

**IDENTIFYING EFFECTIVELY INTENTIONALITY ANALYSIS**

Your name is as oil poured out,  
 and that is why the maidens love you.  
 Draw me in your footsteps, let us run.  
 The King has brought me into his rooms.<sup>1</sup>

I think now of “The Nun’s Story,”<sup>2</sup> and the mood needed to be successful in positive *haute vulgarization*. I am thinking also, as I type, of the full effectiveness of the communal operating, which is to be an achievement of an isomorphic up-lift of all human situations that would satisfy Lonergan’s appeal, in the Epilogue of *Insight*, for a “relevance”<sup>3</sup> of “Charity.”<sup>4</sup> These last two words in quotes and their referenced contexts point to an eighteen-year gap between his soaring meaning and his early appeal. The word

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<sup>1</sup> *The Song of Songs*, 1:3–4.

<sup>2</sup> The story was introduced in [Vignette 5](#), and weaves through the entire 24 Vignette essays. Best to quote that Vignette here, adding the full teaching context. “I recall my teaching of a first-year honors course of mathematical physics in 1959–60. An advantage here is that my notes are available on the website ([Website Articles 7 and 8](#)). These were pre-lecture notes for myself: I did not use them in class, but they were the core of the communication. But on the fringe were other possibilities of conversation and teaching, possibilities that we must begin to cherish if we are to get out of the shocking immoral mess of present theology and philosophy. Think, then, of some sharp student—I recall now a bright religious woman in that class—asking early on in the statics half of the course whether this stuff held in, was continuous into, the sub-atomic level. The asking was informed by a culture of seriousness. She knew that I was dealing with such stuff in a graduate class, the type of which she would enter in three or four years. She knew it was beyond her, a goal of a tough climb of understanding. And we would both bow to that wisdom in my push into what I call positive *haute vulgarization*: we both—indeed the entire class—knew what was “going on” in my suggestive sketching.”

<sup>3</sup> “Theology possesses a twofold relevance to empirical human science.” *Insight*, 766.

<sup>4</sup> “Charity is an eternal fire of optimism and energy, dismayed at naught, rebuked by none, tireless, determined, deliberate; with deepest thought and unbounded spontaneity charity ever strives, struggles, labours, exhorts, implores, prays for the betterment of the unity action of man, for the effective rule of sweetness and light, for a fuller manifestation of what charity loves, Wisdom Divine, the World made Flesh.” “Essay on Fundamental Sociology,” in Michael Shute, *Lonergan’s Early Economic Research*, University of Toronto Press, 2010, 43.

*isomorphic*, of course and alas, points to the full complex heuristics of the topology of the nine genera of situations that I have sketched here and there in the past decade.<sup>5</sup>

I repeat, modified, my nun's story from note 2. It parallels the story that Lonergan told in the first lecture of his that I heard, Easter week of 1961,<sup>6</sup> where he talked of the lady who invited Einstein to tea and then got round to asking him to please explain relativity theory in simple words, "I was never any good at mathematics." But the lady-nun is in a different cultural ballpark. She is, incarnately, in the ethos of a successful science, a beginner fresh from high-school physics indeed, but a beginner bent towards the heavy stuff. And what, pray, have I her asking about? Yes, and she and I can connect the asking to what we are at, stuff in the course I was teaching. What does she ask, then? She asks about gauges and gaugers, and whether they—gauges and gaugers—change as we move up from Newtonian orbits to the world of the Higgs particle. She is not yet even on the edge of the world of Maxwell, which is stuff of her second year coursework.

What am I to say to her? Positive *haute vulgarization*, which I would have you associate with vulgarly as a successful culture of the positive Anthropocene Age, is a key part of good teaching. She would, of course—as would the other good students in that class—bow her nodding head if I were to say, "Well, best wait till you get through electromagnetics next year." But that would leave neither of us content. So, on I go into the twists and turns that give her the delight of signpost recognition of her road towards

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<sup>5</sup> There is a tincture of this in *The Allure of the Compelling Genius of History*: patch together the appendices of chapter 10 and 11 with chapter 16's focus on the meaning of *situations*. Then there are the dense points of chapter 12, "The Situation Room: The Stupid View of Wolf Blitzer," in my *Profit: The Stupid View of President Donald Trump* (Axial Publishing, 2016). Structuring the full heuristic effectively is a task for the present millennium.

<sup>6</sup> I am recollecting the first of six lectures given by Lonergan in University College Dublin during Easter of 1961. Only the other five were recorded.

home in graduate physics. I pause over fiber bundle stuff,<sup>7</sup> skim past Maxwell's equations,<sup>8</sup> hint at how

Electromagnetism possesses an important symmetry known as gauge invariance. In the classical theory it seems to appear more or less by accident but, as we shall see in chapter 8, it has a deep-seated significance in quantum mechanics and underlies most of our present understanding of the fundamental forces of nature.<sup>9</sup>

How far do I go into “Forces, Connections and Gauge Fields”—the title of the key chapter 8 of Lawrie's book? Well, it depends on time restrictions and eyes remaining bright.

A pause now please: only you can judge your position with regard to this pattern of relating and communicating. For many in theology it is quite foreign: the language there at present blocks the technical and symbolic meanings that are to be its OM and heart in the positive Anthropocene, and communications of distant horizons are not sensed, neuromolecularized, as such, except perhaps in the worlds of mysticisms.

What, then, am I to say to you about intentionality analysis, my central topic?

You are probably already familiar with the name and Lonergan's claims about it. “We have moved out of faculty psychology . . . and into an intentionality analysis.”<sup>10</sup> He leads there into the first of his “Closed Options,” then weaves through other problems that are of interest to us at present, and lands the reader, 3 pages later, at the doorstep of elucidating intentionality analysis in identifying the first of two functions of a critical metaphysics: “it provides a basic heuristic structure, a determine horizon, within which questions arise.”<sup>11</sup>

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<sup>7</sup> See Ian D. Lawrie, *A Unified Grand Tour of Theoretical Physics*, ICP publishing, 1998, 41–42. I use this book of Lawrie as a reference, replacing Lonergan's Lindsay and Margenau, *Foundations of Physics* (Dover), which is still outstanding in its methodological suggestiveness. I refer to the prior book below as *Lawrie*.

<sup>8</sup> *Lawrie*, 64–68. See also, for a heavier context from Lonergan, Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, Axial Publishing, 2010, chapter 10, “The Dominant Context of Lonergan's Life”: section 3, “Maxwell in *Insight*,” 175–78.

<sup>9</sup> *Lawrie*, 67.

<sup>10</sup> *Method in Theology*, 340: beginning his section on “Closed Options.”

<sup>11</sup> *Ibid.*, 343.

Here I cannot but ask you to pause in a hermeneutics of deep suspicion. It helps the seeding of the suspicion to call in Jeremy Wilkins.<sup>12</sup>

Lonergan's retrospective opinion was that, with *Insight*, he had shifted into intentionality analysis without bringing the transition into clear focus for himself.<sup>13</sup> To invoke a martial metaphor Lonergan favored, one might say that the breakthrough had occurred but a considerable portion of the new ground had still to be occupied. One consequence of this situation is the perdurance of the language of faculty psychology, particularly in Chapter 18 on Ethics. That chapter has been described as an 'uneasy amalgam of faculty psychology, metaphysics and intentionality analysis'.<sup>14</sup> In fact, not only the language but also some of the ambiguity of faculty psychology remains in his treatment there of the 'will'.

This is a centerpiece of Wilkins' magnificent pedagogical effort. A wise move for most of us—including myself—would be getting into that effort in a full serious fashion: to begin to sense how it lifts our appreciation of Lonergan's short pointings from his section on "Closed Options" in the chapter on Systematics in *Method in Theology*. Perhaps you, like me, will do that now, and join us in what I may describe as our push ahead. The article, most likely is not to hand: I push on then, hoping that your re-reading of this little essay will include that pause with Wilkins. And here I make a simple point, quite obvious to my nun. The re-reading is to be taken for granted, indeed a re-reading supplemented

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<sup>12</sup> Jeremy Wilkins, "What 'Will' Won't Do: Faculty Psychology, Intentionality Analysis, and the Metaphysics of Interiority," *Heythrop Journal*, LVII, (2016), 473–491: 480. The notes to the text, here 11 and 12, are his notes 48 and 49. But his note 48 refers back to note 30 in his text, and it is that note I quote here, to add a context.

<sup>13</sup> Lonergan, *Early Latin Theology*, CWL 19, p. 72. One might ask whether Lonergan's much later identification (in *Method in Theology*) of sanctifying grace with the dynamic state of being in love, and of faith as the knowledge born of religious love, does not imply that the love, or charity, is the remote principle relative to faith, and relative to every other virtue of Christian living. The early Latin work referred to is *De Ente Supernaturali*, and the piece above note 30 of Wilkins' text is worth quoting as adding a context: "Aquinas explained that every perfection of the powers of the soul is a virtue, and, since grace is prior to virtue, it must be in the essence of the soul as its subject, and not in one of the powers. This is the exact implication of Lonergan's analysis, although he also explains that the disputed question, whether charity and sanctifying grace are really distinct, affects only the order of the presentation and not the substance of the thesis, since everyone grants a created communication of the divine nature."

<sup>14</sup> T.J. Tekippe and L. Roy, 'Lonergan and the Fourth Level of Intentionality', *American Catholic Philosophical Quarterly* 70 (1996), pp. 225–42 at 229.

often by a plethora of exercises in the ballpark. Such a supplementing is essential to “getting into that effort in a serious fashion.”

Here I leap: and ask for your smile as I do so. This leaping business “puts a familiar Tom and Dick”<sup>15</sup> and Mary in an unfamiliar roll, or should I say bumhump in the road? It leaves you, peeves you perhaps, “without the settled assurance and efficacy of form.”<sup>16</sup> The form in question, in quest, is the form of competence in Iris Analysis, and my thus naming it is an added key humping nudge, discomforting you by bouncing you into the equivalent of Ian Lawrie’s chapter 8 on Field Connections. “The field is the universe, but my horizon defines my universe,”<sup>17</sup> and Lonergan’s horizon of 1953, as Wilkins nudges us to savor, falls short of his later heuristics of the field. What, then, of his study of will completed 13 years earlier: would a pedagogical plunge into the *CWL* 1, *Grace and Freedom*, help us towards that heuristics?<sup>18</sup> Indeed, it would, but it had best be done in the ethos of the first condition of interpretation, “Understanding the Object.”<sup>19</sup> But that condition is parallel to a **TOE** condition in physics: having a **T**heory **O**f **E**verything, a non-starter. So what is needed is a paralleling of heuristics. There is in present physics a heuristics that is quite spontaneous: push, contextualized, to understand the data with minimized additions of theoretics of things and correlations, checking this minimalism all the way. It is a pretty hairy venture and adventure into a massive flow of data on reactions. That venture can be handled neatly enough for the nun: she knows that the paths of a stricken golf ball or the shapes of a raindrop falling are paths and shapes of undefined aggregates, sloppy anticipations of particle tracks. In the same way, a beginner in intentionality analysis knows that a stricken intellect or a falling will are ...? Are they convenient hypothetical thingies, unities? But there is the difference that the larger contextualization is missing: might I even claim that it is brutally and arrogantly excluded?

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<sup>15</sup> *Insight*, 649

<sup>16</sup> *Ibid.*, 648.

<sup>17</sup> *CWL* 18, *Phenomenology and Logic*, 199.

<sup>18</sup> We should venture into that area in *Tinctures* 3 and 4. Meantime have a look at the website reflection, [Quodlibet 3](#): “Being Breathless and Late in Talking about Virtue.”

<sup>19</sup> *Method in Theology*, 156. This is a pivotally important positioning for lifting Lonergan’s full hermeneutics of *Insight* 17.3 into the apparently simpler approach of *Method in Theology*. See my website series of 27 essays titled “[Interpretation](#)”.

Let's shift our attention, very strategically, to the iris, that delicate organism with sword-shaped leaves, three flowers and three sepals, widely varying in colour.<sup>20</sup> One providential element in the strategy is that Lonergan has left us a brilliant paragraph on the study of the iris, indeed we may say, somewhat inaccurately, restricted to the adult iris.<sup>21</sup> I was crazy enough to read the relevant paragraph for a year or more:<sup>22</sup> please, then, give that paragraph at least a decent slow read when you find time.

Off Lonergan goes in his serious start to metaphysics:<sup>23</sup> “study of an organism begins . . . .”<sup>24</sup> And he leads you, in skimpy dodges, past biophysics and biochemistry, but does land you in a decent heuristic nudge  $\frac{3}{4}$  way down. “To this end there have to be invented appropriate symbolic images.”

Wilkins ends his article with a symbolic image from *Phenomenology and Logic* that is to help you on your way. It was an image cooked up by me, to help the reader in grappling with both Logic and Existentialism.<sup>25</sup> The original image of the process of puzzling out “what to do?” is the image on page 48 of my introductory book of the early 1970s [Wealth of Self and Wealth of Nations](#). It is a simpler image than the one in CWL 18, with no footnotes, but it has two added lines on the left side, symbolizing intellect within will,

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<sup>20</sup> The paragraph of Lonergan pushes us out of naïveté, or at least invites that “complete explanation” shift to the flower as  $f(p_i; c_j; b_k)$ . What, then is, colour?

<sup>21</sup> We are on the edge here of a massive mess in present botany. See my [Method in Theology: Refinements and Implementations, Part One: Method in Botany](#). There is a settled misconception of how to deal with the growth dynamics of the flower.

<sup>22</sup> There are 41 essays, [Field Nocturnes](#), dealing with the paragraph. These essays are available at: <http://www.philipmcschane.org/field-nocturnes>.

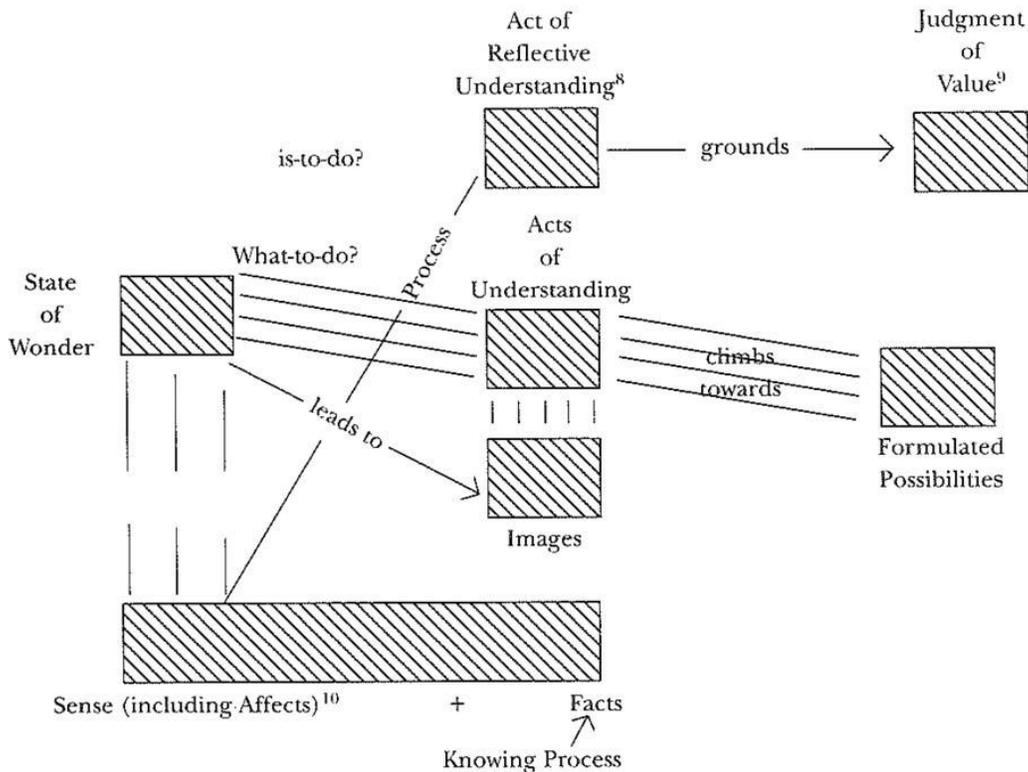
<sup>23</sup> Does this not come as a shock in a first reading of *Insight*? Genetic analysis is central. “To prepare our statement of the integral heuristics structure that we have named metaphysics, attention must now be directed to genetic method.” (*Insight*, 484). What then of reading *Insight* within an adequate metaphysical *Weltanschauung*? It requires a mature genetic re-reading. But how mature? The challenge is decently posed in my article in *Journal of Macrodynamical Analysis*, (Autumn, 2018), “Method in Theology: From  $[1 + 1/n]^{nx}$  to  $\{M(W_3)^{0\Phi T}\}^4$ ”. One needs to be in the Iris Bell-Well-ring of  $\{M(W_3)^{0\Phi T}\}^4$ , a discomfiting pointing repeated soon in my text.

<sup>24</sup> *Insight*, 489.

<sup>25</sup> Fr. Fred Crowe and I hunted in the archives, fairly unsuccessfully, for suitable diagrams. Eventually I simply fell back on my own diagrams from *Wealth of Self and Wealth of Nations. Self-Axis of the Great Ascent*. Add the context of my reflections in Appendix A, “Two Diagrams,” of *Phenomenology and Logic*, CWL 18, 319–21.

both with “toes” in a sense-box<sup>26</sup> below and an is-ing above. No need for me to reproduce it here: the book is available at <http://www.philipmcshane.org/published-books>. A useful pause, of course, is reading that little chapter 6, “Metaethics.”

DYNAMICS OF DOING



The fuller pause returns us, in whatever depth we can muster, to our parallel with the study of moving golf balls or sun-bent irises. You could certainly stay with the iris, even puttering through my ramble of 41 essays that weave in the space-time world of the golf ball or the electron, as well as in the shocking subtlety of the iris’s layered aggreformic weavings. Then you can push on to find your way to initial meanings of phrases like “flexible circles of ranges of schemes of recurrence.”<sup>27</sup> But—but but—if you are tuning into that full searching named by Lonergan in 1976 as genuine investigative method, then

<sup>26</sup> These diagrams are lifted into a key context in [Vignette 22](#), “Mibox,” which places the key diagram of *Wealth of Self* chapter 5, “The Inside-Out of Critical Realism,” in a more refined context. See also the two essays of the Interpretation series, [Interpretation 10](#), “The Genetics of Genetics in Mibox” and [Interpretation 11](#), “Mibox Control of Interpretation”.

<sup>27</sup> *Insight*, 501.

you are tuning into “flexible circles of ranges of schemes of recurrence”<sup>28</sup> in your own performance diagrammed in its bones by both the images of *Phenomenology and Logic*. Indeed, you will meet, head on, yes head very on, the problem in yourself before you meet it in the iris of the paragraphs to follow: you integrate, yes, but there you are, the operator, reading about the operator in the iris. “What is the operator?”<sup>29</sup> And on you may go; but not at all with decent or assent details. So, thirteen pages later you find Lonergan making the point: “It has all been, of course, very general. It is meant to be so. A heuristic structure of only a framework in which investigation is to introduce specific laws and particular facts.”<sup>30</sup>

But the key point I am making is the lead sentence in Lonergan’s earlier shift to discuss “Psychic and Intellectual Development”: “Essentially the same heuristic structure is applicable to the study of the psyche and of intelligence.”<sup>31</sup>

In “Method in Theology: From  $[1 + 1/n]^{nx}$  to  $\{M(W_3)^{0\Phi T}\}^4$ ,” a lengthy overview of the future project of humanity’s engraving, the point to which I have asked you to heartily climb here is made succinctly by asking you to parallel, or even to replace nominally, *Intentionality Analysis* by *Iris Analysis*. The replacing, and indeed the nominal replacing, is made plausible by regarding the display,  $\{M(W_3)^{0\Phi T}\}^4$ , as an Iris, an aperture in its various camera senses; and the meaning is enlarged when one adds not just the mythology of Iris—the goddess of the rainbow, or the messenger of *The Iliad*—but when one swings beyond *Insight* to the projected (in 1952) volume of Lonergan, *Insight and Faith*, sublated massively now by the **FROM** of the article’s title and meaning.

I could go on, and perhaps should, because I have solid grounds to doubt that this brief invitation is adequate pedagogy in the present culture. But it is also an open invitation to ask questions, to foster discussions: seeds of hope. And of course, it is a

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<sup>28</sup> I recall, relevantly, naively asking a highly regarded Lonergan scholar about this in the mid-1960s: I was working in Oxford at the time travelling in the New World, and admitted to him that I had difficulties in spelling out illustratively this pointing of Lonergan. The expert simply boggled at me. How goes your boggling?

<sup>29</sup> *Insight*, 490.

<sup>30</sup> *Ibid.*, 503.

<sup>31</sup> *Ibid.*, 492.

“second objectification” challenge of *Loneragan’s 1833 Overture*, if only I could stir some of my serious colleagues to enter that terrifying domain.

But does my paralleling of the iris study and the step away from faculty psychology sow some surprising seed of niggling suspicions in your poise before the *CWL*, or as a beginning, *CWL 3, Insight?* It can make it a shockingly new book, a book cauling the *moi intime* into a luminous empirical genetic climb from the first page of chapter one, indeed from the first word: In, Inn, Innn, InWithTo.<sup>32</sup> See and seize the late indexed occurrences in the book of the word *will*, and perhaps focus on seizing it in the final paragraph of that page of repentance, 722.<sup>33</sup> But now shake yourself up, like a budding iris in the wind, to sniff that the beginning in you, in the dynamic poise of the diagram above without its footnotes. There is no “will,” and indeed no “intellect,” but pilgrim desire clasping and Clasped in cosmic molecules. My hope-filled seeding effort reminds me of my mad Virginia Creeper, a twig in the ground last year which now possesses 20 meters of fence. What if there were more twigs climbing? The fence, the Markov fence, would be covered. So, the globe would arrive at an “effective intervention in the historical process”<sup>34</sup> in so far as, in the fullsome Iris of  $\{M(W_3)^{0\Phi T}\}$ <sup>4</sup>, there emerged, before 9011 A.D, a Tower to “relate the capacity-for-performance of each part to the capacity-for-performance of the other parts.”<sup>35</sup> We would have arrived at an effective “Self-Axis of the Great Ascent”—the subtitle of the book that has that simple diagram pointing to the beginnings of pilgrim

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<sup>32</sup> The pointing here is too complex. Perhaps a mood-point would be best: so I quote the lead in to the article mentioned in the next note, shared as lead-in with my article of the previous volume (28/1), “*Insight and the Trivialization of History*.” “In the Garden of Jesus, not a new or second Adam: an InWithTo new creation that yet was there, Bigbang Class-ping. Now in Your garden, Guarding, Double Big-Banged, I tune thornily—and tend and guard and bind and greet.” These two volumes commemorated the sixtieth year of *Insight*. The pointing is towards a psychic trinitification of the labor of progress.

<sup>33</sup> The page is a key topic of my article “*Insight and the Interior Lighthouse, 2020–2050*,” *Divyadaan. Journal of Philosophy and Education*, 28/2, 2017.

<sup>34</sup> *Phenomenology and Logic*, *CWL* 18, 306.

<sup>35</sup> *Ibid.*, 489. Might I suggest adding to the labor of ingesting the pointers of this paragraph, ingesting it in the context of the sublation of Loneragan’s comments on will, potential active, natural resultance, etc., on page 147 of *CWL 2, Verbum: Word and Idea in Aquinas*. And then you may note with the good humor of attuned molecules “felt in the tranquility of darkness” (*Insight*, 648) that I am merely talking about the poise of the standard model of these next millennia,  $\{M(W_3)^{0\Phi T}\}$ <sup>4</sup>.

self-science—by identifying the lonely what and want dynamic of the evolutionary sow-what marked, in early iris-poise, by two dull Linnaean lines. The dull lines are to twirl into lush leaves in the King's eyes and Irises.

“I am a wall, and my breasts represent its towers.  
And under his eyes I have found true peace.”<sup>36</sup>

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<sup>36</sup> *The Song of Songs*, 8:9–10.