re-cycling that will slowly lift common theoretic meaning to a new global level of

⁷I tackled the issue of function in the web series of Cantowers, particularly in Cantowers 34-41.

⁸*Method*, 286-7. The non-reference to chapter 19 is tied in with the Florida conference reaction to it. See *Lack in the Beingstalk. A Giants Causeway*, Axial Press, Halifax, 2005, chapter 3, around note 88. To the “back to *Insight*” claim I would add “and further back to *Verbum*”, a point developed in Quodlibet 19, “The Solution to the Problem of **Feelings** in Lonergan Studies”.

⁹The early Cantowers deal especially with this.

¹⁰I present this simpler division in chapter 3 of *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*, Axial Press, Halifax, 2002. The division does not require any analysis of levels of consciousness: indeed, it is history’s way of moving us communally to their discovery.

collaboration, and the lift will include the re-cycling of *Insight*, supplementing that fiercesome graduate text with its missing undergraduate back-up.

Back, then, to the earlier steps of the master, those strange years 1949-53. Again, there is too much to say. What, we may muse, might we get if we meshed the two sets of canons of inquiry with the transposition of the theory of universal viewpoint that functional collaboration seeds?¹¹ Especially if our stepping with the master built in the luminous inclusion of those steps into the lightsome darkness of Augustine's home in the inner word.¹² Would we get, perhaps, a communal capacity-for-performance adequate to reaching for Biblical meaning and truth in an efficient and beautiful way?¹³

21.2 Taking a Stand, Beginnings

Such is my stand on the steps of the master after 45 years of reaching my mind up to the print of Lonergan. But I had best sketch out that stand a little further.

¹¹Cantower 14 "Communications and Ever-Ready Founders" gives an initial account of this meshing. Quodlibet 6 "*Comparison* and Integral Canons of Inquiry" places that meshing in the context both of the function of *Comparison* and of the traditions of Kuhn and European hermeneutics.

¹²This is a centrally important step, both for the present topic and for the related topic of values and feelings that has bedeviled the Lonergan tradition for three decades. On that see Quodlibet 19, "The Solution to the Problem of **Feelings** in Lonergan Studies". An initial glimpse of the problem may be had from the question, Do you read the words "judgment of value" in those disputed sections of chapter 2 of *Method* with you own *verbum complexum* in mind? What I mean by in mind is, at a minimum, adverting to that reality in you as the reference of the words; at a maximum there is the meaning I attached to the expression "(about)"³⁴ in note 24 below. And there are the larger issues here, of the eternal and the finite minding of feelings, which are as much part of humanity as bones and the concepts of bones. McEvenue's questions raise these deeper issues of the reach of human inquiry into the molecular exigence that is each one of us, Amos and Andrew, Harry and Hermine. See note 48 below. On *exigence* see the index to *Phenomenology and Logic*.

¹³A key pointer in Lonergan here is line 16 of p. 160 of *Topics in Education*, where he writes of the unity a science achieves through efficient causality.

Obviously, I can lean on Lonergan's lengthier expression in so far as I share it or agree with it.

Now I must say two things about the sketching in relation to the "ethos of shared clarity in later centuries" that I wrote of above. First, scientific progress grants the community such advanced shared clarity: think of the Poynting vector, summative of a century's understanding of electromagnetic phenomena.¹⁴ Or there is the simpler clarity of the Meyer-Mendeleev display of chemical correlations. So, I look to a future when the solitary madness of Lonergan's two pages in *Method* will be an evidently adequate expression of a common remote plane of cultural meaning within the tower of a global collaboration.

This claim brings us to our second point. Religious meanings, theological meanings, Biblical meanings, are our reach into infinite mystery: so much, then, for clear common meaning. This presents a difficulty which, I think, has to be met "head-on". The "head-on" is the clear-headedness of two fundamental inverse insights meshed into a luminous and permanent operative presence of theorems regarding analogous affirmation.

I write of analogous affirmation, not analogous concept, although in its fullness the theorem is of course a component of a *verbum complexum* that is normative, the best

¹⁴This note, at the center of this paragraph both of fantasy and of opposition to *haute vulgarization*, (on this see Lonergan, *Collected Works*, vol, 6, 121,155), points to the need for comprehensive and remote discourse in theology, at present profoundly unwelcome. In the opposite direction is the criticism of Carver Mead (*Collective Electrodynamics*, MIT Press, 2000, Preface) of Feynman's presentation of electromagnetism 'without Poynting' in his famous lectures (see Cantowers 27-31, where they are paralleled to *Insight*). My drive in the present article is in the mood of Mead: front line cultural reflection is to be quite remote from common sense. However, there is the question of Feynman's pedagogy which was to have been tackled in Cantower 54, "Electrodynamics, Pedagogy, Popularization" but is now to be the topic of *Joistings 2*. This is an illustration of a large and general problem in our culture. We shall be brushing past it steadily, dancing round it, as we move along here.

available contemporary TUV, tentative universal viewpoint.¹⁵ But within a simpler perspective there is a tendency to think in terms of analogous concepts and to think thus in a way that legitimates obscurity. First I wish to say a few words about the clarity of analogous knowledge, then a few further words about obscurity. To give these few words a useful definite context I risk introducing some comments on elements of Karl Rahner's reflection on functional specialization. This digression is centrally relevant to the problem of reaching for the meanings of the dense poetic particularity of biblical expression¹⁶ but that relevance is the stuff of a large book, indeed of new scientific *ethos*.

Karl Rahner's brief reflection on functional specialization appeared almost immediately after the publication of Lonergan's essay. Rahner was astute enough to recognize the reach of the division of labour of which Lonergan wrote.¹⁷ But then he identified and focused on what for him was a deep flaw in its application to theology. I must quote at length.

¹⁵This is a topic that simply cannot be dealt with here. It belongs in the context hinted at in note 12 above. A problem here is to rescue the notion of 'Universal Viewpoint' from haziness by using an analogy with contemporary physics search for GUTs, grand unification theories. Contemporary physics reaches TUTs, tentative UTs. Similarly the spiraling operations that occur in "The Tower of Able" of our later diagram will lift the community of culture (not just of theology) into a shared, open, TUV, "yielding cumulative and progressive results" (*Method*, 4), including its own replacement. A difficulty here is to envisage, fantasize, the emergence of shared systematic achievements in a later (third-stage of meaning) theology. I recall Lonergan remarking, about a very respected Lonergan scholar, "he has no system". Have you a system? On system see further notes 33, 60. On the analogy between physics and theology see, for example, Cantower 34: "A Few Elementary Pointers Regarding Interpretation".

¹⁶See note 33 below.

¹⁷Karl Rahner, "Die theologische Methodologie Lonergan's scheint mir so generisch zu sein, dass sie eigentlich auf jede Wissenschaft passt", Karl Rahner, "Kritische Bemerkungen zu B.J.F.Lonergan's Aufsatz: 'Functional Specialties in Theology'", *Gregorianum* 51(1971), 537. In the translation of Conn O'Donovan made by him during a recent period of our collaboration, "Lonergan's theological methodology seems to me to be so generic that it actually suits every science." I am indebted to Conn for points made in the text regarding mystery and analogy.

“ The methodology of Lonergan abstracts

b) from the fundamental fact that all theological statements, as theological, are related not to God as some object or other within the field of categorial objects, but to God as the incomprehensible mystery, that can never be subsumed, in the same method, among the objects of the other sciences. For a theological method must surely make clear and legitimize the singularity of the language that goes with it, namely, that it is precisely about God as such, as distinct from the language used in all other sciences. Of that, however, I can detect nothing in this Lonergan sketch of theological method. In Lonergan’s article the words ‘God’ and ‘Jesus Christ’, do indeed occur, but only as indications of material objects with which the science of theology, as distinct from other sciences, engages, and not as words from whose content what is proper to theological method as such must be established, and which therefore must indicate something like formal objects of theology (or taken together as the formal object).”¹⁸

It is massively important to the entire future of the project of hodic re-cycling to focus this challenge. Facing it is another matter, a matter of building into integral communal metaphysics an *ethos* resonant with its axiomatic solution. But at least we can here point to elements of the axioms as a focusing strategy: these are various axioms of what Lonergan calls “the position”, but enlarging his description of it so as to include explicitly axioms of infinity and intentionality required to lift out of the realm of casual insights the limitation of human inquiry to proportionate being.¹⁹

Here a suggestive diagraming must suffice. Consider, then, the realm of being as represented by a circle, and the limitation of human inquiry as represented by its complete darkening. That darkness has degrees, but only the two degrees at the upper

¹⁸I am using here the translation of Conn O’Donovan.

¹⁹Lonergan gives a brief inadequate description of “the position” on *Insight* 388[413]. It is, however, adequate pedagogically and as an existential challenge for the reader: indeed it is the central challenge of the book, a hypothesis to be accepted or rejected that eventually blossoms into “the issue of truth” in chapter 17.

limit concern us at present. There is the darkness regarding an absolute of supernatural companionship to be focused by a precise inverse insight.²⁰ There is the darkness regarding the question, “What, then, is being”, that is focused by an inverse insight of critical method.²¹ The image of that double focusing is a centering of the circle darkness in a precise point, leaving the circle in clear.²² But the methodical reality of the focus is a liberation of science, all sciences equally, from obscurity. Returning to Rahner’s problem, one finds - but only through a series of contextualizing conversions - that one can deal in equal clarity with the incarnation that is God and the incarnation that is a dog. The word “Jesus” then escapes its due radical mysteriousness: the muddled mysteriousness of analogical concepts or of ill-defined theological method is replaced by a triply-luminous triple affirmation.²³

²⁰See Lonergan, *De Deo Trino I. Pars Doctrinalis*, Gregorian Press, Rome, 1964. The key point is in page 274, but the entire thesis 5 (249-298), on mystery and its relation to understanding, is relevant. I recommend in particular, in this present context, the powerful reflection of 276-298 on scripture and the psychological analogy. Does it startle you when I suggest that the *Old Testament* is primarily about the events that are the analogue of the divine processions? Are present Old Testament studies, then, like a desiccated tadpole waiting for the waters of interiority? There is a parallel here between such studies and the present state of medicine: see Quodlibet 20 “The Future of Medicine: A Christmas Carol”.

²¹There is a key shift in *Insight* given by the existential focus - *exigence*-lifted - on ‘then’ in the question, “What, then, is being” (*Insight*, 642[665]). The final pages of chapter 19 move to the issue of critical method.

²²There is a nice analogy here between Brouwer’s fixed point theorem and the translatability of the heart and soul of theology through the ages, across languages.

²³See the thesis of Lonergan referred to in note 20. The triplicity is familiar to students of philosophy and theology: affirmation, negation, eminence. I would note the reach of that triplicity, especially if it is in a consciousness that heartholds the second triplicity (see the following note), controls our meaning of Abraham’s and Mary’s inner crisis-words. Our reach is to be governed by clear analogical thinking, standing solidly on our own inner yearnings and achievements. The worlds of Harry and Hermine, Hopkins and Heaney, help here. See notes 47 and 48 below. I would note the same need in dealing, as **Hughes** does, with the worlds of Becker, Eliot, Pound, Voegelin, etc.

All that, of course, is my foundational talk turning round images and metaphors. Rahner really finds his place in dialectic discussions but here he is a representative figure. Foundational talk is per se direct speech of - more precisely (about)³ - fantasy and recycling, but let us skirt past that here.²⁴ Still, I should note here that in the present state of immature or non-existent specialized collaboration, these conversations, C_{25} or any C_{xy} , are awkward. In the more advanced culture of the end of this century or the next there will be a fairly level common meaning in the collaboration²⁵, as there is at present in mature fields of inquiry. Advances are picked up on and cherished, or envied, through pre-publication exchanges rapid-fired around the globe.

So, let me do the best I can to speak my foundations doctrinally: for those “not up with me” doctrine is this: a mapping of a climb. For those with me, foundational doctrines are simply familiar winks and nods.

²⁴In note 45 below I refer to an archival file in which is found a version of a first chapter of *Method*. In a typescript of the early part (there is a full written outline) there are suggestions about three orders of consciousness that can lead to precision regarding a future foundational perspective, a perspective continuous with Lonergan’s later expressions of “the ongoing genesis of methods”. Briefly, there is added to spontaneous consciousness a second order, which is method. But there is to be the third order study, methodology, which does for methods what zoology does for animals. Just as an evolutionary ‘mindset’ is present in a good working zoologist so this sophistication is to be an operative *Verbum Practicum Complexum* in future biblical etc studies. It is that sophistication that I refer to in my symbol “(about)³ “. In a developed reading of e.g. Jeremiah, that is to be the normative mindset. Imagine, then, thinking thus (about)³ “And I was thinking” (*Jeremiah* 3:19) or “The king’s heart will fail him, the princes’ hearts will fail them too, the priests will stand aghast, the prophets stupefied” (*Ibid.*, 4:9).

²⁵We are at the central point of the appeal of this paper here. The point sits there neglected on page 356 of *Method in Theology*, and perhaps my recycling of it below, below the text, in notes 72 and 81 may help. There is to be a common uncommon meaning shared by the global creative minority, foundational characters all. Only by a giant spiraling effort of understanding will that uncommon meaning, *theoria*, be reached. Its mediation to the common common meanings is another matter: the movement from the plane of uncommon meaning to the plane of varieties of common meaning. (On this, see *Lack in the Beingstalk*, the end of chapter 3). The central point seems unwelcome, so - recalling a conversational remark of Gadamer about “the dance of words” - I do my issue dance, my *isisusa* wedding dance, my David dance, before the dark.

I can begin with Lonergan's account of general and special categories: that foundation I do share, to the best of my 45 years of reaching. But there are modifications, some of which need noting here. To the list on page 287 I add a (10) that makes explicit the inclusion of functional specialization as foundational. No bother there: its omission is simply a slip on Lonergan's part, or indeed a taken-for-grantedness.

Of more significance here is an enlarging systematization of differentiations and their related conversions. Lonergan wrote in various places about these, presenting them with convenient differences.²⁶ His work represents early days of specifying genetic structured laws with the flexible circle of ranges of recurrence-schemes that are verified in locally-variant human behavior. This is a giant topic, and I can only give hints here and later. Perhaps the handiest way of doctrining about this is to point you first towards the two diagrams of Appendix A of *Phenomenology and Logic*. You notice that the inclusion of a level what-to-do gives an extra transcendental; something like "be foresightful", "be adventurous", whatever.²⁷ We will get round to that as a basis of classification in later work, but first note the possibility of complexification on any level.

Take the bottom level of "attention" with which is associated various

²⁶See the index to *Method in Theology*, under *Differentiation of consciousness*. I note that in my indexing I missed a reference to the discussion on pp. 272 ff.(and no doubt to many other things!). *Doctrinal Pluralism* (Marquette University Press, 1971) adds further pointers. But the whole business cries out for an open heuristic systematization.

²⁷The Appendix A of *Phenomenology and Logic* describes the distinction between the two types of what-questions as modal, but distinguishing them is important for futurology. The *Praxis* structure of the entire enterprise of functional specialization leans it towards that what-to-do transcendental. Further, there is the importance of attention to Thomas brilliant introspection of what-to-do in the *Prima Secundae*, qq. 7-17: this importance is evident in debate regarding feelings and value (see note 12 above). However, I cannot develop a full account of the phyla etc of differentiations and conversions associated with the five transcendentals: above I simply illustrated the accounting on the level of attention. It is convenient to note here that this essay ends the Quodlibet series. In the fourth member of the next series, *Joistings 4*, I shall give a better sketch of the genera and species on the five levels.

differentiations and conversions: vital, ecological, psychic, aesthetic, etc. One must begin to think of these in terms of phyla, genera, species, varieties, individuals. Lonergan, in this view, is like an youthful Linnaeus with plants. So, for example, if we risk thinking of aesthetic differentiation as a genus then there are species - let us think of ten - of aesthetic differentiation.²⁸ So, one may think of James Joyce as differentiated in zones of music and poesis; Kurasawa was refined in music and painting and film-aesthetic. But note the varieties lurking here: *The Story of Genji*²⁹ gives a different aesthetic orientation than Beowulf, Japanese script educates consciousnesses' molecules in patterns different from North Africa's grandchild, and the intimate "I" of self-affirmation echos differently in Japanese eye, ear and tongue: "watashi wa". What, then, of the Hebrew poets, writing in their compact way?³⁰

And before carrying on with my foundational talk it seems best to bring in the McEvenue context in section 3. Then section 4, continuing my foundational statements, will have better statistics of meaningfulness in the present culture.

But before shifting into that context I would like you to consider an odd analogy. There is a long-standing problem in economics that is associated with the Quantity

²⁸Roughly, one may add the aesthetics of taste and smell to the Langer listing of *Feeling and Form*.

²⁹I refer to the great work by Lady Murasaki, *The Tale of Genji*, translated by Arthur Waley. See Quodlibet 5 for further contextualization in relation to Japanese diary writing.

³⁰One must lift the notion of compactness into a fuller heuristic of history that envisages the non-linear shift mentioned in note 2 above. Hodic method reaches for an integrated consciousness of the third stage of meaning that would be analogous to compact consciousness. Further, I would emphasize here the manner in which that cultured consciousness would be luminous both about clarity of explanation - within luminous analogical sciences - and about the limits of its reach. There are the limits brought out by section 7 of chapter 19 of *Insight*, within the mesh of the meaning of chapter 16, but there are also more evident empirical limits. See note 33 below.

Theory of Money.³¹ At first glance, Lonergan's elaborate past-modern economics has little to say about it. That past-modern economics is so far beyond the present cruel destructive muddles of economics practice and theory that it has been passed over even by Lonergan enthusiasts who should recognize that intussuscepting that view is their democratic right and need. Within that view there is a full heuristic solution to the "quantity theory of money" problem that is deeply relevant to the relief of present global suffering. It is a full heuristic solution, reaching to the streets of Old Testament-Land and new Thailand.³² How that is so I must leave to your climbing through the footnote and reference pointings. My claim in regard to the present problem is that at first glance Lonergan seems to have little to say about it: what, one may ask, has Lonergan to say about carrying Old Jerusalem's poetic moments into the streets of present Bangkok? Yet, as with the quantity theory of money, there lurks in his dense past-modern view of hermeneutics pointers towards a quality theory of meaning that would bring Semitic song into resonance with Thai throat.³³

³¹See Mark Blaug, "why is the Quantity Theory of Money the Oldest Surviving Theory in Economics?", *The Quantity Theory of Money from Locke to Keynes and Friedman*, chapter 2, Edward Elgar Publishers, VT, 1995. The book is a collection of essays on the topic edited by Blaug. Lonergan's solution hides in stray comments. I presented it in some detail in an Appendix to both *Pastkeynes Pastmodern Economics. A Fresh Pragmatism* and *Beyond Establishment Economics. No Thank You, Mankiw*, the latter written in collaboration with Bruce Anderson. Both book are from Axial Press, Halifax.

³²Oddly, my pre-Christmas studies had led me to an interest in Thailand prior to the massive tragedy of late December. See below, some further pointers on this. I would draw attention immediately, however, to the value of contrafactual history, sublated into hodic studies, for an appreciation of responsibilities: this lifts us beyond, for examples, views of preferential options for the needy.

³³Both sides of the parallel I am dancing round here are enormously difficult, yet help each other. The solution to the problem of money must be heuristically entirely concrete to be successful, though the heuristic allows for empirical indeterminacies. The Appendix mentioned in note 31 brings out the difficulty of getting to grips with that concreteness. The parallel to the Appendix is in the section 3 of chapter 17 of *Insight*. But, as in the Appendix with its lawnmower business, one needs concrete envisagement of the resonance mentioned in the text:

21.3 Searchings with McEvenue

McEvenue's text is called " 'Truth' in biblical Interpretation". I see no point in attempting a summary presentation of the rich center of his paper, the interpretation of the story of David. In our searchings here I attend only to the first part, dealing mainly with the question of truth, and on the third part, "Biblical Interpretation in Lonergan's Method". My aim here is to help us all forwards towards a fuller foundations.

So, let us pause over the issue of truth, not as raised in detail by McEvenue, but only to focus on a single strange question: why is what is called the third level of human consciousness associated with the two functional specialties history and doctrines?

We might begin by noting the peculiarity of *Insight's* treatment of truth. "The real issue, then, is truth", but this statement comes, not in chapter 9, or in chapter 14's 'positioning', but as a beginning to the center section of chapter 17. We are really not ready for the real issue before that, indeed, we are perhaps only warming up towards readiness when we arrive at section 7 of chapter 19, when our nose is rubbed in "the limiting case" of truth, "a relation of knowing to being", when " the relation disappears to be replace by an identity."³⁴ Section 7 of chapter 19 invites us to savor our remoteness from that identity with all the subtlety we may have accumulated from out

one needs the long struggle with the first two canons of hermeneutics that would brings Semites and Thais into a massive explanatory system of described realities. We are in the zone pointed to in notes 3, 12, 15, 46-50, 60. Further, I must note that the parallel to the indeterminacies of the monetary correlations is much more complex when dealing with beings of meaning. What refinements might we get by investigating visionary realists such as Amos, Boulanger or Chopin, by interview and by neurochemistry? So we arrive at a realism of residues and refinements of the canon of residues: on limitations of the two types of investigation see, *Sensation and Judgment. Complementarity Theory of Psychophysics*, John C. Baird, , Lawrence Erlbaum Associates, Mahwah, N.J., 1997. All this, of course, is way beyond present competence. We are back at the "breathlessness " of *Insight* 733[755], at the "one can go on" of *Method*, 287. We are back at the crisis page that has been the focus of attention in these last ten Quodlibets: *Insight* 464[489].

³⁴I quote from the short section 17.2.2 of *Insight*, "The Definition of Truth".

intussusception of chapter 16.³⁵ And then we are only part way in the possibility of savoring: the truth of being is in the procession of the word in God, and the truth of finite being is a sacred strand within that wombed Word, a word further wombed in history to give that history a glorious unity.³⁶ “The universe can bring forth its own unity in the concentrated form of a single intelligent view,”³⁷ but also it can and does bring forth a privileged processional Speak-Spoke view that has the finality of calling forth lesser unities of the universe, “our words of the Word.”³⁸ The cosmic word of finitude is the strand, the beach head, to an eventual promised land, and within that cosmic word there are the little beings of meaning, the inner words of prophets and

³⁵This is a neglected and massively difficult chapter of *Insight*. The difficulty has its roots in what I might call the crisis page in present metaphysics, *Insight* 464[489] with its pointer as to where Self-“Study of the organism begins....” The page is the object of attention in *Quodlibets* 13-18: here I can only point to the helpful hints in note. One is challenged to cultivate a full explanatory perspective, quite beyond imaginative syntheses that are not merely symbolic diagrams. That precision is to include a luminous appreciation of its limitations (see note 33 above) and the lift to the meaning of “integral” and of “implementation” in the definition of metaphysics given by functional specialization..

³⁶In *Music That Is Soundless* (Axial Pres, Halifax, 2005; 3rd ed) I presented an elementary perspective on this worth recalling here. I related biblical meaning to the mime work of Marcel Marceau and to the complex presuppositions of Le Corbusier and Schoenberg. Yet I emphasized the elementary reading of the bible. That reaching and this are given a fuller context by chapter 5 of *Process* (see below, note 69). The context of the present writing is, of course, altogether fuller (see note 44 below): there becomes possible an anastomotic envisagement of a seamless molecularity of Jesus that meshes little Bethlehem and the red Orion supergiant Betelgeuse (in Arabic, “armpit of the central one”) in a personalist yearning for an eschatological realization that borders on a pantheism of energy, energy eternally spiraling on Energy. On the road to such a visioning there is the self-creating little hand spanning the 427 light years to touch the right shoulder of Orion in the chapel of the universe.

³⁷*Insight*, 520[544].

³⁸I translate from Lonergan, *De Deo Trino II. Pars Systematica*, Gregorian Press, Rome, 1964, 256: the end of a discussion of trinitarian finitudes, all relevant here, as is Lonergan’s central thesis regarding the divine personalities in history (*ibid.*, 224-5). see also note 44.

priestesses and poets since Lucy, twisting into translatable heart-holding chemistries of expression.

I am, of course, rambling in the remote heights of *Insight's* chapter seventeen, with its central problem of "The Genesis of Adequate Self-Knowledge"³⁹ in the community of Biblical Students. Only in so far as that genesis is solved heuristically will the real issue of truth be thematized within an adequate heuristic. That second section of chapter 17 points, in that first paragraph, to six sub-sections in the consideration of truth, but the sixth sub-section becomes that pinnacle of darkness, section 3 of chapter 17, "The Truth of Interpretation", which is to be, in a much later culture of theology, an initial context for reflection on McEvenue's "'Truth' in Biblical Interpretation". What might we do meantime? Certainly we must advert to and initiate the climb of section 2 in a serious communal manner. That doctrine of climbing ends with pointers regarding "The Appropriation of Truth," the heart of McEvenue's problem. But have we now at least a little sense of David's story as laced into the story of being, so that the first sentence of that final section shocks us into a new humility of methodological need: "to appropriate a truth is to make it one's own"⁴⁰ somehow calls the Biblical student "to erect synthesis, to embrace the universe in a single view."⁴¹

³⁹Section 1.2 of the chapter. I would place that short section in the context of *Lack in the Beingstalk*. "What is lacking is the appropriate set of conceptual definition and linguistic expressions ... What is lacking is the cultural milieu, habituated in the use of abstract concepts, and trained in the techniques that safeguard their employment....Most of all what is lacking is knowledge of all that is lacking" (The center of section 1.2). There is need for a powerful commitment to contemplative fantasy, a kataphatic theology that would mediate a futurology and reach even towards an up-to-date eschatology hinted at in note 36, an ulti-mating Eucharistic Kaaba, Kabukki, Kabod Yahweh. I pointed to that need previously in Cantower 21, (an echo of the "21st chapter" of *Insight*,) titled "Epilodge". It seems fitting that this final Quodlibet shares that same number 21, that same appeal for Volume 21's *New Political Economy*, whose middle section wonderfully parallels the delicate incompleteness of that five-minute middle section of Mozart's 21st Piano Concerto.

⁴⁰The beginning of section 17.2..5 of *Insight*: "The Appropriation of Truth".

⁴¹*Insight* 417[442].

I have written of the challenge of the nine paragraphs of that section in detail elsewhere⁴², so that their meaning can be lifted into the context of “that intellectual collaboration [that] would develop down the ages,”⁴³ and be in our time a functional collaboration, an *imago Dei*.⁴⁴ That functional collaboration is the present context for the third section of chapter 17, and Lonergan had no doubts about the place of its slow operative genesis in the new global context. In a first great effort of 1965 to move towards the “far larger” work than *Insight*, he recalled Hegel. “As the labor of introspection proceeds, one stumbles upon Hegel’s insight that the full objectification of the human spirit is the history of the human race. It is in the sum of the products of common sense and common nonsense, of the sciences and the philosophies, of moralities and religions, of social orders and cultural achievements, that there is mediated, set before us in a mirror in which we can behold, the originating principle of human aspiration and human attainment and failure. Still, if that vast panorama is to be explored methodologically, there is the prior need of method.”⁴⁵ But, a year later, tired

⁴²See Cantower 3, “Round one Willing Gathering”, section 3.

⁴³*Insight*, 727[748].

⁴⁴Carry forward the contexts of notes 36 and 38. Recall then “the terror of collaboration” mentioned in note 2 and consider the possibility of a transposition of **Hughes’** and Lonergan’s talk of cosmopolis into a Cosmopolis inclusive of functional specialization, a step towards the fuller communal trinitification of finitude (see *De Deo Trino II*, 256-8). I must pass over here deep feminist issues regarding divine incarnation and divine personalization of history. It seems to me that the blossoming of feminism is an effective intimation of the approach of the third stage of meaning. For a beginning see Alessandra Drage, *?Woman What Gives*, Axial Press, Halifax, 2005.

⁴⁵I quote from page 14 of a Lonergan archival file labeled A697. It contains a typescript numbered 8-23. Very plausibly it is a continuation of the sketch of a first chapter of *Method*, to be found in file V.7. That file contains a full scribbled sketch of a chapter, and a first nine pages of typescript richer than the final first chapter of *Method*. I doubt if Lonergan returned to that file in composing *Method*. The file is reproduced in chapter 2 of Darlene O’Leary, *Lonergan’s Practical View of History*, Axial Press, Halifax, 2005. I quoted from, and commented on, the richness of Lonergan’s 1965 efforts in note 23 above. The “far larger” work referred to on the first

hands began to type a shrunken descriptive replacement for his life's hope. It is this descriptive effort that is the context of McEvenue's posing of the problem of truth and interpretation, and reflection on his pointers gives us a gentle entry into the larger problem of history, doctrine and asymptotic truth.

McEvenue raises five interesting points regarding *Method's* treatment of interpretation. Summary does not do them justice, but I had best give some indications.

1) and 2) point to the neglect of the poetic character of biblical meaning in Lonergan's presentation and illustration of the development of doctrine, truth, understanding. 3) notes that conversion is part of the meaning of biblical texts, but "Lonergan makes the point that conversion occurs, not in the context of doing theology, but in the context of becoming religious, and that the task of interpreting a text, even if it requires a conversion on the part of an author, does not include the task of describing his or her conversion". 4) contrasts Lonergan's location of encounter in dialectic with the view "that an adequate interpretation of the meaning of the biblical text demands encounter with God, not as a subsequent effect but within its own structure of meaning". 5) brings out a more general weakness: the dependence on the proposal of Albert Deschamps rather than, perhaps, some explicitation of Lonergan's own procedures in his Latin works. McEvenue adds a long rich comment here, but I had best quote his conclusion, a relevant pointer to the lift we seek. "Bishop Deschamps's and Lonergan's expectations have been met and are being met. But I would be surprised to find that many Lonerganian theologians actually feel it necessary, or useful, to master

page of the Epilogue remains an unwritten work. It might have been a full explanatory heuristic meshing the canons of hermeneutics with the functional specialties, answering powerfully McEvenue's questions about Hebrew poetic yearnings. My fantasy leads me to see signs of axiality in that poetry, giving strange meaning to Cohen-Schacter's statement "Hebrew was on the threshold of speech" (quoted in Howard Richler, *A Bawdy Language*, Stoddard pb, Toronto, 1999, 160). And where might future poetry go, or the reading of past poetry, through post-axial linguistic feedback (see *Method in Theology*, 88, note 34), over *The Bridge of Oxen* (See McShane, "Features of Generalized Empirical Method. A Bridge Too Far?", *Creativity and Method*, edited by M.Lamb, Marquette University Press, Milwaukee, 1980).

the contexts of that book. They would tend to think of it as a remarkable source book of discarded ideas. The interpretation of scripture, as it really occurs and should occur, does not easily find a place in what Lonergan describes in *Method in Theology*."

Let me begin with 5), with which I am in total agreement, in its main point, in its rich development, in its conclusion. But I think that McEvenue would also be in agreement with me regarding the general weakness of *Method* that I noted above and also at the beginning of section 1. We have to slowly find what our agreement is regarding the lift of perspective required and suggested here, and, further, talk towards the correction, modification and enrichment of my efforts. I would like to think that we may step together towards meeting some of the demands of the final sentence of his article. "The precise relation between biblical truth and theological method, between biblical interpretation and theological inquiry, need to be reformulated by creative Lonerganians in the future".

So, let me plunge in at the deep end by modifying his final sentence: the relation has to reach fuller precision through hodic recycling by a creative global community in the future. I place an initial comment on that modification in the footnotes, but I would hope that the next few pages would give some richer intimation, fantasy, of the cosmopolitan task. That global effort must handle the limitations noted by McEvenue under 1) and 2). Further, there is a precise methodological location for that handling, brilliantly and discomfortingly identified by Lonergan in page 250 of *Method in Theology*. Moreover, a pause on that location brings out features that should please McEvenue, for it is a place of encounter, of conversion, of "letting it all hang out", of taking a heart-held stand on "me" and Mammon and God. But what pause are you willing to live and live with? **There**, here hear, you have a stand within the stand. I spent almost all of this centennial year in that pause, and a great deal of time in the previous 40 years.⁴⁶ One

⁴⁶What is the character of one's growing, and growing elder, in metaphysics? I claim that normatively it is a matter of an accelerating movement towards integral conversation with the cosmos. I point to that reach in various places: there is the concluding precise **Bacchuspage** of

pauses in an assembly of the global poetry of loneliness, with Hosea and Hopkins and Heaney⁴⁷ and Harry and Hermine⁴⁸, in one's own familiar town⁴⁹ or in far away graces. I do not like the word or the notion of Lonerganian, but that grim page is the real measure of attraction to Lonergan's program. Moreover - and this is important to me and to McEvenue - it is a page for all seasons.

We are now in the context of McEvenue's 3) and 4). I wrote above of a precise methodological location, the *per se* strategic location within a precise cyclic method of

Lack in the Beingstalk: but there is a cherished expression at the end of chapter 2 of that book, relating to Shakespeare's climb to such a view in the late play, *Pericles*, with Pericles' seeing of the sea and his hearing of "the music of the spheres" (V. ii. 231). I associate this with the use of the device of **anastomosis** in the last chapter of *Finnegans Wake*. Does not, perhaps, each and every word eventually become anastomotic?

⁴⁷In Cantower 8, "Slopes: An Encounter", I fancy Heaney in a community pursuing dialectic in the manner of p. 250 of *Method in Theology*. Brilliant fellow-Ulsterman through he is, I do not think that he fares well on that peek, peak, of interdisciplinary slopes. But which of us would?! On the suggestiveness of Heaney's work, *The Redress of Poetry*, see the lengthy note 48 of that Cantower. *The Redress of Poise* (available on the Website) points to the sublation of that work in the larger task.

⁴⁸Harry and Hermine are characters of Herman Hesse's *Steppenwolf*. Hermine captures a meaning of our search for "the kingdom of truth" in addressing Harry about fame, death, eternity (Penguin, 178-9): "... it isn't fame. It is what I call eternity. The pious call it the Kingdom of God. I say to myself: all we who ask too much and have a dimension too many could not contrive to live at all if there were not another air to breathe outside the air of this world, if there were not eternity at the back of time; and this is the Kingdom of truth. The music of Mozart belongs there and the poetry of your great poets. The saints, too, belong there, who have worked wonders and suffered martyrdom and given a great example to men. But the image of every true act, the strength of every true feeling, belongs to eternity just as much, even though no one knows of it or sees it or records it or hands it down to posterity Ah, Harry, we have to stumble through so much dirt and humbug before we reach home. And we have no one to guide us. Our only guide is our homesickness."

⁴⁹Helpful here could be Quodlibet 8: "The Dialectic of My Town, *Ma Vlast*", which focuses on Dublin. Cantower 14, "Communications and Ever-Ready Founders" points to a similar metaphysics of Manhattan in section 3, "Founders of New York". Cantower 14 points both to a transposition of *Insight* 14 and to an integration of the two sets of canons of inquiry given in chapters 3 and 17 of *Insight*.

dialectic encounter. But a transforming encounter with self and God may occur in the presence of a manuscript or a midden, in a moment in a rose garden, in the trembling of a hand.⁵⁰ What then of 3) and 4)? The point of division of labour is to focus our global effort in some fresh unity and beauty and efficiency of method. The *per se* baton exchange of functional collaboration is the sequence of group exchanges that I list as C₁₂, C₂₃, C₃₄, C₄₅, C₅₆, C₆₇, C₇₈, C₈₉, C₉₁.⁵¹ I cannot take space here to make sense of this sequence for those unfamiliar with my context of symbolization. The next section should help, but I would appeal to you not to be discouraged by such symbols, convenient ways of indicating types of conversations.

The point that relates to McEvenue's legitimate concern is that the need for specialized differentiated exchanges does not exclude either other types of specialized exchanges within the matrix of such theological exchanges or other existential exchanges. One can be 'swept off one's feet' in encounter and conversion anywhere, anytime. One can interrupt one's sequenced exchange to tell of it, to kneel, to journal. But only in the operations of page 250 of *Method* is one asked to let it all hang out formally, formulatedly.

⁵⁰Michael J.Fox begins his memoir *Lucky Man* (Hyperion, New York, 2002) thus:"I woke up to find the message in my left hand. It had me trembling. It wasn't a fax, telegram, memo, or the usual sort of missive bringing disturbing news. In fact, my hand held nothing at all. The trembling was the message". One might perhaps think here of Thomas' view of luck and fortune, and the discovery of treasure as one digs a grave. Was Abraham digging a grave? What was the tree doing to Jeremiah's seeing or the locusts to Amos' vision? (see McEvenue's correspondence, just below) These are legitimate questions: in the fullest perspective (e.g. that offered by *Insight* 19.9, 18th place and following) there is no consolation without a cause, nor without a purpose. See note 54 below.

⁵¹Notice the precise sequencing, part of the beauty and efficiency of the tracking of additional meaning. Think of the focus of the exchanging runners on the relay baton. Recall note 13.

As it happens, providence brings an e-mail from Sean just as I arrive at this point. I quote the relevant section. My reply to it was, "No I wont dodge it: I am sweating towards it, but can deal with it only as a beginner." But first, McEvenue's point: "I am very much afraid that you will have skirted the point in my paper which I was most interested in clarifying. It is prior to the Lonergan stuff in the third section. It is the truth content of consolation without cause". When Abraham knew for sure that he was asked to kill his son Isaac, and consented to this as the virgin Mary did to pregnancy, just what was true in this knowledge. I see it as his thinking a certain thought which some occasion has suggested, and then noting the particular occurrence of acute awareness of the pressure of God stamping this with divine importance. It was like Amos seeing the locusts, and "knowing" they represented an army of victorious babylonians or whatever it was, or Jeremiah seeing the "watching" tree and thinking of God. It was like some special moments in prayer which everyone has had about more narrowly personal agendas. Such "truth is complex: for example, Abraham was not in fact to kill his son, but only to consent to doing it and then to substitute a ram. Was the truth here only the fact that his awareness was truly in contact with a divine word, in a moment of truly self-transcending, or is the connection made between this presence and his thoughts a true connection? Or should this question be come at from a totally different perspective??? In the development of my paper, I separate out the truths of historical facts, and the truths of narrative structures, and of sub-texts, and say that these are surely not the truth of scripture as they are often simply false. And I ask what then is true in all those thirty or so chapters of the Bible? My answer is a pointing at the area of the answer, not really an answer not an understood, conceptualized, objectified answer... Here is the moment for McShane to lift his baton and awake the choirs of angels!"

I lift my baton then, but foundationally, only in the hope of awaking collaborators in various specialties, and indeed, recalling the listing and the paragraph above at note 51, my baton is not waving but held out in the running direction of doctrinal

methodology.⁵² What is my foundational perspective on those moments of truth of Abraham and Mary and Jeremiah and Amos? What is my foundational perspective on that moment of my own truth, already written into the beginning of section 4 below, before this communication from McEvenue?

After pausing here for a creative day and night I still find myself stumped here by a variety of obstacles: yes, I have a foundational perspective, but how might it become your moment of truth?⁵³

So: I add this pointing paragraph here that could cause some few to pause: in this matter I would claim that one should not strain the spirit: here, do not expect consolation without a pause.⁵⁴ The pause would be for a prolonged seed-sowing

⁵²Hold, if you will, to my image of the efficient relay team. Like the front-liners in physics, they are to push forward, an upward spiral, in an agreed context of sophisticated meaning, and this includes the operations of mature dialectics. I cannot be brief on this: I must appeal to my previous searchings mentioned above in note 6. But there are clues in the questions, What of controversy? What of comparative work? Controversy in its usual sense belongs to the tasks mediated by the eighth specialty. Comparison in its usual sense also belongs there. In its efficient methodological sense it takes the meaning given it be Lonergan on *Method* 250.

⁵³Recall how Lonergan had a perspective when he finished the *Verbum* articles, but his Epilogue there would seem to claim that he remained alone in the late 1940s. Indeed, from debates about feelings and values, it seems that the *Verbum* articles perspective remains a lonely achievement. I recently meshed it with the neglected perspective on evaluation of the *Prima Secundae*, qq.7-17, to put an end to that debate, but it reached only a few who were willing to face a startling new, yet obvious, climb. The work appears now as Quodlibet 19, “The solution to the problem of **Feelings** in Lonergan Studies”. My difficulty here is that the problem of poetic meaning belongs in the same zone. How is one to break forward from such present “Obstacles to Metaphysical Control” (A short article, to be published in *Method. Journal of Lonergan Studies*: it is also part of Quodlibet 18). The long-term answer is, of course, associated with the pointers of the next section, with hodic re-cycling and the pressure of adequate heuristic symbolization. Still, perhaps some few will sense the mountain-map of the next paragraph above and climb to their mountain moment?

⁵⁴I am, of course, no opponent of Ignatius: his *Exercises* weave through my days. But I would insist that there is a massive global need for a kataphatic approach to the religious quest for meaning, an approach that would transform both theoretic searching and street piety. See Cantower 21. On my disagreement regarding “consolation without a cause” see note 50 above.

regarding the possibility and probabilities of a new subjectivity within Biblical interpretation and theological reflection. I would envisage a fuller paradigm shift that would supplement - but within a luminous recycling collaboration - Lonergan's "Supplementary Note" regarding the objectification of "the gift as itself a differentiated realm" with a treatise regarding the objectification of all light-gifts, all forth-flashes of agent intellect's participated glory.⁵⁵ Should we perhaps mark pointers in our texts to such forth-flashes with asterisks, even on a scale of one to ten?*** Then the flash-forth of that first paragraph of Lonergan's Epilogue⁵⁶ about Aquinas elusive meaning would merit, in our present culture, at least five.***** What, then, of the flash-forth of Abraham or Mary, of Amos or Lazarus' Mary: "How can Jacob survive, being so small?"⁵⁷; "If you had been here, my brother would not have died."⁵⁸ I recall now McEvenue's remark, at the conclusion of his recent communication. "My answer is a pointing at the area of the answer, not really an answer - not an understood, conceptualized, objectified answer."

But is there not an understood, conceptualized, objectified answer in the Word, one that is laced creatively into the molecules of history, however elusively remote from

De Caussade's "sacrament of the moment" or Dame Julian's "all manner of thing is well" is a reality of our infinitely beloved finitude.

⁵⁵The quotation is from *Method in Theology*, 266.

⁵⁶*Verbum*, 222-3.

⁵⁷*Amos*, 7:2. Add, here and in the next note, the context of note 24 (above)³ to get a suspicion of a quite new***** level of reading to be expected in a later "Tower of Able" spiraling.

⁵⁸John 11: 33. Contrafactual flash-forths are enormously, gloriously, and humbly mysterious and revealing. A suggested context here is the 18th place of *Insight* 19.9. It becomes richer when one intussuscepts Lonergan's stand against a "Noah's Ark" view of finite beings. Then, one arrives at the astonishment of every choice being a choice of a "different possible universe."***** I would note the manner in which this deepening of the meaning of personal control in the drama of history transposes magnificently "a protective recognition of plurality" (**Hughes**, 33) shabbily handled by postmodernity.

our present limited reachings? And as our reach grows larger, in the beauty of a new collaboration during the next millennium's third stage of meaning, might not the cause of consolation become more evident? "Nor is the evidence some peculiar sheen or convincing glamour. It supposes the coherence of the hypothesis with the universal viewpoint, with the genetic and dialectic relations between successive stages of meaning, with the genetic sequence of modes of expression and the recurrent gap between meaning and expression. It consists in the fulfilment offered by the data of documents and monuments for this wide-ranging and multiply interlocked coherence."⁵⁹

21.4 Taking a Stand, Advancements

My abrupt halt is surely a disappointment. Should I not have pointed further, moving backwards and forwards in McEvenue's text to bring out the manner in which his effort to open us to the truths of the text lifts us forward?. Or should I not have given some thematic of that personal illustration of "being swept off one's feet" in my first hearing of his quiet-spoken handling in Toronto of the David texts? But it seems best now to place my compendious paragraph-comment within a fuller expression of my foundational stand. That fuller expression, of course, is limited, doctrinal, but at least I can maintain the reference to chapter 17 of *Insight* as context. Its transposition into the new context: that, really, is the long-term challenge that lurks behind this exchange. We began section 3 by connecting with the beginning of section 2 of *Insight* 17. Let us hear out the conclusion of that section as a nudge towards and beyond the present effort and McEvenues's effort. "... attempting to analyze the structure of history. For the moment it

⁵⁹*Insight*, 590[612], the conclusion of the third canon of hermeneutics. This is one of my rare references here to that third section of chapter 17: yet the transposition of that section into the hodic structure gives the center of the solution to the problem. Why did I not tackle that problem, the problem of note 1 of *Method* 153 in this context? Because "I believe it would prove to be, not some brief appendage to the present work, but the inception of a far larger one" (*Insight*, first page of the Epilogue).

must suffice to draw attention to the fact that, as intellectual development occurs through insights into sensible presentations and imaginative representations, so also the intelligent and reasonable control of human living can be effective only in the measure that it has at its disposal the symbols and signs by which it translates its directives to human sensibility. Finally, unless one can carry out in deeds what one knows and wills, then the willing already is a failure and from failing will to bad will to unconcern for truth there are easy and, unfortunately, familiar steps.”⁶⁰

The fuller expression is a diagrammatic expression, one which I have labeled W3. Best include it here, on the next page. It was published previously, in 1990⁶¹ and in 2000⁶², but oddly enough it originated during what I might consider an earlier conversation with McEvenue, part of the conversations that resulted in *Loneragan's Hermeneutics. Its Development and Application*.⁶³ Indeed, it originated in the early morning of my talk in that conference, and no doubt was a midday bafflement for many of my listeners. Is it any less frightful now? It eventually became the dominant image

⁶⁰*Insight*, 561-2[585]. How is the community to cultivate a cosmopolis to replace the familiar steps? In *Cantower* 18, which parallels *Insight* chapter 18, I identify the new cultural ethics of functional specialization, something that Ken Melchin and I struggled to identify 25 years ago, when he was writing his book, *History, Ethics and Emergent Probability*. Robert Doran has been “attempting to analyze the structure of history” in Loneragan’s footsteps for more than a decade and finds that the question of historical investigation centers on the question that titles his forthcoming book: *What is Systematic Theology?* (University of Toronto Press, 2006). The eventual collaborative structure of theology will include, within more sophisticated categories, a genetic systematics, that will control historical investigation ecstatically and efficiently towards “cumulative and progressive results” (*Method*, 4) But that achievement is a long way off yet.

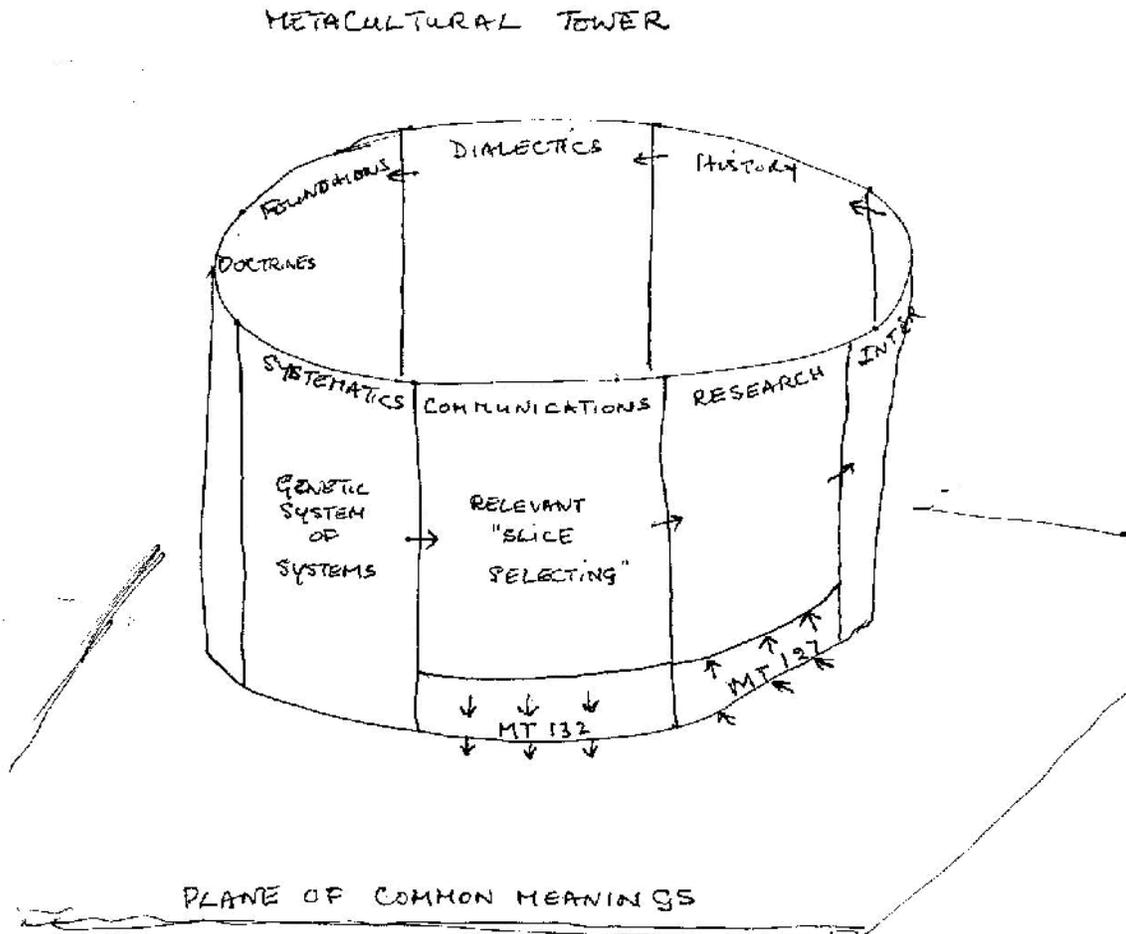
⁶¹In chapter 4 of *Process. Introducing Themselves to Young (Christian) Minds*, available on the website www.philipmcschane.ca.

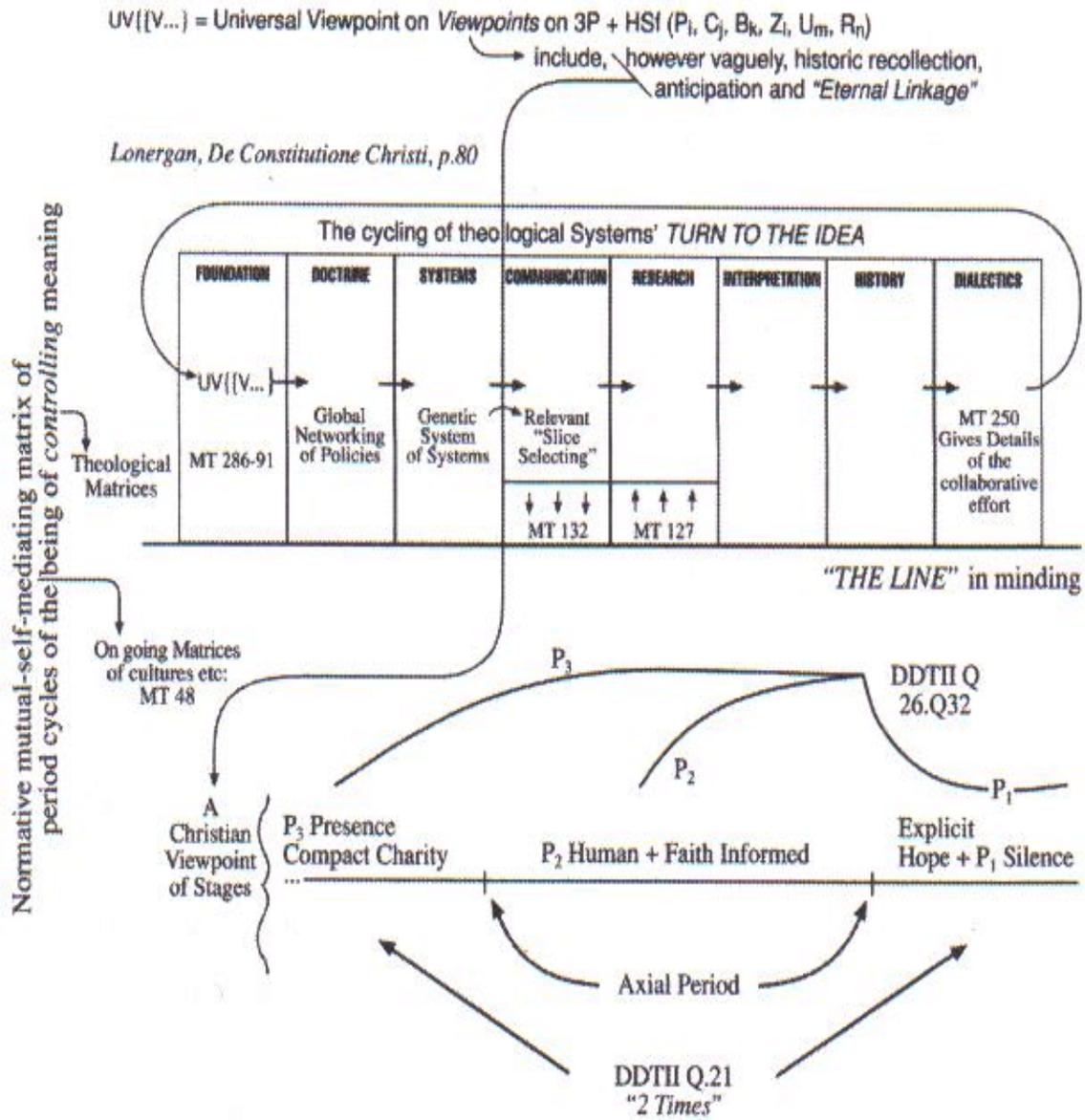
⁶²Page 124 of *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Press, Halifax.

⁶³Edited by Sean E. McEvenue and Ben F. Meyer, The Catholic University of America Press, Washington D.C., 1989.

both of *Lack in the Beingstalk. A Giants Causeway* and of the *Cantowers*. It is preceded here by a helpful modification that images a tower climbing to remote meaning.

The Tower of Able





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

3P = The TryPty Divinity of Understanding,
 Creator { P₁ = Speaker = Attractor
 P₂ = Spokener = Informer
 P₃ = Listener = Gift

But what I would draw attention to immediately is the component at the top of that diagram, which I call W1, a “first word of metaphysics”: $f(p_i; c_j; b_k; z_l; u_m; r_n)$.⁶⁴ To it I must add the second word of metaphysics, W2, developed on page 122 of *A Brief History of Tongue*. I quote from there so as to give a necessary though discomforting context:

“Perhaps one might like, as an exercise, to envisage the heuristics of ‘amoeboid eating’, ‘bees pollinating’, ‘the tongues of poets redressing our poise’. In the last case, alas, you come to the complexity of a heuristic of speaking, so elementarily presented in chapter one. Now what does its symbolization look like? There is generically a need for a reduplicative symbolization of the form $V\{W(p_i; c_j; b_k; z_l; u_m; r_n) > HS(p_i; c_j; b_k; z_l; u_m; r_n)\}$, where the symbol “>” is the original pointing-linkage of chapter one, “H” is as above, the reference to concrete history, and “W” represents the reality of sensibilities’ actuation of the ‘capacity-for-performance’, mentioned above, that may be described as ‘tongue-ing forth a word’. Obviously I am simplifying here, since the word is hazy in its reference⁶⁵, in its continuity with other words, and in its rhythmic relations - physicochemical etc - with its context of poetic genre, lung-conditions, auditorium, etc etc. Also, you may take note of peculiarities of self-reference: the ‘ u_m ’ within the Word-

⁶⁴Coming to grips with this symbolization is both vital and difficult. Within it lies the possibility of a new control of heuristic meaning. Within it lies the answer to the problem of being breathless and late. A handy self-test here is to ask, What do I mean by *phantasm*? The heuristic symbolization opens one to the meanings popularized in Rita Carter, *Mapping the Mind*, phoenix pb, 2002. But the road to a full explanatory heuristic is massively difficult, especially in the present mood of Lonergan studies. My suspicion is that few, for instance, would be tuned to the meaning of the semi-colon in the symbolization: it refers to the aggregiformic structure of our finite reality. On this see Cantower 29.

⁶⁵See, for example, Bernard Comrie, *Language Universals and Linguistic Typology*, Blackwells, Oxford, 1989, 36-38, on colour words. But I would insist that while the words are hazy or loose in their neurochemistry, the *verba mentis* referred to are quite determinate, and the objects reached for in tentative affirmation are not indeterminate, be they colours or conversions. Particular conversions, like colours, are to become known better through the progress of science.

function 'contains' a grasp of the reference. The self-reference can be complexified, of course, in ways that bring to mind Russell's paradoxes or Goedelian numbers, complex words seemingly talking about themselves. But perhaps we have ventured far enough in this sketching."⁶⁶

Far enough? Even my sympathetic reader Sean McEventue may cry out, "Way too far". So I had best pause on this essential foundational stand and appeal to the reader's respect for The Master.

McEventue is focused in his essay on a Biblical meaning that is associated with the ancestry of Christ. In the fuller context the meaning of Christ is connected with that meaning. What is the connection? Whatever it is, it is a twining into the meaning of *The Psychological and Ontological Constitution of Christ*. That meaning itself is deeply complex: and note that our earlier reflections bracket off the complexity of mystery. The complexity is of the incarnate reference of a set of theorems within the most fruitful understanding that is theology. Lonergan tackles that complexity within the little book just mentioned. But when he gets as far as the 24th place in his discussion he takes his and my foundational stand. For me it marks the end of a certain type of simplistic biblical theology, but marks it only in the sense that perhaps by the end of this century it will become an *ethos* of Christian academic searching. What, then, is Lonergan's stand on understanding the reality of Christ in Jewish hopes and Christian faith and global love?⁶⁷

"The aim of discursive reasoning is to understand; and it arrives at understanding not only by grasping how each conclusion follows from premises, but

⁶⁶A *Brief History of Tongue*, 122-3.

⁶⁷You have noticed, perhaps, the trinitarian line-up at the bottom of that diagram page, "The Tower of Able". The third stage of meaning is to be a stage of luminous hope, associated with the silence of the Speak in history. In that page I hold with Thomas' reflections on the Spirit as gift. Recently I find more usefully, personally and pastorally, to use the three words, Speak, Spoke, Clasp, in my dealings with the Cosmic Mystery's One in Three. See the conclusion of the sub-section, "The Future of Medicine: a Christmas Carol", of *Quodlibet 20*.

also by comprehending in a unified whole all the conclusions intelligibly contained in those very premises. Now 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 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 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."⁶⁸

There you have it, my dear reader: a brutal reality of the puny efforts of human searching, whether it be within the simple gauging of cosmic physics or the elusive gauging of "the tongues of poets redressing our poise" towards the dance of David, the dance of Jesus.⁶⁹

⁶⁸B.Lonergan, *The Ontological and Psychological Constitution of Christ*, University of Toronto Press, 2002, 151.

⁶⁹The search for Jesus is to be massively shifted by functional specialization. A preliminary perspective on the nine genera of such searching is given in chapter 5 of *Process. Introducing Themselves to Young (Christian) Minders*. The book is available on the Website, www.philipmcs Shane.ca. In Cantower 35, "The Focus on Function", pp. 11-31, I present an analysis of a decade of the Christological studies published in *Theological Studies* (1994-2004) that brings out rich possibilities in the recycling process of functional specialization.

It seems to me then - to focus a key element in my foundational stand⁷⁰ - that we need a symbolization of the full dark heuristic of our puny efforts if we are to redress our axial days towards a third-stage presence of luminous hope.⁷¹ The symbolization has to be within, or at least reach out to, the fullness of the molecular notion of being and becoming that is the heart-throb of each and all. Metaphysics, normatively, is simply a luminosity of that reaching, totally concrete in its carry-forward and fantasy within history's groaning loneliness, freshly integral in the transposition of *Insight's* definition by *Method's* humble program of global collaboration.⁷²

⁷⁰The key element emerged for me in a "moment of truth" while I was writing Cantower 33, as it happens, my centennial essay for December 2004. Recall the context of note 55 above, and think forwards towards new levels of "linguistic feedback" (*Method* 88, note 34), something that would make integral to words the subject's flash-life in a sublation of the manner in which poetry molecularizes presence. This question is raised in the particular case of intellectual conversion by Richard M. Liddy, " 'A Shower of Insights' Autobiography and Intellectual Conversion", *Method: Journal of Lonergan Studies* 21(2003), 125-144. His moment of truth was while taking a shower.

⁷¹One should read of the "auxiliary" that is functional specialization within Lonergan's context of hope: "The antecedent willingness of hope has to advance from a generic reinforcement of the pure desire to an adapted and specialized auxiliary ever ready to offset every interference with intellect's unrestricted finality" *Insight*, 726[747].

⁷²I would draw attention to the transposed meaning of the word "integral" in the definition of metaphysics. Certainly, there is the personal achievement, but the drive is the collaborative drive of humanity. See the comment on Hegel above, note 45. Further, I like to draw attention to the occurrence, 29 times, of the word *collaboration*, in the second last section of chapter 20 of *Insight*, "Resumption of the Heuristic Structure of the Solution". But these are points with which many of my readers are familiar. Indeed, that gives me a reason for the cut-off here. The Cantower project, now 400,000 words-worth, is a drive towards the higher collaboration of which I write. In the present article the effort turned to the task of making the flash-points of Old Testament community street-effective today and tomorrow. The tasks needs the transposition of canons of hermeneutics into the new context: one I dodged here, but I did recycle its significance. And my apparent ramblings recycled various other tasks of transposition: for instance the task of shifting the logic of *Insight* chapter 14's talk of implementation into an operative strategy that would do for metaphysics what Lonergan wished for economics. "It will retire the brain trust but it will make the practical economist as familiar a figure as the doctor, the lawyer, the engineer" (*For A New Political Economy*, 37). Foundations are to be persons in towns as well as

21.5 The Dawning of the Bible's Hodic Gauge, Hodic Age.

I cut my foundational ramblings short. The pointings of my methodological reachings are perhaps sufficient to bring the reader to glimpse layers of foundational fantasy within the imagery. I appeal throughout, and now in the present sub-title, to a parallel with physics. I draw a parallel with Herman Weyl's strange turnings of Einsteinian physics, but I could well have reached back further in the history of theoretical developments to point to terrible failings in the thinking lift to "Grace: The Final Frontier."⁷³ Contrafactual history, an eventual integral component of hodic process, will reveal painfully that continued failure: what, for instance, might have been the reach of biblical meaning to the meaning of today's Christmas tragedy in Thailand, Sri Lanka, India, Indonesia, that would supplement the mercy of Red Cross and Red Crescent?⁷⁴ Would Dogen's followers have found a richer *Shobogenzo*⁷⁵ in some mesh of

gowns. See above, note 25, and below, note 81.

You have probably noticed the heavy dependence for the flashes of solution on the footnotes and on my recycling strategy, especially in these last three Quodlibets. Should not the message be stated plainly? The plain message has been available for nearly forty years. It is a remote message regarding a solution to Plato's problem of implementation. It is obviously not obvious. So I indulge in implementing the Zulu proverb: "the *isisusa* wedding dance is always appreciated by being repeated" (I quote from H.C.Lugg's translation of the Zulu work of a century ago: Mageme M.Fuze, *The Black People and Whence They Came*, University of Natal Press, 1979, Prologue). We have things to learn from these people as we do with the ancient Hebrews, but the learning must hit the villages and fields, the banks and broadcastings. Their backward ways can carry us forward towards a new global dance.

⁷³The title of the final chapter in *The Redress of Poise*, a volume of my unpublished papers of the 1990s, available on the website.

⁷⁴As I mentioned above (note 32) my pre-Christmas study led me to Thailand, and indeed just prior to hearing news of the earthquake in the Indian Ocean I was pondering over the might-have-beens in relation to the academic orientations of Chulalongkorn University in Downtown Bangkok. Earlier (note 58) I placed the contrafactual in a full personalist context, but there is its subtle operative presence in a developed functional specialist operation. See note 32 above.

⁷⁵Dogen (1200-1253) expressed his four-volume life-search in *Shobogenzo*, (roughly translated as truth-law-eye-treasure, "The Fullness of the Vision of Truth"). The work presents a hermeneutic challenge along the lines we have been dealing with.

meanings that included followers of a de Nobile or a Ricci? Such contrafactual fantasy, with its ghosts of Christmas past,⁷⁶ has a serious significance in envisaging future praxis.

But the issue is the nightmare of Bible present. We are in a ballpark quite different from Bultman's or von Balthasar's *Dramatik*. This is a crisis of millennial backwardness, "from physics to Semitic literature, from Semitic literature to biology,"⁷⁷ that groans for a global foundational shift. Biblical meaning's finality is to shift from an isolation of privileged primitivity to its global zone in an acorn of religious meaning that is to become the shaky sapling of 21st century searching for divine adoption. By the end of this century the hodic cycle could have, may have, enriched the categories of its investigation with a genetic systematics that gives a respectable and respected context - a significant tentative universal viewpoint - of remote meaning for further refinements of its poetic presence that can vortex their "Indigo" way from an old Mediterranean to new oriental shores. In that cycling biblical meaning will fly further and further away from commonsense meaning into a shared complex inner word, a remote common meaning of hodic characters.⁷⁸ Its analogue and companion will be the shared foundational meaning of cosmic physics, twined in and around it by a generalized empirical method in which subjects and objects embrace each other and the universe in a journey towards a promised land, a weave of energy and eschatology.

But all my foundational hinting may be regarded as too doctrinally dense, if not indeed intellectually dense. It brings to my mind the reaction of Pauli to Herman Weyl's

⁷⁶See the subsection of Quodlibet 20, "The Future of Medicine: A Christmas Carol". That lengthy Quodlibet deals in a general fashion with problems associated with the phrase "Applying Lonergan".

⁷⁷*Insight*, 733[755].

⁷⁸I am winding forward here from my comments in notes 25, 58, 72 and 81, in a nudge towards the inner word of categorial systematics that is to be in open control in the upward spiraling of the hodic enterprise. To that, and its development, all these outer words and diagrams point, pointing to the state of your minding and your stand in the darkness of being.

work and to a similar bent in Abdus Salem's work later: "Give my greetings to my friend Salem and tell him to think of something better."⁷⁹

In the beginning I drew a parallel between my work and the work of Herman Weyl, a parallel useful in a deep sense that centers on the need for both fantasy and *theoria*. Bear with me for an incomprehensible paragraph that makes the point by pointing into the dark.

"Although not fully appreciated at the time, Weyl's 1929 paper has turned out to be one of the seminal papers of the century, both from the philosophical and from the technical point of view. From the philosophical point of view, the paper marked the completion of his 1918 ideas. He had always been convinced that there was a close analogy between gravitation and electromagnetism and was particularly impressed by the resemblance between the derivations of charge conservation and energy-momentum conservation in the respective theories. In this paper he was able to formulate the analogies between the two theories explicitly by means of the tetrad formalism and was able to overcome the objection to his 1918 theory by adopting London's reinterpretation of the non-integrable scale factor of the metric as a non-integrable phase factor of the wave function."⁸⁰

This, certainly, is incomprehensible. But what if much of my writing above was an incomprehensible hiding in plain sight, needing a formalism by means of which the analogy between theology and physics might come into brutal evidence? What if, indeed, God and grace are more difficult to understand than the electron? What is desperately needed is a strategy that would bring mystery into human faces and daily print, a *Redress of Poetry* mediated by a *Redress of Poise*. That poise, I am convinced, is the poise that would build a hodic wall of incomprehension around genuine *theoria* blocking

⁷⁹Quoted on p. 108 of Lochlainn O'Raiheartaigh, *The Dawning of Gauge Theory*, Princeton University Press, 1997.

⁸⁰*Ibid.*,107.

the pretensions of general bias' grip on common meaning.⁸¹ But there is not much sense in my going on here with my old Weyled thesis about "a barrier between theoretical physics"⁸² and theoretical theology and the pop-physics and pop-theology that are the serial killers of lonely souls.

The barrier, of course, needs a communal effort to vortex the canons of hermeneutics into the challenge of doing serious biblical theology, serious theology of any religious orientation.

Are we too old, McEvenue, to set up another conference on *Loneragan's Hermeneutics. Its Development and Application*,⁸³ that would try to do now what we did not do then? "Late in life, with indomitable courage, we continue to say that we are going to do what we have not yet done: we are going to build a house."⁸⁴

⁸¹I draw an analogy here with physics, but the missing *theoria* of theology could be paralleled to the present missing theory of economics. In this light one might read the first chapter of *For A New Political Economy*. Christian thinking on economics, whether of the left or right, is fundamentally a simple-minded mess. This was Lonergan's view in the 1930's and he expressed it thus to me in 1968, when he asked me to find an economist. We are now no nearer having an economist in every village. See notes 72 and 25 above. The issue, *isisusa* dance, is the cyclic genesis of ontic characters, foundations, (*Method in Theology*, 356) that would mediate uncommon meaning to common meaning.

⁸²*Insight*, 581[603].

⁸³See note 63 above.

⁸⁴Gaston Bachelard, *The Poetics of Space*, Beacon Press, Boston, 1969, 61.