

## A MARCH HARE

We are with Alice in Wonderland, in whatscape, in whatscope, and some will think me, indeed, as mad as a hatter in this undertaking. The focus and locus of my attention in this series is what I call *Loneragan's 1833 Overture*, those brilliant 16 lines that conclude page 250 of *Method in Theology*, starting from line 18. I am beginning these Vignettes from year 2018, and they—amusingly but strategically—are to roll on to the year 2033, by which time I will be 101. Whatscape? Whatscope? I am thinking now of Loneragan's "field," especially as its pressing Presence brings us to cherish the fullest heuristics of the Eschaton.<sup>1</sup> "The field is the universe, but my horizon defines my universe."<sup>2</sup> I am thinking of my book, *The Allure of the Compelling Genius of History*, where it began, how it flamed forth, where it left off. It began thus:

The emergence of humanity is the evolutionary achievement of sowing what among the cosmic molecules. The sown what infests the clustered molecular patterns behind and above your eyes, between your ears, lifting areas—named by humans like Brocca and Wernicke—towards patterned noise-making that in English is marked by "so what?"<sup>3</sup>

The book ended thus:

Alas, many, in town and gown, are caught in twirling endlessly and ineffectively around initial meanings of the mysteries named *life* and *resurrection*. The slim effective salvific answer to the question of adequate meanings demands that we go beyond twirlings to the structured vortex of

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<sup>1</sup> A compact sketching of that cherishing is in my "The Trivialization of History," *Divyadaan. Journal of Philosophy and Education*, 28(1) 2017, 125–28. The volume is one of two celebrating the 60th anniversary of the publication of *Insight*. The second is *Divyadaan*, 28(2), 2017, celebrating the occasion by attempting to lift *Insight* into the context of functional collaboration.

<sup>2</sup> *Phenomenology and Logic*, CWL 18, 199. The italics are his, quoting from his notes for the lectures on Existentialism.

<sup>3</sup> *The Allure of the Compelling Genius of History. Teaching Young Humans Humanity and Hope*, Axial Publications, 2015, 3. I refer to the book throughout as *Allure*

Cosmopolis and its Tower surrealism. We are, thus, in a fulsome subtle sense, at the birth of Christianity.<sup>4</sup>

What flamed forth between was a chapter-by-chapter weaving of Lonergan's two books, *Insight* and *Method in Theology*, into a coherent Christian standard for functional and interdisciplinary collaboration. The standard is supplemented by the addition of what might be called a secular version of the dynamics, *Futurology Express*,<sup>5</sup> as well as a flimsy analytic of the dynamics belonging to the challenge expressed in the title of Whitson's *The Coming Convergence of World Religions*.<sup>6</sup>

There are to be 217 vignettes, where 217 is the number of words in the passage of interest, Lonergan's 1833 Overture. The number is part of the strategy: surely the Lonergan community will not hold out for another sixteen years against this Passage of interest to Lonergan? The capitalization and attribution should give you pause, and we could lengthen that pause together by savoring the many meanings of "passage," including both a usual meaning, migration, and the rare meaning, taking part in a fight.

Lonergan's interest is in the Passage of theology—and its little sister philosophy—to scientific functional global collaboration, a global poise of Passage I have named "Futurology," a "resolute and effective intervention in this historical process."<sup>7</sup> Vignette 7, on April 15th, will point out discomfotingly the astonishing misery of the *a quo* of the migration, but also give hope of the long-term success of the fight *ad quem* in which you are asked to participate. There is the mini-fight that, initially, is major: the honest "cards-on-table" exchanges described in the passage, the fighting migration, of lines 18–33. There is the major fight that, as you may glimpse in the essays following Vignette 7, is initially minor: the slow lift of the global human community into the positive Anthropocene Age.

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<sup>4</sup> *Allure*, 251.

<sup>5</sup> Axial Publishing, 2013.

<sup>6</sup> My pointers towards this active and lumious convergence are given in a series of articles to appear in *Divyadaan*, 2018–20: "Minding Reality"; "The Coming Convergence of World Responsiveness"; "Steps towards Effectively Converging Religions"; "Converging Religions to Effective Historical Intervention"; and "Converging Religions to Being InTo Love With Jesus EtC".

<sup>7</sup> *Phenomenology and Logic*, CWL 18, 306.