

**THE REDRESS OF POISE: THE END OF LONERGAN'S WORK**

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TO MY WIFE,

THE PRIESTESS SALLY

## INTRODUCTION

I have followed Seamus Heaney's writings through decades of my own searchings and now find a converging of quests that leads me to steal, with critical cunning, a recent title of his. I certainly hold for *The Redress of Poetry*,<sup>1</sup> but it is not enough of redress in these lamentable times, this millennial mess. The larger enterprize called for is the topic of this small volume. I shall try here for some plain, if necessarily vague, pointers.

Heaney's book - not essential reading for grasping my argument, though it is a recommendable companion - emerged from his tenure as Professor of Poetry at Oxford University between 1989 and 1994. I left Oxford the Summer of his arrival, having spent the year struggling to complete the book, *Process*,<sup>2</sup> and moved into those same years of reaching in the early nineties expressed in this volume. The two books share a common central drive, weaving round Joseph Brodsky's suggestion "that the highest goal human beings can set themselves is the creation of civilization".<sup>3</sup> Heaney moves through a series of poets, selecting facets that colour and contextualize the main, if loose, drive. My own essays select<sup>4</sup> aspects of the drive of a single genius, Bernard Lonergan (1904-1984), lacing that selection with odd signs of searching in music and dance, sciences and meta-sciences, odd solitary extravagances of such figures as Joyce and Rilke, Chopin and Scriabin, Boulanger in her musical focus and Turner in his see-scapes.

The first and last chapters of my book serve to bracket the other five. They were written in the spring of 1996, when I had completed the elementary book, *Economics For Everyone. Das Jus Kapital*,<sup>5</sup> and the editing of Bernard Lonergan's early writings on economics.<sup>6</sup> The two chapters express an optimism associated with this work in economics. There is a pressuring providential need for a new democratic economic minding that foreshadows a lift both of economics and of Lonergan studies into the precisions of theoretic consciousness and of functional specialist collaboration.<sup>7</sup> The titles of these two chapters deliberately echo the titles of Heaney's first and last chapters, "The Redress of Poetry", "Frontiers of Writing", in both cases pushing for an enlargement of the context of his work. To this issue of enlargement I will return later.

Chapters two and three represent my earlier efforts to coax, lift, Lonergan studies into a fuller global context through images, analogies, metaphors.<sup>8</sup> The lift, of course, can only come through freshened beginnings: that is the central point of my recent return to the problem of reading chapter one of *Insight*,<sup>9</sup> or my emphasis in this book on the first of Lonergan's published writings, "The Form of Inference".<sup>10</sup> It was the reason for the eventual restriction of the project of *Process: Introducing Themselves to Young (Christian) Minders* to the semblance of a first year university text.<sup>11</sup> Still, the expansive lift of these chapters is a necessary context for the personal risk to which I encourage some of my readers. My strategy here parallels a strategy of more than two decades of the teaching of philosophy: one must invite, cajole, not merely through persuasion towards steady exercising but also through glimpses of visionary ecstasy, the

possibility of an Everest peek.

The central essay in this volume is, in many different senses, a turning point. At the primary level of its structure it invites the reader to turn slowly round the central footnote, note 23, of the forty five footnotes that close curiously on the statement in the text there: "Part of linguistic feedback in the third stage of meaning needs to be an ongoing anamnesis and prolepsis of the intertwining in expression of the gap between expression and expressed." It is the high point of the book in its specification of poise's linguistic radiance. The chapter is also a turning point in my efforts to promote authentic following of Lonergan's leads. It is a final vortex fling, followed now by plainer invitations to the ontogenetic and phylogenetic climb.

The last three chapters move towards a view of the functional specialties that look to global policy, planning and executive reflection, drawing heavily on Lonergan's unpublished writings of the decade up to 1965,<sup>12</sup> to give a richer suspicion of the "massive cultural discontinuity" that calls for "a new phylum of minders".<sup>13</sup> As I reread these chapters I became clearer regarding my growing concern about the issue of "efficiency"<sup>14</sup> of method and metaphysics. That preoccupation finally led me, in the Summer of 1996, to a fuller transpositive thematic of *implementation* as an essential component of an adequate metaphysics. While that fuller perspective calls for further volumes, some indication of it is warranted here to add a proleptic context to my comments on my title and subtitle.

Briefly, what Lonergan arrived at in his leap to functional specialization in February, 1965,<sup>15</sup> was a solution to problem of the unity and efficiency of metaphysics, a solution that baffled both Plato and Aquinas: neither a philosopher-king nor a Faith-lifted understanding are adequate to the redress of community. What Lonergan arrived at then was "a practical theory of history"<sup>16</sup> that was an aspiration of chapter seven of *Insight*, that eluded him even as he formulated a task of metaphysics as *implementation*.<sup>17</sup> The matrix of conversations that functional specialization calls for is a massive shift in *Die Wendung Zur Idee*,<sup>18</sup> a subtle structuring of the control and efficiency of non-alienating meaning. Implementation becomes multiply differentiated. Within the matrix of non-public searching there is the self-tasting "use of the general categories which occurs in all functional specialties",<sup>19</sup> an implementation within metaphysics that seeks to lift academic selves beyond monsters and over bridges of growth.<sup>20</sup> This is an implementation that I once associated, and still can associate, with the first short section of the chapter on "Communications" in *Method in Theology*, when I suggested an alternate title to "Meaning and Ontology": "passionate subjectivity in the lucid closed option of the finality of implementation".<sup>21</sup> What of the next section, "Common Meaning and Ontology"? One can now specify both the task of redressing community and the earlier task of implementation as a complex global network of mediations reaching sciences, arts, cultures, media through the growth of precise proleptic methodologies. But that specification goes beyond this present volume.

It is a distant goal. It is an end of Lonergan's work. "An end may be considered in two ways: simply as end, or as apprehended end".<sup>22</sup> I am not interested here in discussing Lonergan's

explicit intentions. I am interested in pointing to the power of his cosmopolitan discovery in the face of "the longer cycle of decline".<sup>23</sup> Certainly there is an end that goes beyond explicit intention, beyond fantasy. The discovery of the wheel was not the discovery of the propellor. The vortex of method, the rolling cone of specialization, shifts probabilities of progress so that "A Rolling Stone Gathers *Nomos*", as I titled the related chapter of my text in economics.<sup>24</sup> But who can envisage the dimensions of the concrete coloured *nomos* of a distant millennium, the "psychic force that sweeps human bodies...to the joyful, courageous, whole-hearted, yet intelligently controlled performance of the tasks set by world order?"<sup>25</sup>

There is, of course, the other evident meaning of my subtitle. It does not take a vastly subtle historical consciousness to see in an emergent Lonerganism a repeat of the contractions called Aristotelianism and Thomism. It is, perhaps, sobering to note that, while Lonergan is associated with the identification of a generalized empirical method that takes into account the data of consciousness, Aristotle and Aquinas anticipated him in its practice. Lonerganism, which focuses - mainly descriptively and so in contemporarily inadequate fashion - on that data, has then no great claim to novelty. What is novel in Lonergan is his two great shifts of culture: the precise establishment of economics in its scientific reach, and the solution, in functional specialization, to a broad problem of efficient collaboration in human progress. Neither of these achievements are at present central concerns of Lonerganism: if they do become central concerns, Lonerganism will hopefully self-destruct. For, the achievements are cosmopolitan; *Here Comes Everybody*: Lonergans Wake!

Of course, I am raising here large issues of dialectic analysis. So it seems best to leave my claim at that, or with a slight addition. In a recent work, already referred to above, which is principally an effort to cajole or embarrass Lonergan followers to read seriously and in self-discomforting poise the first chapter of the book *Insight*, I concluded with an Epilogue worth quoting here. I could hardly say it all better myself.

"My epilogue gains necessary brevity by recalling some blunt characterizations of Lonergan's cultural leap in this sensate century. Thirty years ago, Frederick Crowe, in the preface to a Lonergan *Festschrift*, of the "need for a measure of bluntness" regarding the subtle non-acceptance of Lonergan's challenge to self-reading.<sup>26</sup> Fifty-five years ago, in the Epilogue to the *Verbum* articles, Lonergan wrote bluntly about the real difficulty of reading Aquinas.<sup>27</sup> Seventy five years ago Ezra Pound wrote of Flaubert's *Bouvard et Pecuchet* as anticipating the twentieth century's busy mental democracy, and of Joyce bringing off what Flaubert attempted, with "every fellow mousing round for his liver and his lights".<sup>28</sup> And is there not, in Lonergan studies, signs of such mousing, a neurotic hurry to absorb the Canadian stranger into the tale of the century as the Athenian strangers were absorbed by fourth-century Greece?<sup>29</sup> What is largely missing from the drive of twentieth-century intellectualism is an operative appreciation both of the gentle biographic commitment present in the serious traditions of Zen mastery and of the analogy of adequate reading in such a successful science as physics. It would be sad to see this floundering, pretentious, malicious and frivolous century coming to a close that includes

Lonergerism. Lonergan is now ten years dead: we could do him honour by burying Lonergan and moving in dread filled detailed seriousness towards the inner foothills of positional and positional being in a concrete concern with the luminous flow of consciousness."<sup>30</sup>

The quotation concludes with the introduction of the neologism, "positional", the first occurrence of a notion that has become a preoccupation of these past few years. It is not a new notion: it was foreshadowed by my earlier concern for "the bridge of bones",<sup>31</sup> an existential transition to the embodiment of the extreme realism of Thomas and Lonergan, and for Proustian remembering of the same strangeness.<sup>32</sup> But now it has reached a more personal and heuristic refinement, and has become a central cultural need, in my view, of the slow pain-filled climb to the end of this axial darkness. It is part of the Arctic grail of those few now willing to Ken-climb in Plato's cave. But in homely terms one may draw on the analogy of tennis: for my Chinese readers table-tennis may be more apt. The poise in history I speak of is a base-line poise, a readiness to meet with self-luminous molecular delicacy what history serves, a mediated readiness to serve history.

Apparently closer to our heuristic, of course, is the molecular delicacy of such a poet as Heaney, but this apparent closeness brings out the problem of enlargement that is the focus of my attention. The self-luminousness that I write of is not of our times, not of our axial poets.<sup>33</sup> Neglected and truncated subjectivity is in the bones of our present versing and conversing.<sup>34</sup> The authentic artist, like Heaney, can somehow break forward so that "the old language rallies and delivers a new poem for the future".<sup>33</sup> And then certainly the best, but even the mediocre, of present artistic endeavor can be a *redress*, a "breakaway of innate capacity, a course where something unhindered, yet directed, can sweep ahead into its full potential".<sup>35</sup> Lonergan adds the context of the larger decline, the deeper need, the fuller potential, the broader task: "What I want to communicate in this talk about art is the notion that art is relevant to concrete living, that it is an exploration of the potentialities of concrete living. That exploration is extremely important in our age, when philosophers for at least two centuries, through doctrines on politics, economics, education, and through ever further doctrines, have been trying to remake man, and have done not a little to make human life unlivable. The great task that is demanded if we are to make it livable again is the re-creation of the liberty of the subject, the recognition of the freedom of consciousness....art is a fundamental element in the freedom of consciousness itself".<sup>37</sup> The thesis of my book regards the basic character of the reversal of the longer cycle of decline, of the release of full potentiality to the innate capacity, grounded linguistically in a Bridge of Oxen to new expression.<sup>38</sup> In the long run neither Heaney's book nor mine are anything more than popular appeals, "shrieks of anguish from the lowest deep",<sup>39</sup> "consciousness coming together through the effort of articulating its conflict and its crisis".<sup>40</sup> The cosmopolitan task can be faced only by the slow and faltering move towards the differentiated collaboration to which Lonergan points.

Within that collaboration there will gradually emerge not only an ongoing genesis of methods, both anamnestic and proleptic (think of present theories and techniques of persuasion, self-persuasion, therapy, rhetoric), but also an order of historical and methodological

consciousness - the seed of which is Lonergan's suggestion of a third order of consciousness<sup>41</sup> - which will treat of such a genesis in a luminous evolutionary fashion, to give a new control of meaning to global cultural reflection and its aesthetic manifestations. What will eventually be most manifest about that vortex turn to the idea will be, not a new remote erudition, but a redress of the days and daze of "honest-to-goodness little people with pensionable salaries and paid holidays, decent folk whose imagination is unable to grasp even a fragment of the horror which they are commanded to inflict upon the world by faithfully serving machines, pulling levers and pressing buttons".<sup>42</sup>

Will the rhythms of my essays lead some of my readers towards that task? Part of my strategy was to leave the essays unchanged, circling my thesis and my reader with repetitions. In different contexts I draw a parallel between *Insight* and a comprehensive book on physics of the same decade: it is my fundamental symbol of the massive cultural discontinuity represented by Lonergan's efforts. Again, in different contexts I invite the reader to come to grips with Pythagoras' famous theorem: it is my basic invitation to a beginning of self-discovery, a turning of the reader round the elementary problem of geometric insight and wisdom. But, in the long run, perhaps it will be the pragmatic success offered by the division of labour of functional specialization in any field of inquiry that will win cultured commitment.<sup>43</sup>

## Notes, Introduction

1. Farrar Strauss and Giroux, New York, 1995. I will refer to this book throughout as *HRP*.
2. See note 11, below.
3. *HRP*, p.38.
4. The selection of topics was influenced to some extent by the choice of topic at the Boston Lonergan Workshop of the year of writing. This is noted within the chapters. In order to keep the genetics of my discoveries intact I have refrained from modifying these essays. I note in particular that Lonergan's powerful work (a typescript of 138 pages) of 1942, *Towards a (New) Political Economy*, was not available to me until I undertook the editing of his early economics in 1994. A unique copy was in the possession of Eric Kearns, finance minister of a Trudeau government in Canada and friend of Lonergan, and he passed it to Fr.F.Crowe in the eighties.
5. Axial Press, Halifax, 1998.
6. Two volumes of the collected works of Lonergan dealing with his economics will appear from University of Toronto Press. *An Essay in Circulation Analysis* (vol.14) will contain Lonergan's late (1978-83) revisions of his early work; *Lonergan's Economic Writings 1942-44*, (vol.21) will contain two early versions of the analysis and the intervening fragments.
7. Functional specialization is the topic of chapter five of Lonergan, *Method in Theology*, Darton, Longman and Todd, London, 1972. See also note 43 below.
8. "Explicit metaphysics....would consist in a symbolic indication of the total range of possible experience", (*Insight*, p.396[421]) so I have for decades been pushing for more adequately complex images (e.g. the symbolization of history as  $H F(p_i, c_j, b_k, z_l, u_m, r_n)$  as a push towards the perspective of *Insight*, chapter 16; the matrices of functional specialist conversations of pp. 49-50 below as an indication of the future operation of global specialization; the diagrams of *Process* chapters 4 and 6), allegories, metaphors, aesthetic toners.
9. P. McShane, "General Method", *Method: Journal of Lonergan Studies* 13(1995), pp.35-52. [now the final chapter in *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Press, Halifax, 1999.
10. *Collection, Complete Works*, vol. 4, University of Toronto Press, 1988, pp. 3-16.

11. See also note 40 of chapter three. The bracketing in the title is equivalent to taking of the stance of the book *Insight* regarding explicit Christianity. In the present book there is no such bracketing, no effort to separate general categories and the special categories of Christianity. I am, of course, a Christian, indeed a Catholic, a non-practicing priest, and an ex-Jesuit. My wife, Sally, is a minister of the United Church of Canada. I am not enamored with present Roman Catholic leadership.

12. I was fortunate to be invited by Fr. Frederick Crowe, in 1973, to catalogue the bulky collection donated at that time by Lonergan to the then Regis College Lonergan Centre. I will refer to these writings by the divisions I used then in ordering them.

13. See below, chapter 2, p. 21.

14. Below, chapter three, p.1. I was pushed forward in my efforts here by a remark of Lonergan in *Topics in Education, Collected Works*, vol.10, 1993, p.160: "It is quite legitimate to seek in the efficient cause of the science, that is the scientist, the reason why a science forms a unified whole. It is at that point that the significance of group theory comes into view. A science is a unity, and it embraces a totality, because the operations of the scientist, the acts corresponding to his objects, form a unified whole".

15. The relevant material is in Batch V,7 of the Toronto Lonergan Archives. This material is a focus of attention in chapter 7 below; see also the beginning of chapter 5. Batch V,7 is central to an understanding of the restricted treatment of method in *Method in Theology* after Lonergan's cancer surgery. It contains not only his "discovery pages of functional specialization" but also a draft of a very powerful chapter, presumably a first chapter of his intended book. See, for example, the quotation in note 34, below, or my occasional discussion (pp. 73, 95-96 ) of his "third order of consciousness" introduced by him there.

16. *Insight*, Darton, Longman and Todd, 1957, p.233; University of Toronto Press, 1992, p.258. The references below to these two editions of *Insight* will be thus: *Insight* p.233[258].

17. *Insight*, p.391[416]: "Explicit metaphysics is the conception, affirmation, and implementation of the integral heuristic structure of proportionate being".

18. Georg Simmel's expression for Withdrawal. See chapter three, p.12, below.

19. *Method in Theology*, p.291.

20. "If a man is a hero, he is a hero because in the first reckoning, he did not let the monster

devour him, but subdued it not once but many times", C.G.Jung, "The relations between the Ego and the Unconscious", *Collected Works*, Vol.7, Princeton University Press, p.173. On the bridges of Ken-growth, see McShane, "Features of Generalized Empirical Method", *Creativity and Method*, ed. M.Lamb, Marquette University Press, 1981, pp.543ff.

21. McShane, "Systematics, Communications, Actual Contexts", *Loneragan Workshop*, Volume 8, Ed: F. Lawrence, Scholars Press, pp. 146-7.

22. Loneragan, *Collection. Complete Works*, Vol.4, University Press of America, 1988, p.59.

23. *Insight*, pp.226ff[251ff]

24. See Chapter five of *Economics for Everyone. Das Jus Kapital*, Axial Press, 1998.

25. *Insight*, pp.723-4[745]

26. F.E.Crowe. "The Exigent Mind: Bernard Lonergan's Intellectualism", *Spirit as Inquiry*, New York, Herder and Herder, 1964, p.27.

27. Loneragan, *Verbum. Word and Idea in Aquinas*, Notre Dames Press, 1967, p.216.

28. Forrest Read, ed., *Pound/Joyce: The Letters of Ezra Pound to James Joyce, With Pound's Essays on Joyce*, Faber and Faber, London, 1967, pp. 194-5.

29. A basic theme of Voegelin, *Plato and Aristotle, Order and History*, vol.3, Louisiana State U.P., 1957, is the shrinkage of Plato's Stranger 234) and Aristotle's *Spoudaios* (p.300).

30. McShane, "General Method", *Method: Journal of Lonergan Studies*, 13(1965), pp. 51-2.

31. See my work referred to in note 20, above.

32. See *Insight*, p.xxviii[27]. I relate this to *Proust's Remembrance of Things Past* in McShane, *The Shaping of the Foundations*, University Press of America, 1976, pp.108-112

33. On the span of the axial period, see below, pp.18-21, 77-81.

34. See Loneragan, "The Subject", *A Second Collection*, eds.W.Ryan and B.Tyrrell, Darton, Longman and Todd, 1976,p.73. Lonergan's sketchings of 1965 (see note 12 above) show his concern for the tackling of this truncation at the level of sign, a move central to the luminous

liberation of poetic expression, indeed to explanatory liberation, as a further scribble in these files suggests: "explanation = intelligibility immanent in affect-laden images". This calls for massive creative efforts within logic and linguistics. I have commented elsewhere on Lonergan's unpublished logic (see chapter 2, note 29, chapter 5, note 9, chapter 6, note 42). Linguistics remains comfortably truncated, nor does it take vast self-attention to glimpse, e.g., the sorry truncation of Steven Pinker's lauded summation of things linguistic, *The Language Instinct*, Penguin, 1995. (E.g. his "Big Bang" discussion just does not cut it, ontogenetically or phylogenetically). More technically, such a work as Bernard Comrie, *Language Universals and Linguistic Typology*, (Blackwell, 1989), following the broader perspective of Greenberg rather than that of Chomsky, is troubled throughout by lack of serious self-discovery. So, "principles common to all languages" (p.4) are only thus to be discovered, not as axioms but as heuristic controls (see, e.g. Lonergan, *Verbum*, pp.56-7). Again, since "it is necessary for us to make some preliminary remarks on the nature of definition" (p.106), such remarks should be grounded in luminous processional analysis of inner and outer word. Again, universal aspects of the grammatical subject (pp.104-125) cannot come properly into focus without a heuristics of the notion of thing and its usages. Again, considerations of "universal tendencies in the syntax and semantics of causative constructions" (p.175) need to move beyond a vague Human view of efficient causality to a methodological precision regarding five causal categories and differentiations of question structures. Etc etc. My lengthy footnote digression seeks to emphasize one element in the needed shift across "The Bridge of Oxen". (see note 38, below).

35. *HRP*, p.108.

36. *HRP*, p.15.

37. Lonergan, *Topics in Education, Collected Works*, Vol.10, University of Toronto Press, 1995, p.232.

38. "The Bridge of Oxen" is one of the bridges of growth (see note 20, above, and note 24 of chapter 6) related to the language growth symbolized by the birth episode of Joyce's *Ulysses*, "Oxen of the Sun". The diagram of *Method in Theology*, p.48, can be a help here in envisaging "capacity" and its relation to the massive transposition of the "institution" of language that needs to be fantasized. See note 34, above, and note 54 of chapter 5.

39. Quoted in Erich Heller, "Karl Kraus: Satirist in the Modern World", *The Disinherited Mind*, Bowes and Bowes, London, 1975, p.243.

40. *HRP*, p.189.

41. See note 15 above.

42. Heller, *op.cit.*, note 39 above. The extract is from Karl Kraus, *Die letzten Tage der Mencheit*, Teil 1,2. Deutschere Taschenbuch Verlag, Munchen, 1975.

43. While indications of such pragmatic possibilities are given throughout the book, it is as well to gather such indications here. On musicology, see McShane, *The Shaping of the Foundations*, University Press of America, 1976, chapter 2; on literary studies, see McShane, *Loneragan's Challenge to the University and the Economy*, University Press, 1979, chapter 5; on law, See Bruce Anderson, *Discovery in Legal Decision-making*, Kluwer Academic Publishers, Netherlands, 1996; on economics, see McShane, *Economics for Everyone, Das Jus Kapital*, Commonwealth Press, Edmonton, 1997.

**Chapter One**  
**WORK IN REDRESS:**  
**THE VALUE OF LONERGAN'S ECONOMICS FOR LONERGAN STUDENTS**

*"...they establish a melody. They strike a tuning fork and immediately a whole orchestra of possibility comes awake in the poet's ear and in the language itself. Another great unfettered event gets under way. Another unpredictable intervention changes the contours of poetry itself."*<sup>1</sup>

Are these lines about the two volumes of Lonergan's economics?<sup>2</sup> That is my intent. Yet the lines were, in fact, written about four wonderful lines of Gaelic poetry that I memorized more than fifty years ago, when Lonergan was contemplating the normative rhythms of economies. They are from a lecture entitled "Orpheus in Ireland: On Brian Merriman's *The Midnight Court*" given by Seamus Heaney as part of his tenure as Professor of Poetry in Oxford. In the Introduction I noted parallels between my own searchings and Heaney's, but it is worthwhile to add now, to the already weird contextualization of my topic, Heaney's introductory comments on this poem of 1780, "a poem beyond the Pale in all senses". Part of the oddity of quoting these comments is their recalling of Joseph Brodsky, whose death was announced this morning: a lifting of my hat to a strange seeker. "Joseph Brodsky once suggested that the highest goal human beings can set before themselves is the creation of civilization. What Brodsky had in mind was much the same thing, I assume, as W.B. Yeats had in mind when he spoke about the 'profane perfection of mankind', a perfection which for Yeats depended on something that he called, in another context, 'the spiritual intellect's great work'."

The twists and turns of my paralleling will, I hope, take on epiphanic dimensions of pointing as you find your way to the conclusion of this essay. There is a sense in which this essay really is a homing in on the first two words of its title, "The Value", yet that topic is held back till the end. But let me say immediately, to release a possible tension in you, that it is not my purpose here to try to persuade you to knuckle down to the study of Lonergan's economics. Indeed, the result of our reflection may lead to what you might consider a blessed release: you may doff your own hat to the strange seeker of economic meaning and move elsewhere with your own special inner desires, your own rhythm of values.

In speaking designedly about poetry learned fifty years ago I have identified myself to you as something of an old codger, and as we move forward I will maintain an autobiographic tone, stance, poise, helping you perhaps towards such an elder poise. I recall Stephen Mitchell's foreword to his translation of Rilke's *Letters to a Young Poet*, where he writes of the revelatory character of his first loving meeting with these letters. So, I would like to think that this essay would seed a larger anamnesis and prolepsis in some of my young readers. My end-of-millennium interest is in what I call *The Redress of Poise*. "Think, dear Sir (or dear Ms: Rilke was writing to Mr Kappus), of the world that you carry inside you, and call this thinking whatever you want to: a remembering of your own childhood or a yearning toward a future of your own -

only be attentive to what is arising within you, and place that above everything you perceive around you. What is happening in your innermost self is worthy of your entire love; somehow you must find a way to work at it...."<sup>4</sup>

On to my topic then. First I need to recall - some of my readers will sigh, "all too often"! - the danger of Lonergan's, a danger that is present in any movement that is not healthily scientific.<sup>5</sup> It is the danger of a post-scientific commonsense eclecticism that Lonergan criticizes so eloquently. It is an all too human danger that can be opposed, or opposed, by the pained entry into the world of *theoria* underpinned by sensibility's attunement to mystery. Such entry is a matter of luck, of stumbling blocks that become stepping stones. As I grow older I relish, Proustwise, my own luck of fifty years ago, beginning my struggles with Descartes' real achievement - his geometry - and being captivated by piano, particularly the reach of Chopin. Each of us has a catalogue of epiphanies, but from my own catalogue I find it worthwhile to recall for you one massive transition in my learning how to read, to listen, to resonate. It occurred in my graduate year, 1955-6, as I battled with relativity and quantum theory, and with complex analysis. I began work on a melodious book, Whittaker and Watson, *Functions of a Complex Variable*.<sup>6</sup> The chapters were short, dense, each ending with a solid collection of problems. I "finished" chapter one, and turned to the problems. My disconcerting discovery, of course, was that I had not "finished", read, chapter one. A week and more on the problems left me a better reader - and wiser. It is important to note immediately that the wisdom was particular, opaque: quite different from the luminous wisdom that will be the bread and butter of enlightened reading in the third stage of meaning, of generalized empirical method. At all events, I was learning to read science as I had struggled to read Chopin a decade earlier. As you might learn to read Lonergan's economics?

So I move to the other epiphany that is most proximately relevant to our topic: the beginnings of my listening to Lonergan's symphonic economics. As far as I recall, it was in 1968 that I received two postcards, on two consecutive days, from Lonergan. The first merely asked if I knew of an economist that might be interested in tackling his 1944 economic work. The second gave the reason for the first: he had been reading Metz and felt it was high time that an economics emerged based on something more than disputes about the family wage. At all events, he sent me the 1944 economics, and I gave it sufficient attention to sense its remoteness.

From this period I recall for you only one epiphanic shock. It was my habit to wander the Dublin suburbs, or Sandymount strand, struggling with the pointings of *Insight*. On this particular afternoon I had once again begun chapter seven. And I came to read freshly an early sentence: "In correspondence with each stage in the development of practical intelligence, there is a measure and structure of capital formation, that is, of things produced and arranged not because they themselves are desired but because they expedite and accelerate the process of supplying the goods and services that are wanted by consumers".<sup>7</sup> Even where I walked and paused is with me still and stilly, after twenty five years, and like Proust's little cake, the taste reaches new resonances. What, for instance, did Lonergan mean when he wrote "measure"?<sup>8</sup> With my tiny

glimpse of his economic perspective, and of the decade or so behind that sentence, I was halted, startled, eyes focused up and inwards off the page. As with Whittaker and Watson, my reading of chapter seven, and of *Insight*, was brutally transposed, moved to a fresh beginning on Drumcondra Road.

Enough for the moment of my autobiographical ramblings, my *Analects*,<sup>9</sup> my reaching for my being in being. What it is intended to lead to, of course, is a comforting discomfoting context for your own reaching, your own questing. What, then, about you? Recall quietly Rilke's advice quoted earlier. In so far as you are interested in any way in Lonergan's efforts and successes, the question of my title must occupy you however briefly in these next few years. My writing, I hope, and the opinion I express in this essay, will add a helpful dimension to your reflections, your self-tasting. On balance you will find that my essay is a nudging of you towards involvement, especially when we reach some consideration of the structure of democracy in that distant third stage of meaning. But I think it helpful, too, to add that I see withdrawal from any struggle with these two volumes of Lonergan's work as a very legitimate choice for some of my readers. Still, I hope that such a withdrawal would include a commitment to the encouragement of the next generation's involvement. The deepest problem is to reach for a personal poise that is in harmony with the longings, the groanings, of history's molecules, nerves, desires. Those groanings, within the present focus, can be identified with the desperate need for a shift, in minding economies, from Control to microautonomy,<sup>10</sup> a shift of poise on main street and wall street and parliament hill. "It will give new hope and vigour to local life and it will undermine the opportunity for peculation corrupting central governments and party politics; it will retire the brain-trust but it will make the practical economist as familiar a professional figure as the doctor, the lawyer or the engineer; it will find a new basis both for finance and for foreign trade. The task will be vast, so vast that only the creative imagination of all the individuals in all democracies will be able to construct at once the full conception and the full realization of the new order".<sup>11</sup>

To such a distant democratic goal each of us may contribute within our own measure of music, *nomos*, some of us merely by pointing tiredly to a climb for the next generation of Lonergan students. Such pointing, poising, pirouettes towards the deepest of problems, soul of Brodsky's highest goal. Here I am with Vico and Heaney and Kennelly regarding the call of poetry to "submit to the strain of bearing witness in his or her own life to the plane of consciousness established in the poem".<sup>12</sup> It is an epiphanic strain, a freshened witness unwelcome to many or all of one's companions whether in Wall Street or on Lover's Lane or with Kavanagh's ghost on Pembroke Road.

"Begin again to the caroling birds,  
To the sight of light at the window,  
Begin to the roar of morning traffic,  
All along Pembroke Road.  
We step into the streets of morning,  
Walking the pavements of come-what-may.

Though we live in a world that thinks of ending,  
That always seems about to give in,  
Something that will not acknowledge conclusion  
Insists that we forever begin."<sup>13</sup>

"Poetry", writes Kennelly, " is an act of attention with the purpose of crystallizing a number of obsessions",<sup>14</sup> and my handy Webster speaks of "a persistent idea, desire, emotion that cannot be got rid of by reasoning". For the deepest problem is deeper than reasoning : or I should rather write "deepest problems": for they are the wonderbone, the nooskin, the infinitely obstat reality that each of us is.

But while each of us is such a problem, few are, or indeed, it would seem, are called to be, self-luminously, self-tastingly, so. Yet the transition to the third stage of meaning, still a distant set of probabilities, points to the need for and the hope of a jump in the distributions of the world-tasting creative minority. In the autumn of 1977, when I had the privilege of working with Lonergan towards his first presentation of *Circulation Analysis* in the following year, he remarked to me, "You know, Phil, this is going to take 150 years." My spontaneous reply, "Well, Bernie, Why do you think I put a 'million years' in the title of my article?"<sup>15</sup> It is clear to me now, after almost twenty years, that Lonergan's economics is not just a paradigm shift, but a beginning of adequate economic science.<sup>16</sup> And it seems worthwhile to offer for your contemplation a lengthy echo of Lonergan's hope of more than fifty years ago, an echo both of broader consequences and of vertical finality of so called so-called deepest problems.

"Nor is it impossible that further developments in science should make small units self-sufficient on the ultra-modern standard of living to eliminate commerce and industry, to transform agriculture into a super-chemistry, to clear away finance and even money, to make economic solidarity a memory and power over nature the only difference between high civilization and primitive gardening.

But we are not there yet. And for society to progress towards that or any other goal it must fulfil one condition. It cannot be a titanothera, a beast with a three-ton body and a ten-ounce brain. It must not direct its main effort to the ordinary product of the standard of living but to the overhead product of cultural implementation. It must not glory in its widening, in adding industry to industry, and feeding the soul of man with an abundant demand for labour. It must glory in its deepening, in the pure deepening that adds to aggregate leisure, to liberate many entirely and all increasingly to the field of cultural activities. It must not boast of science on the ground that science fills its belly. It must not glue its nose to the single track of this or that department. It must lift its eyes more and more to the more general and more difficult fields of speculation, for it is from them that it has to derive the delicate compound of unity and freedom in which alone progress can be born, struggle, and win through".<sup>17</sup>

How does one lift one's eyes to the more general and more difficult fields of speculation? This, of course, is a vast topic: I have been spiraling round it since the early sixties. Here I wish only to hint at the lifting that is made possible, probable, by Lonergan's speculative struggle with

economics. There are two periods of the struggle, represented by the two published volumes of his economic writings. Frederick Lawrence's lengthy Introduction to volume 15 gives a full picture; my own brief Introduction to volume 21 is narrower in scope, but nonetheless closer to the present point. That point regards the lifting of Lonergan's eyes between his 38th birthday and his 40th. Certainly there were many other features of his eye-shifts in those two years, but my interest is in the transitions, precisions, that occurred in his economic searchings.

Volume 21 contains three equal parts. There is the rounded achievement of a 1942 typescript from which I quoted sufficiently to give you an impression of his vigorous broad sweep. The second third represents a struggle that is a methodological maturing laced with precise analyses, e.g. of problems of turnover frequencies. The struggle was always with the concrete, with the conception, affirmation and implementation of a massive economic heuristic. But there are growing precisions regarding focus, precisions that later find expressions in his view of mature sciences and distinct contributing components in the overall efficiency of speculation.<sup>18</sup> The third part of the volume is the final typescript of 1944 that was to become the basis of his renewed efforts of the seventies: it is a brilliantly balanced confinement to essential beginnings of a new science.

This bare-bone pointing is, of course, very unsatisfactory. There will, I surmise, eventually be a substantial output of discussion regarding these years of methodological maturing.<sup>19</sup> Here I wish mainly to stress the potential that is in the detailed concrete focus of these works, and especially the manner, the music, of the early effort of 1942. There is a massive invitation to a world of theory that could be redemptive of nominalist bent in Lonergan studies. But that invitation is hearty. I write, then, of eye-lifting, and I-catching, and Aye-shifting and I-poising: of four-level integrality. But I would emphasize how the I-catching of theory (we need a new word, perhaps, to capture the resonances of hearty intellectual appreciation) is eye-lifting, so, inviting you to reach beyond the seeming metaphor to a neuro-suspicion of "an aesthetic apprehension of the group's origin".<sup>20</sup> That origin was evident in the poise of Lonergan's step in those years.<sup>21</sup>

The maturing metaphysician - who cannot be such in the third millennium without a foundational economics - like the sound zoologist, "will see another manner in which....systems combine and interlock"<sup>22</sup> The genuineness of that tense poise,<sup>23</sup> that delicate compound of unity and freedom, can change common sight in its intra-cranial resonances so that "the earth and every common sight take on the glory and the freshness of a dream",<sup>24</sup> and can glimpse in the follies of Wall St or in "the flower in the crannied wall",<sup>25</sup> a piece of a great darkly-unfinished symphony.

"Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower - but if I could understand  
What you are, root and all, and all in all,

I should know what God and man is."

"If I could understand": the issue I raise is that of a kataphatic cosmology grounded in a third order of consciousness that is self-luminously heuristic to the level of the times.

So I return, as promised, to questions raised by Heaney's recent book, *The Redress of Poetry*: only to certain questions relevant to my central point. Indeed, I can focus my hints for the interested reader by taking just one of Heaney's essays into account here, the essay on Yeats and Larkin, "Joy or Night: Last Things in the Poetry of W.B. Yeats and Philip Larkin".<sup>26</sup> At the end of the previous essay, on Dylan Thomas, Heaney recalls Plato's rejection of a certain type of poetry. "As far as Plato is concerned, the way in which poetry works bodily, through the agency of the senses, is a limitation. He underrates it because it is powerless to know reality through the intellect."<sup>27</sup> I have no intention of skirmishing around Plato's meaning, or revisitations of the topic such as that of Charles Segal.<sup>28</sup> Rather, I would bring my reader directly into resonance with the deep problem of Heaney's essay.

But first there is a single vital<sup>29</sup> point to be made, regarding the reach of reality through intellect, the pitch for home that lurks in the longing, "If I could understand". The point relates to a weakness in Larkin broadened in its significance by some reflections on him by Czeslaw Milosz. "As Czeslaw Milosz has observed, no intelligent contemporary is spared the pressure exerted in our world by the void, the absurd, the anti-meaning,<sup>30</sup> all of which are part of the intellectual atmosphere we subsist in; and yet Milosz notices this negative pressure only to protest against a whole strain of modern literature which has conceded victory to it. Poetry, Milosz pleads, must not make this concession but maintain instead its centuries-old hostility to reason, science and a science-inspired philosophy."<sup>31</sup>

My blunt point is that the hostility in question is not to reason, science or science-inspired philosophy. The hostility is to a caricature, a charlatan, a nominalism, a technical competence. The hostility, moreover, is a cultivated presence among certain cultured groups. Genuine reason, science and science-inspired philosophy, in its rare reality, is a vibrant presence. It is a presence and a presentation that can be "completely smothered in a purely formalistic treatment", and the author I quote, Cornelius Lanczos, goes on to the remark, regarding the great theories of Euler and Lagrange, of Hamilton and Jacobi, "to give the student a chance to discover for himself the hidden beauty of these theories was one of the foremost intentions of the author."<sup>32</sup> My memory of Lanczos lecturing in the Dublin Institute for Advanced Physics in the early sixties is one of listening to gentle, humble, eye- and ear-lifting presentation. I recall vividly his immediate remark at the end of a lecture I gave at that time: "I, too, am an intuitionist".<sup>33</sup> The point, from that perspective, is that his presentations were intuitive, and that no other presentation suffices for the lifting of the human subject towards being.<sup>34</sup>

But we are here on the edge of the huge hermeneutic problem of so-called rationalism that requires a massive, collaborative, dialectic analysis.<sup>35</sup> Enough, perhaps that I tickled your fancy, gave you pause, nudged your poise. The topic throughout has been poise, and this is in fact the central topic of Heaney's essay, "the different poetic postures adopted by W.B. Yeats and Philip

Larkin, not only towards last things, but towards nearly everything."<sup>36</sup> Heaney quotes "The Dead", a poem by the Czech poet Miroslav Holub to characterize two stances, one of sunflower vibrance, the other of milk and water plant in a sour creek. Heaney goes on to discuss the aging of Yeats and Larkin, Larkin's poem "Aubade" ("Aubade' reneges on what Yeats called the 'spiritual intellect's great work'"<sup>37</sup>) and Yeats's late poem, "The Man and the Echo". "There is a strong sense, at the conclusion of this poem, that the mind's options are still open, that the mind's constructs are still vital and reliable".<sup>38</sup>

But the topic has not really been Yeats or Larkin, Brodsky or Rilke, but the poise of my reader, especially if you are not an old codger. Lonergan was certainly no old codger at 38, climbing through details of economic reality to a dizzy view of history's finality, with his major contribution to culture still more than twenty years away. I think of another 38 year old, Stephen McKenna, struggling with the commitment expressed in his journal on his 36th birthday, "this is worth a life", as he moved forward in the task of translating Plotinus.

I have no doubt about the value of Lonergan's economics for Lonergan students. But my evaluation is of a good of order and an emergent probability that need not include your involvement. Still, my evaluation looks through the actual to the possible and the increasingly probable. The issue in the next millennium will be democracy, not just economic democracy but an open religious democracy. But the economic democracy is increasingly a desperately needed disposition to that openness. Against that disposition and emergence stands the evil of contemporary economic theory, with its cliques and its irrelevancies.<sup>39</sup>

The central topic of Heaney's essay and his insights, caught in contemporary opaqueness, can lead us forward to the issue of the new millennium bringing forth a massive shift in the heuristic self-luminosity of subjectivity. The point is most neatly put, perhaps, for present purposes, by recalling Lonergan's description of generalized empirical method. "Generalized empirical method operates on a combination of both the data of sense and the data of consciousness: it does not treat of objects without taking into account the corresponding operations of the subject; it does not treat of the subject's operations without taking into account the corresponding objects."<sup>40</sup> Later I will push this forward to precisions regarding historical and third order consciousness. But for the moment the description is sufficient to taste the deeper issue, and I lead towards this taste, not by general considerations, but by returning, as I promised, to some autobiographic and critical reflections on Heaney's years of tenure in Oxford.

I was in Oxford in 1989 when I heard of Heaney's appointment, and was delighted to find my old colleague, Peter Levi, being succeeded by my fellow Ulsterman. Heaney, mantlerocking Kavanagh, vocalizes in a larger world the rhythms of that bogged northern province. He practices, too, what he proposes, a *Government of the Tongue*, resonant with tree-bone growth. I can think of him in Dylan Thomas' words: "Every Idea, intuitive or intellectual, can be imaged and translated in terms of the body, its flesh, skin, blood, sinews, veins, glands, organs, cells and senses. Through my small bone island I have learned all I know, experienced all, and sensed all".<sup>41</sup> Heaney continues that struggle through his reflections on poets and periods in

*The Redress of Poetry*, reflections that were delivered throughout his years of tenure.

As I noted in the Introduction,<sup>42</sup> I left Oxford that Summer of 1989, after a grim year there of generating *Process: Introducing Themselves to Young (Christian) Minders*. The entire focus of the work was generalized empirical method, and in the following five years, coinciding with Heaney's stay in Oxford, I remained occupied with the challenge of generalized empirical method and its seeding of a remote third stage of meaning. The searching and seeding led me to this book as a larger context for Heaney's legitimate "redress of poetry". It is the context of *The Redress of Poise* that would sublimate human consciousnesses efforts of the second stage of meaning into a cosmopolitan redress, "a matter of finding a course for the breakaway of innate capacity, a course where something unhindered, yet directed, can sweep ahead into its full potential".<sup>43</sup> This is certainly not the place for any type of exposition of the features of that massive millennia-long transposition, though I will conclude with some pointers. What is important here is to pause over the integrality of present needs, of democracy and worship, of aesthetic and theoretic reachings, and a possible, if not probable, meeting of those needs that would go far beyond the being "forwarded within ourselves"<sup>44</sup> that Heaney seeks in literature. One must fantasize forward to a self-luminous integrality of the consciousness of a redressed academe, "counter-weighting, balancing out the forces, of redress - tilting the scales of reality towards some transcendent equilibrium"<sup>45</sup> - within the human group. One might then read what Heaney writes of the poet, Yeats, to be a hope and possibility of a future sufficiently-cultured consciousness. "The 'I' of the poet as a first person singular, a self-knowing consciousness, is brilliantly and concretely at one with the eye of the poet as a retina overwhelmed by the visual evidence of infinity and solitude".<sup>46</sup>

What I am writing of so uncomfortably here is the fuller context of the reception, intussusception and implementation of the economic perspective proposed by Lonergan's economic writings. Very evidently, to recall Lonergan's statements quoted above, "we are not there yet...." So we cannot expect my initial quotation to represent a contemporary mood. Instead of tuning us to an orchestra of present possibilities, these writings ask us to step to a very different rhythm.

Does "us" here mean students of Lonergan? I certainly do not see the present economic establishment, especially that of North America,<sup>47</sup> easily changing step. So a serious effort of those who respect Lonergan's total achievement would seem worthwhile. Even if you sense that you cannot follow through to competence, I offer you the notion that some reaching for the strange new rhythms of economic control that are required not only of future economic theorists and advisors, but of the human community at large, could be worth your while. Apart from thus avoiding total bewilderment in old age, there is the immediate advantage, perhaps - such is the pattern of present philosophical and theological education - of finding yourself facing seriously, for the first time, the world of theory. And that world of economic theory, "a poem beyond the Pale in every sense", has, providentially, the oddity of being mercilessly entwined in a concrete heuristic of history, calling for a renewed conception, affirmation and implementation of the

possibilities and probabilities of humanity. For, the tuning and the rhythms that I write of are an invitation to a fullness of vertical finality, to a clinging heuristically and bonewise to inevitable rhythms of consumption and capital that mesh with the *nomos* of human finitude.

A few concluding pointers could help to give a sense of "the melody....to come awake in the language itself.... the unpredictable intervention changing the contours" not just of poetry but of culture and convention.<sup>48</sup> A helpful starting place is your familiarity with the third chapter of *Method in Theology*, as it mounts to some suggestions about stages of meaning. You will notice, or have noticed, that the second stage of meaning is not clearly identified. In this context it is useful to think of both Butterfield's lauding of the emergence of science and Jaspers' attempt to identify axial periods.<sup>49</sup> To think of these adequately, alas, is to face the problem of one's own horizons, which after all is the topic of this essay: there are the horizons of common sense, of theory, and of interiority mediated by theory.<sup>50</sup> Here, try to hang on to the intimation, central to this essay, of theory not as a formulation but as a nooskin or nooscan. Elsewhere I have noted the criticisms of Jaspers' efforts<sup>51</sup>: here I simply plunge forward to suggest that the axial period is - let's help the imagination with numbers and names - the 5000 year period that puts Hegel, with his echo of Sumerian King Lists, in the middle.<sup>52</sup> Or in the muddle? For the period can helpfully be identified with the longer cycle of decline, with fragmentations of consciousness, etc etc etc. All this requires a massive shift of perspective beyond that of Toynbee or Voegelin or Rostow or the more recent trends of long-period history. So I merely throw in two of my introductory class ramblings. The first recalls the beginning of Jaspers' first axial period: work your way through Aeschylus, Sophocles and Euripides, and find yourself, with the last, the father of European Drama, in the secularism of *Deus ex machina*. The second recalls Jaspers' suspicion of a pending second axial period, crystalized in my old joke that Konrad Lorenz got a noble prize in 1973 for discovering that zoology was about animals.

Next, recall Lonergan's discussion of two times of the temporal subject<sup>53</sup>: notice, as I have hinted above, that this can be read both ontogenetically and phylogenetically, and without the former serious reading, the latter reading becomes rather empty naming. But let's push on with rough hints. The first time, a time of emergent spontaneous intelligence, is separated from the full second time, a time of self-luminous questing, by a middle, muddle, axial period which I occasionally speak of as modernity.<sup>54</sup> Earlier I mentioned a third order of consciousness, and I can now identify its adequate presence with the third stage of meaning, with the second phylogenetic time of the temporal subject. But one should not jump to identify a first and second order, respectively, with the first time of the temporal subject and the axial period. The first order of consciousness is that of spontaneous intelligence, and spontaneous intelligence can and has given rise to science and also to interested and even agonized naming - think of early India, China, and the Middle East, of Augustine, or the existentialists, or Heaney - of interiority. The second order of consciousness is the beginning of the third stage of meaning, with surges in high Greek philosophy, in the thirteenth century, in the precisions of Lonergan's recovery of the prior surges. Spontaneous intelligence is its data. We ask what we do when we are spontaneously

intelligent. So, I can focus, personally, on Descartes' way of studying the ellipse, or I can broaden my interest to the method of geometry of that period. I can focus on a particular instance of historical investigation, or I can attempt to handle the work of a historian or a period. But in the latter case I am being nudged into third order consciousness, which involves an introspection of introspection. As Lonergan concedes, this may seem to you like splitting hairs,<sup>55</sup> but I will push on with my rough hints. Think of *methods* very much in the plural,<sup>56</sup> not then just the four phyla of *Insight*, but genera and species of methods in the history of inquiry - something like biological evolution named but lacking an evolutionary heuristic. To reach a heuristics of *methods* as genetically and dialectically related is to puzzle over the understandings of understandings: so reaching a third order of understanding the understandings of understandings. This is all too brief, but it seems to me a glimpse necessary for your evaluation, your discernment, of the significance of Lonergan's micro-autonomic and rhythmic economics. The glimpse can be enlarged, perhaps, by focusing on the business of historical consciousness, a matter at present mainly of spontaneous consciousness. Precise third order historical consciousness is largely a distant dream.

I mentioned your discernment. This, too, can remain a development of spontaneous intelligence with its namings and categorizings and agonizings: one can think of the history of Ignatian discernment, or that of the Carmelites, or Zen. The full heuristic grasp of what are normally regarded as methods - in detachment from *praxis* - requires an enlargement to isomorphic layers of discernment.

Even in a later stage of meanings this multi-differentiated reaching and grasp is not something for youthful intussusception but a task for elder kataphatic contemplation. So I wind down, or up, to the lurking quest of this essay, the question and the passion of wisdom's discernment of the genesis of discernment in self and history. Perhaps it is best to wind up with a previous statement of the same problem. "To detect and foster a core-calling becomes an outsiderish passion. Still, to detect such a neural surge in you is a matter of the ordinary discernment familiar from spiritual exercises. Further, to risk cultivating it gently, for a month or a year, would seem a necessary seeding of a new political order in later millennia. But the achievement of core-care in its foundational fullness involves decades of Hopkinesque self-taste mounting to a discernment of the discernment of discernment that would ground global efficiency in the vortex of method, spreading new levels of culture and common meaning".<sup>57</sup> Within that achievement there will emerge, hopefully, genuine answers to questions regarding sensibilities, feelings, desires, beatitude, *bonum commune*, good and value, regarding what Thomas and Lonergan regarded and guarded, in their agonies of poise, as worth a life.

## Notes, Chapter 1

1. Seamus Heaney, *The Redress of Poetry*, Farrar, Straus and Giroux, New York, 1995, p.52. I will refer to this book throughout as *HRP*.
2. Two volumes of the Collected works, published by University of Toronto Press: volume 14, *An Essay in Circulation Analysis*, with an Introduction by F.Lawrence, and volume 21, *Loneragan's Economics: 1942-1944*. See also note 19, below.
4. Rainer Maria Rilke, *Letters to a Young Poet*, edited by Stephen Mitchell, Vintage Books, New York, 1986, p.56.
5. This is a very large topic: the briefest introduction to the problem is B.Loneragan, *De Deo Trino. Pars Systematica*, Gregorian Press, Rome, 1964, Q.XXXVI, section 3.
6. Cambridge University Press, 1953.
7. B.Loneragan, *Insight*, Darton, Longman and Todd, 1957, p.208; University of Toronto Press, 1992, p.xxx. The references below to this work in its two editions will be thus: *Insight*, p.208[233].
8. A good deal of work eventually led me to some grasp of his later view of measure, which includes the operations of functional specialization, captured in the title, "A Rolling Stone Gathers *Nomos*", and the content, of chapter 5 of P. MCSHANE, *Economics for Everyone. Das Jus Kapital*, Axial Press, Halifax, 2000.
9. The word recalls Confucius, and my strategy hints at a fundamental anti-rationalist communications problem of each of our concrete intentions being lifted forward by meshed stories.
10. I introduced the opposition in P. MCSHANE, *Wealth of Self and Wealth of Nations*, University Press of America, 1976, chapter 10. Micro-autonomy is a distant democratic goal. Control is the present ethos, even if it is not always thematized as such.
11. The quotation is from Part One of volume 21, section 9, of Loneragan's works, referred to in note 2. Loneragan's title for this 133 page typescript was *For A New Political Economy*. In note 47, below, I comment on texts possibly helpful in entering Loneragan's economics. Here I note that the best way to tackle the two volumes of Loneragan is to begin with this first part of volume 21, reading perhaps as far as the fourth chapter, then move into volume 14. It is useful to have

to hand a simple elementary text in current economics, but do not initially try to related the two approaches. In my own case, I regard it as an advantage that I knew little about economics before I began my struggle with the 1944 typescript.

12. *HRP*, p.4.

13. Brendan Kennelly, *Selected Poems*, Allen Figgis, Dublin, 1969, pp.42-3.

14. *Ibid.*, p.12.

15. The article was titled "An IMProbable Christian Vision and the Economic Rhythms of the Second Million Years" and became chapter 7 of P. MCSHANE, *Lonergan's Challenge to the University and the Economy*, University Press of America, 1980.

16. I discuss Lonergan's three foundational cultural shifts in *Economics for Everyone*, Chapter 5 and the Epilogue.

17. See note 11 above. The quotation here is from section 17.

18. There is here the difficult topic of the unity and genuine efficiency given to methodological collaboration and metaphysical implementation by functional specialization. "It is quite legitimate to seek in the efficient cause of the science, that is, the scientist, the reason why a science forms a unified whole". B.Lonergan, *Topics in Education*, University Press of America, 1993, p.160.

19. Some indications are given in the Introduction to Lonergan's *Economics: 1942-1944*. Michael Shute, *The Origin of Lonergan's Notion of the Dialectic of History. A Study of Lonergan's Early Writing on History*, University Press of America, 1993, gives a context, and Shute's projected work will provide more detail: M.Shute, *The Significance of Lonergan's Economic Writings*, University of Toronto Press, 2004.

20. B.Lonergan, *Topics in Education*, University of Toronto Press, 1993, p.130.

21. Some of my readers will recall Professor Val Rice's slide presentation of Lonergan's life at various conferences in the 1980s.

22. B.Lonergan, *Method in Theology*, University of Toronto Press, 1990, p.83.

23. *Insight*, chapter 15, section 7.4.

24. *Insight*, p.532[556].

25. The phrase is from *Towards a New Political Economy*, section 14 (see note 11, above). It was obviously inspired by the short poem (1869) of Tennyson, with title, "Flower in the Crannied Wall", quoted immediately in the text above.

26. *HRP*, pp.146-63.

27. *HRP.*, pp.143-4.

28. Charles Segal, *Orpheus, The Myth of the Poet*, John Hopkins University Press, Baltimore, 1989.

29. I find and feel the need to halt you on this poise-word. Are we in *vital* dialogue? In the famous Lonergan "discovery page", as I call it, of the functional specialties in February of 1965, his scribbles list his leveled commitment to his *oratio recta* beginning with the word, "vital". (The handwritten jottings are in Batch V,8, of the Toronto Lonergan Centre Collection as I catalogued them in 1973, but a re-cataloguing is in process). Elsewhere in the scribbles of these years one can find indications of a notion of explanation as including the symbolic. See also, "Systematics: A : Language of the Heart", chapter 5 of *The Redress of Poise*. The point of the footnote is, of course, the point of the next two paragraphs.

30. It is interesting to note a parallel, "the meaningless, the vacant, the empty, the vapid, the insipid, the dull" (B.Lonergan, *Method in Theology*, p.73). I would hold that Lonergan had a deep agonized sense of "the monster that has stood forth in our day" (*ibid.*,p.40).

31. Quoted in *HRP*, p.153, from Czeslaw Milosz, "The Real and the Paradigm", *Poetry Australia*, No.72, October 1979.

32. Cornelius Lanczos, *The Variational Principles of Mechanics*, University of Toronto Press, 1970, p.ix.

33. My lecture, of winter 1960, was on "The Foundations of Mathematics", published in *Modern Schoolman*, 1962, and more recently as chapter 2 of *Lonergan's Challenge to the University and the Economy*.

34. Are you nearer the point of note 29?! are you at least slightly annoyed, or better, somewhat amused? Perhaps you feel that this sort of footnote just doesn't belong in academe? If so, we have a start on facing, or facing-off, a deficiency that is prior to the deficiency with which the

next note, and dialectics, deals.

35. The structure of the collaborative effort is very precisely described on p.250 of Lonergan, *Method in Theology*. This would require a separate essay, or even a book, to unpack. The present essay can be seen to point us towards our deeper problems of evaluative hermeneutics (ibid.,p.245), "...the response is all the fuller, all the more discriminating, the better a man one is, the more refined one's sensibility, the more delicate one's feelings."

36. *HRP*, p.146.

37. *HRP*, p.158.

38. *HRP*, p.163.

39. *Insight* chapter seven provides a context here. Add note 47, below, as further context. One may reflect on the degree to which present economic theorizing is a "major surrender on the speculative level"(p.230[255]). Certainly, the undergraduate and graduate texts that emerge from that world add the surrender of vitality, a characteristic they share with dead undergraduate texts in most fields.

40. B.Lonergan, *A Third Collection*, edited by F.E.Crowe, Paulist Press, New York, 1985, p.141.

41. Quoted in *HRP*, p.132, from a letter of Dylan Thomas to Pamela Hansford Johnson, *The Collected Letters of Dylan Thomas*, edited by Paul Ferris, Macmillan, New York, 1986, p.39.

42. (publisher, 1997, to come)

43. *HRP*, p.15.

44. *HRP*, p.159.

45. *HRP*, p.3.

46. *HRP*, p.149. I would ask the reader to seriously entertain the notion ( what a quaint phrase, 'entertain the notion': I mean, of course, eye-catch!) that we are not dealing in pure metaphor. F.Franck, *A Zen of Seeing*, Vintage Books, New York, 1973, is laced through with sayings of the Zen Masters regarding 'seeing'. What I am writing of here is a kataphatic contemplation leading to what I call a Ken Mastery.

47. A useful book here is Marjorie Turner, *Joan Robinson and the Americans*, M.E.Sharpe, Armour, N.Y., 1990. In *Economics For Everyone* I deal with the central problem of undergraduate texts. Graduate texts tend to more committed to irrelevancies, and besides are pretty unpalatable. As I ponder this note I peruse the present graduate texts in macro- and micro-economics from a prestigious North American university, and am not cheered. I have no problem with advanced mathematics, provided it is to the point. Such texts tend to be even more devoted to irrelevancies than introductory courses and, of course, lack vitality and serious concrete reference. Replacing this industry, so tied to a cliquishness - as Alfred Eichner used to point out - will be a huge task. My beginner reader, however, is probably more interested in what might be of help in all this literature. There is not much to recommend, but certainly a useful first year text, that struggles to get out of the present rut, is Joan Robinson and John Eatwell, *An Introduction to Modern Economics*, McGraw Hill, London and New York, 1973. See Turner, *op.cit*, pp.175-9, for its unhappy American story. On a more advanced level there are J.Robinson, *Economic Heresies. Some Old-Fashioned Questions in Economic Theory*, Basic Books, New York, 1973 and Alfred Eichner, *A Guide to Post-Keynsian Economics*, M.E.Sharpe, New York, 1979. *The Journal of Post-Keynsian Economics* represents a tradition associated with these two authors.

48. *HRP*, p.52.

49. H.Butterfield, *The Origins of Modern Science*, 1965; K.Jaspers, *The Origin and Goal of History*, London, 1953.

50. These are the three genera of differentiated consciousness immediately relevant to the present discussion.

51. P. MCSHANE (ed.), *Searching for Cultural Foundations*, University Press of America, 1965, in my chapter, "Middle Kingdom, Middle Man", pp.9-10.

52. I am drawing here on Eric Voegelin. "And what is modern about modern mind, one may ask, if Hegel, Comte, or Marx, in order to create an image of history that will support their ideological imperialism, still use the same techniques for distorting the reality of history as their Sumerian predecessors?" *The Ecumenic Age*, Louisiana State University Press, 1974, p.68; see also, pp.7,27-8,173.

53. B.Lonergan, *De Deo Trino, Pars Systematica*, Gregorian Press, Rome, 1964, pp.196-204, especially p.199.

54. I discussed this in P. MCSHANE (ed.), *Searching for Cultural Foundations*, University Press

of America, 1985, in my own chapter "Middle Kingdom, Middle Man".

55. The reference is to notes in the Lonergan Archives, Toronto, that would seem to be the beginnings of a draft of chapter one of *Method in Theology*. They belong to the same file as the "discovery page" mentioned in note 29, above.

56. A good initial context is B.Lonergan, *A Third Collection*, edited by F.E.Crowe, Paulist Press, New York, 1985, "From Method to Methods", section 3 of chapter 10, "The Ongoing Genesis of Methods".

57. The conclusion of chapter 6, below.

## Chapter Two ECOLOGICAL JUSTICE

### Introduction

This chapter was written specifically for the Boston Lonergan Workshop of June 1991, which recalled issues raised by the encyclical *Rerum Novarum*. At that conference I added to the presentation chapter four of the book *Process: Introducing Themselves to Young (Christian) Minders*. The chapter deals, among other things, with the need for functional specialist collaboration in adequately facing ecological issues. That chapter of the book, *Process*, then, is obviously a context for the present essay, but is itself re-contextualized by the reflections of this chapter.

In reaching for a perspective on Leo XIII's *Rerum Novarum* it seemed to me worthwhile to pause in heuristic contemplation of the halfway of the century since 1891. Standing in a small garden, in 1941, I gawked up at a German bomber flying low over my home. A mile away some neutral Dubliners died. In neutral Basle, Barth was bringing into being his *Shorter Commentary on Romans*,<sup>1</sup> in the new world Lonergan was seeing into print his reflections on Thomas' view of divine justice<sup>2</sup> and Citizen Welles was nursing into viewing a perspective on human justice. In January, Joyce had died and Ezra Pound spoke of him eloquently in those radio talks in Pacelli's Rome that earned him a conviction for treason and a cage in Pisa. Pound put forward the view that *Ulysses*, Wyndam Lewis' *Apes of God*, and E.E.Cummings' *Eimi* were "a trio or triad", encompassing "*hist.morale contemporaine*. History of contemporary morals; manner and customs, the REAL history of the ERA."<sup>3</sup> Of *Ulysses* he remarked, "Mr J's book was the END, it was the completion (literally speaking) of an era. It cooked up and served the unmitigated god damn stink of the decaying usury era."<sup>4</sup> Pound, of course, was a believer in Douglas' economics, like the Western Canadians that helped stimulate Lonergan's searchings in economics at that time, and Pound found it a weakness in Joyce, as Lonergan later did in Metz, that he had no serious economic perspective. Still, Joyce had carried forward the rhythms of Flaubert's *Bouvard and Pecuchet*, a book which Pound elsewhere wrote of as anticipating magnificently the follies of the twentieth century. And then there was T.S.Eliot, to become famous for his lyrics for *Cats*, the fourth of what Wyndam Lewis called "the men of 1914", Pound, Joyce, Eliot and himself. Pound said of Eliot in 1941, "As to possum Eliot, here I see by the pypers he has been convertin the Archbishop of York to Christianity, though they seem between 'em to have got a bit of bolshevism mixed into the recipe. But at any rate the old possum is still goin' strong under tribulation and stuka bombardment."<sup>5</sup>

So I wind back to the physical evil, the bomb, not the worst of evils in this century's graceful Wasteland, as C.S.Lewis was writing that same year in *The Screwtape Letters*. The German pilot of my childhood had strayed over Dublin from a bombrun on Lewis' Belfast, but the deeper straying, grounding a larger moral evil, our present concern, is the straying of *homo*

*sapiens* from the sighting of the still point, the metaxic pointing. Plato and Paul, Aristotle and Aquinas, each in their own way, would have us focus on the groaning universe, groaning for its unity of each "single intelligent view"<sup>6</sup> and care. More completely and properly, this is the groaning of the molecular and visionary Jesus for the community of each single intelligent minder. In that larger perspective, the world of waves, be they sea waves, economic waves, or waves of bombers, calls us as waves of Jesus seeking our minding. What is that minding?

For each of us it is a matter of deep discernment, difficult in the measure of our century's disorientations of neuroses, activisms, literacy, rhetoric, resentful undifferentiated consciousness. We may be waved towards the way of Teresa of Liseaux or the way of Mother Theresa of India: but the still point may call us to a hearty, terrible, and vital theology. Then one must face, in one's neurons and nerves, a transposition of Carl Becker's meaning "detachment and the writing of history"<sup>7</sup> to a "detachment and the living of foundations". So, for example, Mother Theresa can help the poor in her own way, but the theologian can help the poor, to quote Lonergan, "by spending one's days and nights studying economics".<sup>8</sup> Moreover, that foundational venture in economics is essentially metaeconomic and functional specialist, a move into a world foreign to this century's academy. Certainly one can note with the astute person in the street or with the so-called theologians of liberation, the foolishness and malice of large governments, central planning, unjust distribution, deforestation. One can move to a more sophisticated criticism, with Jane Jacobs, of military production, welfare programs, transplant investment, advanced-backward trade, value-added tax, and so on.<sup>9</sup> And common sense can push further, with Kaldor and Eichart, to note the massive inadequacy of present economic theory, or with Rostow and Riesman, to suspect a later stage of growth that might focus on the production of persons.<sup>10</sup> But the reach towards a normative foundational economics involves not just a new deal but a new deck, as does the need for a foundational ecology.

The reach involves the emergence of a minding sub-group, members of a "great republic of culture",<sup>11</sup> reaching out of the middle of the 6000 year muddled arrogant middle period of history,<sup>12</sup> each seeking to view personally, an incarnate luminously-heuristic *notio entis et historiae*, the beings of meaning within temporality "*omnia simul*".<sup>13</sup> It also involves a novel tolerance and support of that sub-group in the much larger human group, so that the global reach is for a democracy of minding that is clearly not a democracy of mind. My focus here, however, is not on the redemption of common sense from bias and eclecticism, from effete and post-scientific talk, from resentment and self-depreciation: it is on the lonely genesis of the collaborative sub-group.

The issue I am raising, then, is the issue of the ongoing genesis of more adequate perspectives on ecological justice to which the writings of Lonergan invite the academy. Here it is worthwhile recalling a quotation from a favorite author of Lonergan of the early forties and the late seventies, Joseph Schumpeter. "Scientific analysis is not simply a logically consistent process that starts with some primitive notions and then adds to the stock in a straight-line fashion.... Rather it is an incessant struggle with creations of our own and our predecessors'

minds."<sup>14</sup>

So I turn, by way of illustration of the task and the struggle, to some readers of *Romans* 8. In *Romans*, and in that chapter, Paul expresses a new being of meaning for the topic of the beginning of *Genesis* and the middle of *Jeremiah*. That expressing and that meaning of the justice of God, the justice of man, and the groaning of all creation, is a "fusion of the aesthetic, the dramatic and the practical patterns"<sup>15</sup> of a mesh of cultural contexts. How does one reach for and reach that meaning in a manner that would be significantly collaborative? Within the remote Perspectivism of Lonergan's transposition of Schumpeter, it is a matter of moving within precise canons of hermeneutics towards pure formulations of content and context<sup>16</sup> rescued from descriptiveness by an evolutionary and dialectic networking of meanings and expressions.<sup>17</sup> For others, however, "there arises the problem of determining, not differentiations of the protean notion of being, but imaginative and emotive reconstructions of traditional and Hellenistic Judaism, of the Christian *Urgemeinde* and Paulinism."<sup>18</sup> Contemporary students of Paul, presenting a wealth of cool analysis, would, of course, dissociate themselves from such reconstruction: still, it is not so long ago that Stendahl surprised scholars with the notion that the groanings of Paul were not Kierkegaardian.<sup>19</sup>

But let me move for a moment from the massive challenge of *Insight's* hermeneutics to note an elementary point from *Method in Theology*: that the first aspect of understanding the text is "understanding the object to which the text refers".<sup>20</sup> This, of course, is a truism in the fields of science. A discussion of an 18th century text on phlogiston by one who had little notion of the achievements of Lavoisier and Mendeleev might well provide a great translation or hit on some subtle 18th century happenings, but it would leave something to be desired on the question of what was going forward in chemistry and it would be highly unlikely to contribute to the advancement of chemical science and technology.

Here is not the place to bring to bear these two points, from *Insight* and *Method in Theology*, on, say, Barth's famous commentary on *Romans* or Luther's lectures and glosses on *Romans* of 1515.<sup>21</sup> But I do invite such reading in your struggle to reach some glimpse of the challenge of chapters 16 and 17 of *Insight*. And perhaps a final pointer regarding an earlier commentary would help.

As I read Thomas' commentary on *Romans* 8, I was led to recall my first afternoon of conversation with Lonergan, walking Dublin's streets in 1961, when he remarked to me that one could teach a consistent cosmology from Thomas. Thomas commented on *Romans* from the cool quiet of a world of theory. He came to it with the best available view on the topic, in search of light, not heat. So, for example, when he comes to the groaning of all creation in chapter 8 he has no problem with creation's finality but his systematics of the heavenly bodies leads him to distinctions regarding Paul's meaning.<sup>22</sup> Furthermore, I would note that Thomas brought to *Romans* the view on divine justice that Lonergan was retrieving in 1941, a view absent - whether in acceptance or rejection - from the minds of Luther and Barth, and perhaps even from the minds of disciples of Lonergan interested in the topic and mediation of justice.<sup>23</sup>

The addition of one further context would, I think, be helpful in giving some glimpse of "the incessant struggle with creations of our own and our predecessors' minds" that is symbolized by Schumpeter's massive *History of Economic Analysis*, the constant companion of Lonergan's last decade. That context is provided by Haydon White's *Metahistory: The Historical Imagination in Nineteenth Century Europe*.<sup>24</sup> The incessant struggle that is called for can bring the *notio entis et historiae* that the reader is towards a more adequate sophistication in reading Luther, Marx, Lonergan, and of course themselves, in their reading, writing and living in history. Although trapped in a truncated perspective that brings explanation too close to narrative, White invites an ongoing search for, and metadiscovery of, the tropes and rhythms of narrative interpretation. He brings together Northrop Fry's four modes of emplotment - Romance, Tragedy, Comedy and Satire -, Stephen Pepper's paradigms of explanation, Karl Mannheim's ideological analysis and Kenneth Burke's *A Grammar of Motives*, in an effort to characterize the styles and perspectives of historians such as Michelet, Ranke, Tocqueville and Burckhardt and the metahistorians Hegel, Marx, Nietzsche and Croce. Detailed reflection on that work would be out of place here but one single lengthy quotation from it can give a vague impression of his undertaking and his conclusion:

"Hegel argued for the authority of the Synecdochic mode of characterizing the historical field, of explanation by typological classification and emplotment by a combination of Tragedy and Comedy. Marx argued for the Metonymical mode, with explanation by nomological or causal analysis and emplotment - as in Hegel - by a combination of Tragedy and Comedy. Nietzsche defended the Metaphorical mode, with explanation by artistic intuition and emplotment in the combination of Tragedy and Comedy unique to his theory of the form of *mythos*. It remained only for a philosopher of history to reflect on the severed condition of historical consciousness and to conclude that historical knowledge itself was nothing but the existential attitudes in the philosophy of history that had been lived through in historiography from Michelet to Burckhardt."<sup>25</sup>

The philosopher to whom White points is Benedetto Croce, whose work spans the period from Leo's *Rerum Novarum* to Lonergan's *Grace and Freedom* in 1941, when at 75 Croce was still editing his 40 year old journal *La Critica* that emerged out of his searchings in the early 1890s. White remarks of him: "He sensed the power of the mood of *senescens saeculum* which gripped the generation of the 1890s. His whole system was a sublimate of his generations awareness of the passing of an age, The Age of Europe, of humanism, and of the combination of aristocratic and bourgeois values which gave to the ruling groups of nineteenth-century Europe their distinctive life style."<sup>26</sup> And perhaps, in the present context, I might provocatively risk taking his work as synecdochically symbolic of the sad parochial truncated struggles of pseudo-metareflection of the new century: one may think of foundational logic, British analysis and meta-criticism, American pragmatism, French existentialism, German social theory, liberal theology, and the neo-thomism promoted by *Aeterni Patris*. Compared to the collaborative empirical dynamics pivoting on Maxwell and Mendeleev and Darwin, it is a pretty poor show.<sup>27</sup>

However, what is immediately important about White's work is the manner in which the book opens up "the problem of working out types of expression (*genera litteraria*) [which] is to be met, not by assigning some static classification that claims validity for all time, but by determining the operators that relate the classifications relevant to one level of development to the classifications relevant to the next. Moreover, the most significant element in the theory of types of expression will be the operators."<sup>28</sup> Furthermore, I would insist on the fact that "determining the operators" is to be read subjectively: it is a problem of the heuristic molecular orientation of the operating subject, the amoeboid *potens omnia*. Concretely, one must struggle to feel and to think of Fry's characterization of Bloomsday, the rhythm of that day of *Ulysses* as it moves through patterns of combinations of novel, romance, confession, anatomy. What, then, of my day, the book of myself, a possibility of epiphanies of epiphanies? And what of the manner in which such reduplicative epiphanies could contribute to the functional specialist vortex of mutual self-mediations of the periodic cycling and recycling of beings of controlling meaning?<sup>29</sup>

Then larger questions existentially emerge: so, for instance, Fry specifies four forms of prose fiction, all found in combinations in Joyce's *Daybook*, *Ulysses*, with the *Nightbook*, *Finnegans Wake* a quintessential form. What if Fry's four and one are no more permanent than the ancients' chemistry of the four and one quintessential elements? So, there blossoms more fully in the members of "the great republic of culture" a gentle straining forward for more adequate heuristics. The vortex of method generates a sense of beginnings, mere beginnings. Representative and symbolic of that call to humility of inquiry is the manner in which the simplest field, that of physics, has burst beyond elementary theories of relativity and quantum dynamics in the past 50 years, with an unruly wealth of entities straining a presently surging mathematics for their systematization and particularization. What, then, of the distantly future meta-systematics of botany, grammar, genetics, *genera litteraria et musicalia*, etc?

So I am led to speak of new things, *rerum novarum*, not the new things of Leo, but a new phylum of minders, the *Sargawits*.<sup>30</sup> I have tried to characterize proleptically the dialectic emergence of this phylum of minders on previous occasions; here I simply relate its need to Lonergan's mention of a new control of meaning and of the patient few at the end of his talk on "Dimensions of Meaning".<sup>31</sup> Obviously, I am distancing myself from Leo's talk of new things, though I can resonate with the enthusiasm of his student days that bred *Aeterni Patris*. I recall now a remark I made to Fred Lawrence at the final breakfast of the Sancta Clara Lonergan Conference, that the century may well be best remembered for its transformation of dance. Certainly, in this past hundred years of encyclicals and explosions, I find a richer dynamic of meaning in the explosive encycling of the dance which surged from St. Petersburg in the 1890s than in the products of the pens of Peter.

I have, then, been drawing attention to two midpoints: the midpoint of the second stage of meaning that may be called *modernitas* for its fragmented fashionable forgetfulness of historic being;<sup>32</sup> the midpoint of the century since 1891 when Lonergan called us to recall and self-recall in the massive achievement of his metatheoretic meaning of logic, finality, justice, economics and

history.<sup>33</sup> Certainly, that remote meaning is startlingly refined and enriched by his long climb through *Verbum* and *Insight* to the distant terms and relations of his Latin works that meshed the trinitarian intimacies with the epic story of the WakeMan who breathed our lonely air "till he was big enough to be cruxified",<sup>34</sup> and so generated a heuristics of transcendental and historic justice that answers Socrates' *Gorgias* search. But those later terms and relations can so easily be enshrouded in the mythology of linguistic education.<sup>35</sup> Recalling White's reflections, the history that is Lonergan and Thomas and Aristotle, that partially blossoms in *Insight*, can be read metonymically. *Insight* has the massiveness of the empirical theoretic of its contemporary, Joos' *Theoretical Physics*, but it lacks a parallel cultural context.<sup>36</sup>

So I suspect, for example, that many have read the first chapter of *Insight* without the metempirical plunge that could generate the sense of cultural shock of "General Method".<sup>37</sup> White writes of the formal terminological systems, especially of physics, where there is "the elimination of figurative usage altogether, the construction of perfect 'schemata' of words in which nothing 'unexpected' appears in the designation of the objects of study".<sup>38</sup> At the other extreme there is writing that invites ironic reading, and here I quote White on history, since Lonergan, after all, is history. "The historian's irony is a function of the skepticism which requires him to submit the documents to critical scrutiny. He must treat the historical record Ironically at some point in his work, must assume that the documents mean other than they say....When he maintains an Ironic stance with respect to his own enterprize, as Burckhardt does, the result is history emplotted as Satire, in which Irony is raised to a principle of historical representation." (40) This brings up complex issues regarding philosophic writing that are part of the larger questions regarding *genera litteraria* touched on earlier, so it seems best to move here to my main conclusion through some analeptic nudges.

I can comfortably apply Wyndam Lewis' characterization of Ezra Pound to Lonergan: "Demon Pantehnicon driver, busy with moving of old world into new quarters",<sup>40</sup> but I also think of Pound's remark about Joyce when he created *Exiles*: "He has not, to my mind, a sufficient sense either of the public darkness or of the limitations of the play-house."<sup>41</sup> So, Lonergan's prose is in need of an inkle of irony, satire, the humility of humour referred to by Lonergan that would "disrupt conventional humbug"<sup>42</sup> and conference humbug. Satire, "the form in which the hypersensitive soul figures the folly of the world,"<sup>43</sup> can locate us, who speak of historical consciousness, flawed followers, in a history containing flawed followings of Aristotle and Aquinas. There can emerge the inner signal of "the signal importance of marking with a chortle"<sup>44</sup> a convention of people debating a post-modern, post-Einsteinian universe who cannot prove the 41st proposition of Euclid's first book, living then in the pre-Pythagorean world of 500 B.C. If people "are afraid to think, they may not be afraid to laugh"<sup>45</sup> at favoring a world view of emergent probability yet having no clue of any probability function. And so on. Lonergan rarely wrote ironically, so one must strive to catch in self-critical irony the innocently telling phrase, telling one, like 'snakes and ladders', to go back to the ABC<sup>46</sup>: "certain general characteristics of prime potency are already familiar".<sup>47</sup> - Ho, Ho, Ho.

But the telling may also be a telling to go elsewhere. The enterprize of functional specialist metatheoretic reflection in the 21st century is not for every one attracted by Lonergan's writings and it is for each one to sense out their own just way - "to lay their just hand on that golden key / that opes the palace of Eternity"<sup>48</sup> - with some degree of Ignatian and Progoffian discernment. I recall the Prelude to *Middlemarch*, where George Eliot writes both of the great Theresa of Avila and also of the many Therasas with no such epic life. So I have come round, by a commodius vicus of recirculation, to the subtle infinite worth of the minding of HCE, here comes everybody, and I conclude, beyond irony, in mystery, with two brief characterizations from the final chapter of the book *Process*. There is the *Sargawit*, and there is the infinite earth-echo that is each of us.

The *Sargawit*, the foundational whole, reaches for the being-meaning of the foundational whole. "The foundational whole is a view of concrete inference and interference"<sup>49</sup>, an all-inclusive transposition of what was once called metaphysics.<sup>50</sup> The *Sargawit* envisages, with a rich and referent<sup>51</sup> abstractness that echoes the divine Idea,<sup>52</sup> 'each member, each group, indeed our whole host in its great pilgrimage...the eternal strivings of the human spirit towards the East, towards Home'.<sup>53</sup> The *Sargawit* is committed to 'detachment and the living of Foundations' and to the pain of foundational adult growth. It is a calling to mind minding that constitutes her or him as permanently vulnerable to contractive<sup>54</sup> meaning, so that, like Proust's 'man on giant stilts',<sup>55</sup> crossing a room becomes a precarious adventure, words and gestures crushed in commonality."<sup>56</sup>

And Here Comes Everybody, Minding All Along, with a world view that may be little beyond a core vital faith, breeding a cosmogenetic gentleness with nature and with differentiated consciousnesses. "Cosmogenetic gentleness pivots on a contemplative focus on ultimacy mediated by and mediating a worldview that leaves the subject turned in the privacy of God in existential repentant gratitude."<sup>57</sup> For the Christian that privacy is a real and psychological hiddenness with Christ in God seeding an appreciation of a radical intimacy of friendship beyond all finite friendship, in time and eternity, with an incarnate Divine Lover, so that the Cosmos glimpsed in art and science, in war and peace, becomes a personal resonance of eucharistic dimensions, twisting the words of the poet into a new meaning: 'I see the rose within His blood, and in His eyes the glory of the stars'.<sup>58</sup> The sapling of history and the sapling of His life entwine in a subtle lonely calling to creative delicate displacement.<sup>59</sup> The minder is located in the groaning finality of matter's blossoming: the privacy of the place and time of life becomes a startling prescience".<sup>60</sup>

Both phyla of consciousness, living in mutual tolerance and encouraging symbiosis on opposite sides of the magic minding circle of methodological commitment,<sup>61</sup> could carry forward - Mary and Martha, Shem and Shaun, Pilgrim and Plougher, Lamma and Lionheart<sup>62</sup> - the global community towards the emergence, within gentle emergent probability, of a clear second time of the temporal subject, a time of luminous hope in the Divine Speaker.<sup>63</sup> But "the third stage of meaning, with its mutual mediation of an academic presence, is a distant probability,<sup>64</sup> needing painfilled solitary reaching towards a hearing of hearing,<sup>65</sup> a touching of touching, 'in the far ear',<sup>66</sup>

'sanscreed',<sup>67</sup> making luminously present - in focal darkdream - our bloodwashed bloodstream. it is a new audicity, a new hapticity, to which we must aspire, for which we must pray."<sup>68</sup>

So I can conclude appropriately with Joyce's Wake and Washup Sanctus for the wore masses of Citizen Press:

Sandhyas! Sandhyas! Sanshyas!  
 Calling all downs. Calling all downs to dayne.  
 Array! Surrection! Eireweeker to the wohld bludyn world.  
 O rally, O rally, O rally! Phlenxty, O rally!  
 To what lifelike thyne of the bird can be.  
 Seek you somany matters. Haze sea east to Oceania.  
 Here! Here! Tass, Patt, Staff, Woff, Havv, Bluvv and Rutter.  
 The smog is lofting... <sup>69</sup>

## Notes, Chapter Two

1. K.Barth, *A Shorter Commentary on Romans*, Trans. by D.H.van Daalen, SCM, London, 1959. The published text originated as a series of lectures through the winter of 1940-41.
2. B.Lonergan, *Grace and Freedom*, Herder and Herder, New York, 1971. Published first in *Theological Studies*, 1941-42.
3. Forrest Read, (editor), *Pound/Joyce The Letters of Ezra Pound to James Joyce, with Pound's Essays on Joyce*, Faber and Faber, London, 1967, p.267. Later referred to as Pound/Joyce.
4. *Ibid.*
5. *Ibid.*, p.271.
6. B. Lonergan, *Insight*, 520[544].
7. The title of the volume of essays and letters of Becker, edited by Phil Snyder, Ithaca, New York, 1958.
8. A remark from a lecture in Toronto, 1973.
9. Jane Jacobs, *Cities and the Wealth of Nations*, Random House, New York, 1984.
10. On Kaldor, see note 26 of chapter 2 of *Process*. On Rostow and Eichart in a larger context see McShane, "Systematics, Communications, Actual Contexts", Lonergan Workshop, Vol.6, ed. F.Lawrence, Scholars Press, 1987, pp.151ff. The writings of Riesmann and Rostow stress the negative aspect of escape from boredom and loneliness. Lonergan, in the thirties, in his "Essay on Fundamental Sociology", was more positive; "The function of progress is to increase leisure that men may have more time to learn, to conquer material evil in privation and sickness, that men have less occasion to fear the merely factual and that they may have more confidence in the rule of intellect, to struggle against the inherited capital of injustice which creates such objective situations that men cannot be truly just unless first the objective situation is changed, and, finally, I am not certain I speak wildly, out of the very progress to produce a mildness of manners and temperament which will support and imitate and extend the mighty power of Christian charity." There is a line to be developed here regarding the cultivation of a general comtemplative stance, a 'non-Zen' stance but with its tonalities, reaching for the mediation of organic conversion's cherishing of the slow cosmic rythms and not wishing to "strive to keep up a frail and feavourish beeing" (Milton, *Cosmos*). I recall F.E.Crowe raising the question of

whether Jesus' attitude was tactical or programmatic (p.139 of the article cited in note 58). There would seem indeed to be something of a paradigmatic pace in his visionary patience. On Lonergan's early writings about history see Michael Shute, *The Origin of Lonergan's Notion of the Dialectic of History: A Study of Lonergan's Early Writings on History, 1933-1938*, University Press of America, 1991.

11. B.Lonergan, "Finality, Love, Marriage", *Collection*, edited by F.Crowe and R.Doran, University of Toronto Press, 1989, p.39.

12. See P.McShane (ed), "Middle Kingdom, Middle Man", *Searching for Cultural Foundations*, University Press of America, 1984.

13. "Finality, Love, Marriage", p.38. See also p.48. This can be conceived accurately only within extreme realism, or what Lonergan calls critical realism. The name "extreme realism" locates the view of Lonergan and Thomas as quite beyond the half-way house of idealism (see *Insight*, p.xxviii; p.xxix in the recent edition[22]), with its roots in the Aristotelian view of knowledge by identity (see *Verbum*, p.184). One needs to add precision regarding the intentionality, reliability and reach of *potens omnia, notio historiae*. One can move then to a heuristic of Perspectivism (*Method in Theology*, pp.214-220) through a conception of the levels of tentative fact in history and of the limitations of historians and narrative in regard to the variously incomplete data of history. Only then can one tackle securely various mythic views of historical consciousness and historical studies. So, for example, one can cut through the quite unempirical but solemn-sounding view that "historical consciousness prohibits man from 'going into' his present and thus reinforces the very condition it is intended to surmount". (p.372 of the work cited at note 24)

14. Joseph Schumpeter, *History of Economic Analysis*, Oxford University Press, 1954, p.4.

15. *Insight*, p.575[598].

16. *Insight*, p.580[602]. For elementary instances of such formulations the reader may look to Lonergan's efforts in *De Verbo Incarnato* to move from the perspective of *Insight* ch.17 to a specification of the invariant achievements of the early church councils. On Perspectivism, see *Method in Theology*, pp.216-218; 224; 246.

17. *Insight*, pp. 587-88[609-10] This involves the long and difficult task of moving from basic control of the elements of meaning to refined self-appropriation of varieties of description, of metagrammar, of strategies of metaphysical equivalence, etc. One may then approach such a question as What  $Z_i$  means by writing of how X cares for Y. Then there is the shift to correlating the views of ....  $Z_{i-1}$ ,  $Z_i$ ,  $Z_{i+1}$ ,... . When X is a transcendent being (God or Angel) one is on trickier

ground. So one places Paul's, Z's, discussion of God's care for man in a new heuristic context, and one might expect "the diligent authors of highly specialized monographs to be somewhat bewildered and dismayed when they find that instead of singly following the bent of their genius, their aptitudes, and their acquired skills, they are to collaborate in the light of common but abstruse principles and to have their individual results checked by general requirements that envisage simultaneously the totality of results". (*Insight*, p.581[604]) Initially we must fall back on the humble pre-Linnean criticism and self-criticism of the first principle of criticism (*Insight*, p.588[611]).

18. *Ibid.* p.585[608].

19. K.Stendahl, *Paul Among Jews and Gentiles and Other Essays*, Fortress Press, Philadelphia, 1976. His work has now merged into a larger discussion: see J.Plevnik, *What Are They Saying About Paul?*, Paulist Press, New York, 1976, ch.4, on recent discussions of justification. Functional specialization invites such discussion into a quite new ballpark.

20. B.Lonergan, *Method in Theology*, p.155.

21. K.Barth, *The Epistle To The Romans*, translated by E.C.Hoskyns, Oxford Univeristy Press, London, 1965; M.Luther, *Lectures on Romans*, translated and edited by Wilhelm Pauck, SCM, London, 1965.

22. Thomas Aquinas, *Super Epistolas S. Pauli Lectura*, ed. P. Raphael Cal, Marietti, Rome, 1953, p.121.

23. A footnote is no place to grapple with the place of Luther or Barth in the history of searchings for the meaning of divine transcendence and justice. The translation cited above (n.21) gives a substantial introductory indication of Luther's intellectual inheritance and, as it happens, Luther's reflections on Chapter 8 of Romans contain a pre-reformation effort to come to grips with divine transcendence (op.cit.,pp.247ff). But there is more to these men than a flawed inheritance, and it is worthwhile reflecting on Lonergan's positive view of reversing the counterposition (*Method in Theology*, p.251; more fully, *De Intellectu et Methodo*, Rome, 1959). I recall Gilson's comment on Lactantius: "Tis a pity the refreshing candor of his heart sometimes affected his intellect." *History of Christian Philosophy in the Middle Ages*, Random House, New York, 1954, p.50. With men like Lactantius, Luther, Lamennais, Bonaventure, Barth, it is well to take Blake's warning seriously: "The Errors of a Wise Man make your Rule / Rather than the Perfections of a Fool." Besides contributing, genetically or dialectically, to core theoretic meaning at any stage, there are human meanings that can eventually breed larger metameanings.

24. John Hopkins University Press, Baltimore, 1973. I make no attempt to criticize White's perspective here. The context of such a criticism would be that indicated in note 13 above. I will refer to this work later as White.

25. White, pp.377-8.

26. White, p.423.

27. A context of extreme realism mediated by the best of contemporary science, artistry and history (see note 13 above) is a world quite beyond Hegel or Whitehead or Bertalanffy etc. The metareflection it mediates has its analogy of metaempirical method in the success of less complex fields of inquiry, and is itself mediated by such success. So, for example, a theology of dialectic or dream or dance is invited and driven beyond rhetoric to an informed aggregative hueristics of the breathing of the lungs and the economy symbolized by  $H S f(p_i, c_j, b_k, z_l, u_m, r_n)$  within the context diagrammed in chapter 6 of *Process*. Notes 35 and 36 bring out some problems of that context more concretely. Finally, I would note that my precise and poor opinion of the turn of the century coincides broadly with Lonergan's reflections of the thirties: "...This point may be to some extent obscured to the reader if he thinks of the great variety of opinion of the present day: the fact is that at the present time we have not a burst of originality but the decay of intellect, the *Zersplitterung*, that results from men being out of touch with a tradition and fancying their primitively incomplete acts of intellect to be valid for the time..." "The nineteenth century was a century prating of Truth, Beauty, and Goodness. It had no concern for the differentials of flow in virtue of an asinine confidence in political economists. It has landed the twentieth century in an earthly hell. All the good intentions in the world are compatible with all the blunders conceivable. The nineteenth century was a century of good wills and bad intellects. The combination is fatal. Men being reasonable according to their individual lights of reason offer no guarantee that they are reasonable. Nor is any effort of the epoch to stabilize intellect, to make all think alike whether by newspapers, government, education, official prejudices and histories and all the rest, any guarantee that the total and the differential of the total wisdom of the epoch is truly intelligent and reasonable. What is needed is a metaphysics of history, a differential calculus of progress." This is from the essay of the mid-thirties already mentioned (note 13 above), with the differential calculus of functional specialization still thirty years away from his searching mind.

28. *Insight*, p.572[595]. The mention of "theories of types" brings forward a valuable analogy. Lonergan's powerful push into metalogic in the Boston lectures of 1957 locates the search for a theory of types in a broad historical and metaempirical context. Similarly, the ten or so aesthetic phyla need fresh metamethod to lift classification beyond its metonymic past (see *Method in Theology*, pp. 98-99). Thus might we epiphanize Milton and Menippus, plainsong and pre-Raphaelite, as Lonergan epiphanized Aquinas, a task, "uncluttered by the complexities involved

in interpreting instances of intersubjective, artistic, symbolic or incarnate meaning" (*Method in Theology*, p.166). One could profitably add the context of *De Deo Trino, Pars Dogmatica*, Rome, 1964, pp. 276-298.

29. See McShane, *Process*, the diagram of chapter six.

30. A marginal note in the Triv and Quod section of *Finnegans Wake*: "Sarga, or the process of outgoing". Sarga is the sanskrit for "process of world creation or emanation."

31. B.Lonergan, *Collection*, University of Toronto Press, 1989.

32. See note 12, above.

33. To the references already given I would add a mention of "The Form of Inference" (op. cit., note 31), part of Lonergan's early work on logic and already a decisive displacement of the field.

34. The conclusion of an analysis of history by Lonergan, one of his early unpublished works.

35. B.Lonergan, *Method in Theology*, p.97. This note and the following express compactly the essential point of the present essay. It regards the menace of schemes of recurrence of experiential conjugation in education in the face of a massive cultural shift in metascience, science and mystery. So, to the book of Joos in the following note may be added a helpful reflection on the "Book of Boulanger." I am recalling Nadia Boulanger, one of the great women of 1941 - she had already conducted in London, Boston and New York. I recall her crouching before her sister's early grave, crouching at the podium, crouching on the stairs in her old age refusing climbing help. What did her life's crouchings mean? What is the nature and meaning of "crouch"? A reflex-based self-focused analysis of symbols would be a beginning - "study of the (crouching) organism begins..." (*Insight*, p.464[489]) - but what heuristic glimpse have we to lead us through the *materiae* of physics and chemistry to the forms grounding both the flexible circles of ranges of schemes of recurrence (*ibid.*, p.465[490]) and the sequential sublation of such circles e.g. in the adult Nadia as she moves towards the mastery of music ("she knew the oldest and the latest music, pre-Bach and post-Stravinsky, and knew it cold", a remark of Aaron Copeland) operative in the crouch of her conducting? The question asks for a community at home in the heuristic viewpoint of *Insight*, chs. 15,16,17, *Method in Theology*, chs. 3,8,9, and *De Deo Trino, Pars Systematica*, appendix 3.

36. I have regularly used Joos' book as an *analogia naturae* for metareflection. See *Process*, ch. 1 at n. 14 and ch. 6 at n. 64. The point I make in the text becomes increasingly clear to me and leads me to the audacity of my remark earlier at note 27. The third edition of Joos' *Theoretical Physics*

(Georg Joos with the collaboration of Ira Freeman, Blackie, London, 1958, pp.xxiii + 885) coincided with the second edition of *Insight*. Joos' context, necessary for its serious comprehension, is the massive empirical and theoretic work published in the previous century. Lonergan's 28 years of work was solitary: his text does not have an equivalent metaempirical context. To understand "the mechanics of a single particle" that Joos writes about in 26 pages (pp.81-107) one can go to lengthy standard texts. There is no parallel literature for the 32 pages in *Insight* (pp.562-594[585-617]) on "the mechanics of a significant interpretation."

37. There are some few handwritten notes of Lonergan in his second edition of *Insight*. One of them is "General Method" written on the margin of page 25[50], opposite the title of section 5. It can be taken as his view of a retitling. I have commented elsewhere on the significance of the top half of page 25[49-50](*Process*,ch.6, n.48).

38. White, p.31.

39. White, p.376.

40. Pound/Joyce, p.4.

41. Pound/Joyce, p.5.

42. *Insight*, p.626[649].

43. White, p.142.

44. *Insight*, p.626[649].

45. Ibid.

46. *Insight*, pp.27[51],504[527-8].

47. *Insight*, p.443[468].

48. John Milton, *Cosmos*.

49. "Interference" has the subtlety of the new view of implementation that *Insight's* definition of metaphysics (p.391[416]) gains through the discovery of functional specialization. The focus of inference is on "is-ing", and the yesing of both judgments of fact and judgments of value have to be conceived pragmatically. We reach degrees of certainty in human minding mainly through our

needs.

50. The intention of being is concrete. The mediated illuminated intention of being is no less concrete.

51. The sophistication of concrete reference is an implicit topic of *Insight*, chs. XVI,XX.

52. The context is *Insight*, ch. XIX, sections 5,6,7,9, sublated into a *Praxis* perspective on the intelligible emanations in God.

53. Herman Hesse, *The Journey to the East*, London, 1970. p.12.

54. Relevant here are Lonergan's pointers regarding bias, resentment, and commonsense eclecticism in *Insight* and *Method in Theology*.

55. M.Proust, *Remembrance of Times Past*, conclusion.

56. McShane, *Process*, p.208.

57. *Insight*, p.700[722].

58. The original lines of the Irish poet Joseph Mary Plunkett (executed in 1916), were: "I see this blood upon the rose, And in the stars the glory of His eyes". Discussion regarding the anagogic, the distinction between sacred and profane, etc. might emerge here: but prior to discussion and distinction, there is the reality of the subject's reach in being, such a reality as is relevantly cultivated in non-negative contemplative traditions, e.g. by the Ignatian "Contemplation for Obtaining Love", (for the extreme realist, profoundly displaced).

59. *Insight*, pp. 727-8[748-9]. On the knowledge of Jesus, see Lonergan, *De Deo Verbo Incarnato*, Rome, 1961, 1964 (containing a substantial enlargement of the relevant section, thesis 12). Also F.E.Crowe. "Eschaton in the Mind and Heart of Jesus", *The Eschaton: A Community of Love*, Villanova University Press, 1974.

60. McShane, *Process*, p.212.

61. *Ibid.*, the diagrams of pp.160 and chapter 6 suitably merged.

62. 'Pilgrim and Plougher' is a sideling reference to the aspirations of the young Spencer (*The Shepherds Calender*). "Lamma and Lionheart" recalls Isaiah 11:6 but also relates to the young

Lonergan's aspirations when he quoted Isaiah 2:2-4 at the end of his "Essay on Fundamental Sociology" and concluded: "Is this to be taken literally or is it figure? It would be fair and fine, indeed, to think it not figure." My aspiration lifts the figure of animal peace to a matter of tolerance and symbiosis and encouragement within the phyla etc. of human meaners. Fully developed, it gives the lie to Nietzsche's talk of strong, weak, Superman.

63. See Lonergan, *De Deo Trino, Pars Systematica*, Rome, 1964, pp. 197, 235, 256.

64. The title of the Preface to McShane, *Searching For Cultural Foundations*, University Press of America, 1985, is "Distant Probabilities of Persons Presently Going Home Together in Transcendental Process", pp. i-xxii.

65. "Merced mulde!" "Yssel that the limmat?" *Finnegans Wake*, p.212, 1.26; p.198, 1.13. See John Bishop, *Joyce's Book of the Dark: Finnegans Wake*, University of Wisconsin Press, 1986, p.342. The heuristic transposition of Joyce, of course, demands precision of, and 'boning' up on, the notio of the notio of thing, pushing on from Aquinas, Ia q.76,a.8, on the soul's bodipresence.

66. See Bishop, op.cit. pp.343-4.

67. *Finnegans Wake*, p.215,line 26.

68. McShane, *Process*, p.216.

69. *Finnegans Wake*, p.519.

### Chapter Three THE ARCTIC GRAIL

"On every side of us are men who hunt perpetually for their personal Northwest Passage, too often sacrificing health, strength, and life itself to the search; and who shall say that they are not happier in their vain but hopeful quest than wiser, duller folks who sit at home, venturing nothing and, with sour laughs, deriding the seekers for that fabled thoroughfare?"<sup>1</sup>

The topic of my paper for this 1993 workshop is its title, "Cultural Diversity and Transcultural Normativity: How Can We Do Justice To Both?". I hope to be brief, helpful and discomfoting.

Immediately there springs to mind, from present reading, an analogy for the discomfoting nature of the project to which, in my mind, the question of the title points. I am thinking and reading of the grim discomfort surrounding the search for John Franklin, "the man who ate his shoes",<sup>2</sup> a search eventually successful in discovering, not Franklin, but what Franklin searched for: a northwest passage to the orient. To add point to my analogy I recall W.B. Yeats: "Why should we honour those who die in battle? A man can show as reckless a courage entering into the abyss of himself?"<sup>3</sup> Is not this abyss the unknown ancient heart of Africa, named in more recent times in the Rg-Veda creation hymn, "then there emerged desire, the germ and seed of human spirit", later by the African Augustine in commenting on Psalm 49, "If by 'abyss' we understand a great depth, is not man's heart an abyss?", and in our time by the Polish poet, Zbigniew Herbert, "the inconceivable desert/ the call of the abyss/ the noose on the heights/ Adam's cry?"<sup>4</sup> Is not the slow grim entry into this abyss the unique inner passage to India and to the orient?

The story of the abuse of that abyss would certainly be a suitable context for our reflections: I think of the transposition of such a volume as Toynbee's late work, *Mankind and Mother Earth*<sup>5</sup> But, of course, it is the non-occurrence of the relevant transposition that concerns me here. I think, kindly and sadly, of that non-occurrence in the 80-year struggle of both Plato and Eric Voegelin, despite an "effort of an almost miraculous kind".<sup>6</sup> These two searchers bracket the period of my interest, a period that paradoxically I can view *better than it was*<sup>7</sup> as having the character of a longer cycle of decline.<sup>8</sup> I recall now sailing into Piraeus from Rhodes one sunny morning a decade ago, puzzling over the Greek discovery of mind and, literally, talking to myself, "the Greeks did not discover mind. Three weird Greeks discovered mind". Yet now I would sharpen my focus in the period of my interest.

Aristotle discovered mind, the abyss, in a style to be repeated and recontextualized by Thomas Aquinas and Bernard Lonergan. These three discovered their abyss, in its identity with all<sup>9</sup> through a humble openness to the contemporary vertical-finality demands of their molecular rhythms, their neural functions, their contemporaries' best achievements. All three left words, a potential dialogue with human desire, deep justice calling to deep, and one may well puzzle about that dialogue as Voegelin does about Plato's effort: "Is the dialogue a futile effort after all?"<sup>10</sup>; "In his philosophical anthropology Aristotle developed the theory of a human nature common to all,

but in his nomothetic science of politics he recognized that the actualization of human nature was the privilege of the few".<sup>11</sup>

But how few? In the last three decades I have clung to my long-term optimism, "the second million years is on our side".<sup>12</sup> That optimism meshes now more comfortably, within my "Improbable Christian Vision"<sup>13</sup>, with a short-term pessimism and realism. It will, I think, be in another century that the functional specialty of history throws up a sophisticated account of the three genetically-related pockets<sup>14</sup> of generalized empirical method and of the inadequacies and fixities of the recurrence-schemes of the receiving communities of 350 B.C. - 300 B.C., 1250 A.D. - 1300 A.D., 1950 A.D. - 2000 A.D. All I can do here is contextualize an invitation to some cultured reflection on the three "isms" associated with the three pockets, Aristotelianism, Thomism, Lonerganism, so closely related to the linguistic education<sup>15</sup> that characterizes "the eclipse of the second stage"<sup>16</sup> of meaning, and the sophisticated and less sophisticated exclusions of the emergence of the third stage of meaning.

In particular, of course, I am interested in my present audience's potential for avoiding Lonerganism, and so for facing forward, global-wise, with its varying talents, towards a shifting of probabilities of recurrence-schemes of abyss-identification in the next millennium. So, if critical history must wait, homely pointers and disturbing hints may still help towards a flicker of the displacement of being an abyssal *notio heuristicae historiae*. A first hint draws attention to "historical consciousness"<sup>17</sup> as involving equally *anamnesis* and *prolepsis*. Then one may view more wholesomely the fragmentations that followed Aristotle, the feebleness of medieval Aristotelianism and of Giles of Rome as pupil,<sup>18</sup> and the naive optimism of Pope Leo XIII's assumption: "Let, then, teachers carefully chosen by you do their best to instil the doctrine of Thomas Aquinas into the minds of their hearers; and let them clearly point out its solidity."<sup>19</sup> So, we can come closer to home to face Frederick Crowe's "measure of bluntness"<sup>20</sup> about comparing Lonergan to others or standing on the shoulders of giants, and move on to consider the next millennium, or, in Patrick Kavanagh's style, "a hundred years or so",<sup>21</sup> viewing the possibility of Lonerganism tunnelling along like a blind but learned mole in an unchanged academic world.

If critical history is remote, the dialectic analysis that would continually refresh it in the vortex of cosmogenetics<sup>22</sup> is an idea-word (*tau eidotos logos*) almost beyond imaging.<sup>23</sup> But again, brief descriptive pointers may help, and I would suggest that a serious month-long cosmic reading of *Method in Theology* p.261, line 21 to page 262, line 10, would help to specify the battle and the invitation to person and *polis* to "turn life around".<sup>24</sup> Since the remainder of my paper focuses on this text, it is as well to quote it fully here:

"From within the world of interiority, then, mental acts as experienced and as systematically conceived are a logical first. From them one can proceed to epistemology and metaphysics. From all three one can proceed, as we attempted in Chapter Three, to give a systematic account of meaning in its carriers, its elements, its functions, its realms, and its stages.

Still, this priority is only relative. Besides the priority that is reached when a new realm of meaning is set up, there also is the priority of what is needed if that process of setting up is to

be undertaken. The Greeks needed an artistic, a rhetorical, an argumentative development of language before a Greek could set up a metaphysical account of mind. The Greek achievement was needed to expand the capacities of commonsense knowledge and language before Augustine, Descartes, Pascal, and Newman could make their commonsense contributions to our self-knowledge. The history of mathematics, natural science, and philosophy and, as well, one's own personal reflective engagement in all three are needed, if both common sense and theory are to construct the scaffolding for an entry into the world of interiority.

The conditions, then, for using mental acts as a logical first are numerous. If one insists on remaining in the world of common sense and ordinary language or if one insists on not going beyond the worlds of common sense and of theory, one's decisions preclude the possibility of entering into the world of interiority. But such decisions on the part of any individual or group are hardly binding on the rest of mankind.

"Three sets of comments, on commonsense meaning, on the logic of developed interiority, and on the personal challenge, may help the reading of the text. The commonsense contributions of Augustine, Descartes, Pascal and Newman are noted, and this may startle the reader who has the notion that these contributions are beyond common sense.<sup>25</sup> One can mistake sophistications of common sense for theory, especially if the world of serious theory is foreign to one, and I suspect that the later dialectic analysis of the expressed common sense of the past seven centuries will reveal a predominance of over-reaching description. Sweeping hints offend, but I must risk. So, I would say that my point holds especially for philosophic and theological discussions which move, truncatedly, in heuristic inattention to primary mediating content.<sup>26</sup> But it can mar literary efforts, such as those of Tolstoy and Pound. It holds more evidently when artists and critics write learned works on art, except when that person incarnates just taste. It holds less when there is an emphasis on mystery - one may think of the line of searchers from Bonaventure to Marcel - but here one must suspect a needed refined weeding of talk and thinking regarding "the cloud of unknowing".<sup>27</sup> It holds still less, in the main, when common senses's abyss is driven by the mixed motives of a community of science, but in this case reductionism and technology increasingly intertwine with the inadequacy of predicamental relations to confuse the reach for ideas.<sup>28</sup>

There arises, then, the issue of my second comment, the need for the contribution of a logic of interiority to a new control of meaning.

I began this difficult section on metalogic listening to the third symphony of that crazy fellow, Scriabin, *The Divine Poem*, the composition, publication and performance of which span the year of Lonergan's birth. I thought about Scriabin's remark, "the world is not ready yet" not only in relation to his own views of art but in relation to the emergent Lonergan, the emergent logic of interiority. I share a lunacy with Scriabin in having Chopin as musical bible in my teens, and have some sense of the massive logic, logic as open technique,<sup>29</sup> that underpinned Scriabin's move through and beyond Chopin. Perhaps I could appeal to my readers with this "analogy of nature",<sup>30</sup> helping them to expose the feeble eclecticism that keeps philosophy and theology

under "a reign of sin, a despotism of darkness",<sup>31</sup> "the sin of backwardness"<sup>32</sup>?

Vladimir Ashkenazy wrote, "I consider Scriabin one of the greatest composers....Scriabin's philosophic ideas do not, however, make a desirable impact on me....I think his idea of a universal transformation of the world through art naive....He may not have transformed the world, but he made one person better at least. Myself."<sup>33</sup> The lengthy quotation adds relevant dimensions to our reflections. There is the challenge of dialectics, the reversal of counterpositions, finding things such as Scriabin's aspirations, "something better than was the reality".<sup>34</sup> One might thus hark back to Aristotle's reflections on drama, to the final contemplation of Ignatius' exercises, to the integral verbal universe of *Finnegans Wake*, generating larger questions about the incomplete beauty of the drama of history.<sup>35</sup> Did not Scriabin, then, have a point, enlarged by the remote plausibility of lamb and lion in gracious session? Further - bringing my main comment into focus here - do not the pragmatics of the point and the plausibility pivot on the massive emergence of a genetic metalogic of terminal values?<sup>36</sup> And, for Christians who may deem logic alien to religious sentiment, I would recall that the sublime logic, science and technique, is the second Divine Person.<sup>37</sup>

Many of my audience can speak of Lonergan as Ashkenazy writes of Scriabin: there has been mediated a transformation of self. But I raise now the question whether Lonergan's aspiration for the transformation of metareflection is not considered by you, implicitly, as naive, unacceptable? You may, perhaps, be content with the "slight dose"<sup>38</sup> of systematic meaning given by the ordered naming of the elements and the focus on understanding, conversions, transformation of the heart. Such contentment, in itself, can well be the measure of a large and generous apostolate, meeting the evident injustices of the *City of Joy* in a manner that twines with liberation theology's discontentment expressed in a reductive "Project of Jesus".<sup>39</sup> But it is not the measure of the task for which Lonergan "ate his shoes".

What more can I say about that task here? I recall my reaction to reading *Insight* in 1958: "this wont take". In 1988, when I came to finally tackle the promised book, *Process*,<sup>40</sup> I pondered over the acceptance both of Lonergan's *Insight* and of Thomas' *Summa*<sup>41</sup> and abandoned my project of trying to express the drive of *Insight* and *Method in Theology* within an explanatory metalogic, settling instead for a semi-popular first year text-book. Again, I remember vividly a morning in the late sixties when Lonergan paced his Regis room with the question, "what am I to do? I can't put all of *Insight* in chapter one of *Method*." As I see it now, what he did was to write a book that lay outside the field of formal theology and functional specialization,<sup>42</sup> yet still posing his full challenge to an adequate metalogic in a key paragraph, which follows his listing of heuristik structures, genera and species of transformations and displacements:<sup>43</sup>

"Such differentiations vastly enrich the initial nest of terms and relations. From such a broadened basis one can go on to a developed account of the human good, values, beliefs, to the carriers, elements, functions, realms, and stages of meaning, to the question of God, of religious experience, its expressions, its dialectic development."<sup>44</sup>

Thus might the descriptions of the chapters of part one of method be transformed "quite beyond the horizon"<sup>45</sup> of twentieth century theology. Indeed - and here, no doubt, many of my Lonergan readers will be shocked - that paragraph and the two following can be seen to herald a massive transformation of the primarily descriptive *Opera Omnia* of Lonergan. This massive descriptive life-achievement, a commonsense contribution to our self-knowledge<sup>46</sup>, a readable invitation to an arctic world mediated by a painful personal metatheoretic interiority, points to a remote dialectic and genetic logic ever-freshened within a vortex matrix of non-public discourse, "an invariant basis for ongoing systems",<sup>47</sup> seeding a global mediation of post-theoretic meaning that edges towards the human abyss the self-referent linguistic feedback of poets, preachers, teachers, talkers, and, more broadly, turns old statues and new, ragas and talas, tunes and tints, within the within of "a new audicity, a new hapticity",<sup>48</sup> a new city.

Behind my Scriabinesque eloquence there is a blunt analogy. I have already paralleled Lonergan's *Insight* and Joos' *Theoretical Physics*. Now I wish to emphasize the weakness of the parallel, thinking of the two texts within cultures of reading. Both books emerged in the late fifties, and indeed I worked on both books at that time. Joos would have made little sense to me had I not been carried into the relevant context by four concentrated years of detailed exercises in a well-established culture of mathematics and empirical science: I could recall, or turn back to, endless exercises on varieties of particle orbits, aerodynamic possibilities, probability distributions, electromagnetic phenomena, relativistic invariants, quantum quirks. Centuries of work and oodles of books made it possible for me to read Joos. *Insight* had, has, no such context of work in detailed generalized empirical method. Did Lonergan have tongue in cheek as he swung into the last paragraph of chapter one: if you are bored with elementary algebra, try introspecting your way through the transition from Euclid to Riemann? I do not think so. I suspect that he was talking to himself in his own informed abyss, his own unified logic of the universe. "I should like to put forward a hypothesis about great musical structures. All the contrasts in a masterpiece are foreground projections of a single background idea. Masterpieces diversify a unity. Behind the shifting, kaleidoscopic variety of a great work's manifest music lies its latent idea, the inspired, unitive source which makes that variety meaningful."<sup>49</sup>

As I pause over this I am distracted into remembering my experience, fifteen years after my first reading of *Insight*, of working on the original typescript. It was what I think of now as a Salieri experience as presented in the film *Amadeus*: the witness of straight uncorrected creative expression, obviously controlled by a massive open logic, of music, of meaning. The moving viewpoint of the book was not Lonergan's: so, for example, I recall him remarking to me that he had sorted out emergent probability when he wrote "Finality, Love, Marriage" in the early forties, and notes for students from 1950 powerfully anticipate the perspective on God of chapter nineteen.<sup>50</sup> But my main point is that he climbed his Everest in arctic aloneness, described it invitingly, left few tracks. The other Everest was climbed that same year, 1953, on May 29th, and this mid-May of 1993 dozens have stood on its peak. Lonergan's Everest remains unclimbed.

In that icy remoteness there lies the catalyst for a salvific explanatory metathematic of the abyss within the climate of our time, involving complexities of self-referential expression adequate to the transformation of the reachings of Samuel Alexander, the truncatedness of modern logic, the obscurities of present mathematics and physics, the reductiveness of life-sciences, the project of Bertalanffy, the stumblings of Chomsky's linguistics, the shambles of post-modern hermeneutics, the desperate inadequacies of economic statics and of a logic of politics that is trespassingly and trivially pragmatic.<sup>51</sup>

In this context of peeking at a peak, a few comments on the title of the workshop are now in order, on Justice, on Transcultural Normativity, on Cultural Diversity. I have already mentioned a deep justice of the person who moves with a call to the Arctic Grail of the world of adequately empirical interiority, a genetic leaping into the void, into the abyss, for the commonsense existential subject.<sup>52</sup> Such a person seeks an enlarged metathematic of the theology of justice sketched by Lonergan.<sup>53</sup> That person lives regularly beyond "imaginative synthesis"<sup>54</sup> but the view symbolized<sup>55</sup> for her or him by an expression such as  $HSf(p_i, c_j, b_k, z_l, u_m, r_n)$  reaches, within the detailed heuristic of emergent probability lurking in the symbol  $S$ , to the global dialectic and genetic spread of imaginative syntheses of humankind.<sup>56</sup> The value of that spread is in the open control of the *Sargawit's* mediating vortex life, meshed Markov-matrix-wise in time and space, itself heuristically conceived within a nested sequence of 8 by 8 referenced conversation matrices,  $C_{ij}$ , containing subsequences of the binary matrices such as  $C_{21}$ , focus of the operations of the metacanons of hermeneutics, and subsequences of matrices such as  $C_{78}$  the driving power behind a global pastoral care.

The seeker that I write of is, indeed, reaching for transcultural normativity, seeking to become a concrete heuristik, a luminous abyss of being. To the concrete heuristik corresponds, in non-confrontational identity, an emergent world of species,  $T[a,b,c]$ , centres of autonomic and genetical-synonomic forms of energy patterned in schemes and ecosystems, with its probability measure-zero distribution of abysses of being shattering finitude like Black Abyssal Holes 15,000,000,000 years, or much more, after a suspected metaphorical start. These Abyssal Holes, in turn, are each conceived, within a detailed heuristic of aggregiform structures of cell and bone, muscle and nerve,<sup>57</sup> as a noosphere bubbling forth genera and species of beings of meaning and longing. And within this conception, calling like a holy grail, is an invisible, intangible, inaudible contemplation of "their destiny", "our future destiny".<sup>58</sup>

Finally, there is the topic of cultural diversity, "the personal and passionate meshing of our universal elements with deeply particular sensibilities",<sup>59</sup> vast in its anthropological and existential subtleties. I have already given some hints regarding the mediation of enriched phylogenetic diversity.<sup>60</sup> What I wish to do here is to draw attention to the ontogenetic aspect, cultural diversification of the individual abyss, which, after all, has been my topic throughout. It also coincides with my third set of comments on the text from *Method in Theology*, p.261. I write, of course, only of one species of call. As Sister Joan, with Irish lilt, said to Max in *City of Joy*, regarding another species of call, "not everyone is cut out for this". But what of you? Does

my speaking of an arctic grail find an echo in your molecular mind, drawing you, in vertical finality's darkness<sup>61</sup>, to a reduplicatively ecstatic genetics of epiphanies of the abyss-world that is you in prime-identity<sup>62</sup>, making you a stranger to your own past and future?<sup>63</sup>

As I struggled for words to intimate my present sixty-year old view of this, I was distracted into rambling through previous efforts, and so relieved to sense that I could halt abruptly. I have much more to say now, but what I wrote at forty five invites sufficiently.

"The writings of Lonergan are a possibility of growth, a possibility, above all, of non-discipleship. The possibility becomes a probability within the schemes of recurrence of concrete community, and my interest is in the emergence of such schemes. Perhaps my most elementary contribution to that emergence is encouragement to those younger than I: if you suspect in yourself the capacity for metaphysics, dialectics or foundations then you must cultivate in yourself the suspicion that adult growth in this species of authenticity is a very slowly accelerating vortex growth. Unless I am mistaken, it calls for 'years in which one's living is more or less absorbed in the effort to understand, in which one's understanding gradually works round and up a spiral of viewpoints with each complementing its predecessor....'<sup>64</sup> That growth is a personal vortex, a dialectic symmorphosis to the roots of *imago Dei* in oneself, which is a continued epiphany of its own prolepticality in the mesh of sin, repentance, suffering, pardon, and a gentle expectation of the slow growth of self with selves and universe".<sup>65</sup>

Growth of self as *bios theoreticos*, as maturing to *Spoudaios*, to *Sargawit*, yes, that's the problem; "with selves", yes, that is a problem: the growth of the self may be daily accelerating, and the stranger may not be welcome to other selves. But am I saying anything more than Lonergan in his late forties, in the powerful appeal and criticism of a single page of *Insight*?<sup>66</sup> The philosopher's "theoretical understanding...seeks to embrace the universe in a single view"; common sense lauds, teaches, writes, does not lose the common touch, laughs at the improbable - perhaps "with sour laughs, deriding the seekers for that fabled thoroughfare", perhaps with the modest encouraging laugh of a more subtle busy resentment.

At all events, it seems to me that I have sufficiently made my point. What I advocate is a new and desperately needed type of contemplative.<sup>67</sup> For the Christian, that contemplation has the deeper motivation of an unequal unique friendship, one Aristotle struggled to envisage.<sup>68</sup> For, the arctic grail in its fullness is the mind of Christ, peasant and Present, the Holy Grail, feebly but most fruitfully<sup>69</sup> echoed in our heuristic reach.<sup>70</sup>

The contemplation, then, is not of Lonergan's words but of the cosmic word. On the chart of the northwest passage, "the name of Franklin, the man who wouldn't hurt a fly but caused more deaths than all the others combined, is everywhere".<sup>71</sup> At present the poorly-marked trail of Lonergan, a man without guile who offers life, a life, is the best there is. We do not need, nor would he want, his name on the no-name homely<sup>72</sup> brand of being human to which he so consistently pointed. What I have written here helps, I hope, towards a fresh perspective on that pointing, that trail, that life.

Tennessee Williams can, perhaps, add a final helpful twist, give us, literally, a displacing

pause. There is the fictional Willy Lomans and there is the factual Bernie Lonergan, and there is the "timeless world of the play", to which Williams draws attention, that takes us out of "the revolving wire-cage of our nervous world".<sup>73</sup> Williams point is that, facing Willy Lomans across an office desk, meeting his nervous glance and hearing his peculiar voice, we would be inclined to at best ease him out of the office. But in the play we may meet Willy Lomans in a world without time, a world outside time. So, we may meet Bernie Lonergan, caged in academic time and engaged with "intellectual pimps for power",<sup>74</sup> "papmongers or propagandists of whatever stripe.... powers windowdressers everywhere",<sup>75</sup> or we may meet him in a world without time. What, where, is that world? It is the world of the abyss that we are.

"About their lives people ought to remember that when they are finished, everything in them will be contained in a marvellous state of repose which is the same as that which they unconsciously admire in the drama. The rush is temporary. The great and only possible dignity of man lies in his power deliberately to choose certain moral values by which to live as steadfastly as if he, too, like a character in a play, were immured against the corrupting rush of time. Snatching the eternal out of the desperately fleeting is the great magic trick of human existence".<sup>76</sup> This is the deeper magic trick of Jesus that neither John Dominic Crossan nor Morton Smith touch on,<sup>77</sup> a going all the way as *bios theoreticos*,<sup>78</sup> a magic trick at the root and focus of a profound revision of theology<sup>79</sup>, meshing hope and justice with glory. "Part of the glory of history is man's envisagement of its schedules of probabilities and possibilities. If the sapling of history is cut down from within, still it can have, within, a vision of the temporal noosphere that, paradoxically, redeems God. The envisagement is the core of future academic growth: its opposite is an elderhood that is the fraud of being in reality 'not old folk but young people of eighteen, very much faded'".<sup>80</sup>

"History says, *Don't hope*  
*On this side of the grave.*  
 But then, once in a lifetime  
 The longed-for tidal wave  
 Of justice can rise up,  
 And hope and history rhyme." <sup>81</sup>

## Appendix

The model, analogy of nature, for the following exam is my experience of both doing and setting exams in mathematical physics in the fifties. One was invited to attempt the entire paper, and there was no question of being verbose: one wrote from a theoretic perspective with an abundance of densely-meaning symbols. My exam has the large optimism of Bertalanffy's project: "It seems legitimate to ask for a theory, not of systems of a more or less special kind, but of universal principles applying to systems in general."<sup>82</sup> It also rests on the large optimism that, before the end of the century, Metasystematics 100 will replace present fashionable truncated philosophy courses on Critical Thinking.<sup>83</sup>

**Metasystematics 300 3 hours Wednesday, June 16th, 2004**

*Attempt the following questions, using overlaps and interrelations as convenient:*

1. Express the foundational perspective that grounds an integrative hierarchy theory, illustrating aggreformic binding in a particular pair of neighbouring sciences in such a way as to bring out the limits of disposition in coincidental aggregates.
2. Discuss limit theorems, limitation theorems, canonicity and enumerability in the context of a general heuristics of analogy.
3. By specifying relevant nested inverse insights, locate 20th century mathematical theories of probability within a matetheoretic of empirical probability. Illustrate their limited value in particle physics and in cosmogenetic studies.
4. Sublate Joyce's and Aquinas' reflections on art into a matetheoretic of unity-thinking. Discuss the significance of this larger view of beauty in cases of incompleteness, fortuitous or intentional: fragmentary statues, collage films, etc. Reflect on the incomplete self, the incomplete drama of history, the cosmos, in this context.
5. Enlarge on the manner in which general aggreformic heuristics excludes the biases of description and predicamental relating. Illustrate its dynamics by considering the sequences of physico-chemical acts that are informed by some particular organism's growth patterns.
6. Give a heuristic account of aggreformic metalinguistics, including precise introspective indications of the grounds both of linguistic meaning and of transcultural grammar. Indicate how the resulting systematics contextualizes normatively transformational grammar and general semantics.
7. Elaborate a precise synchronic metasystematics of dreams, with emphasis on relevant physical and chemical fluctuations in REM sleep. Add indications of the broader diachronic heuristics relevant to an explanatory history or biography of significant dreams. Pinpoint the role of analogy and inverse insight in dealing with the religious significance of dreams in an absolutely supernatural order.
8. Illustrate, in some particular instance of historical development, the manner in which the canon of complete explanation, supplemented by precisions on metaphysical equivalents and grammatical invariants, locates and controls significant descriptive meanings and contributes to the emergence of relatively invariant pure formulations in that particular case. Add comments

regarding the limitations on pure formulations of supernatural developments.

9. Give a precise account of the manner in which a fully-contextualized heuristics of is-questioning gives rise to a thematic of the functional specialty of history. Relate this precision to the problem of borrowed content in judgment and to the distribution of what-answering in functional specialization.

10. On the hypothesis of the transposition of economic control and microcontrol to non-political meanings, categorize synchronically the normative dynamics of local and global political discourse. Locate this categorization diachronically and pragmatically within the context of the genetic geopolitical systematics of the seventh and eighth functional specialties.

### Notes, Chapter Three

1. Kenneth Roberts, quoted on the title page of Pierre Berton, *The Arctic Grail. The Quest for the North West Passage*, 1818 - 1909, McClellan and Stewart, Toronto, 1988.
2. *Ibid.*, p.63.
3. A remark of W.B. Yeats, quoted in Richard Ellmann, *Yeats: The Man and the Mask*, Dutton, New York, 1948, p.5. However, I would wish the reader to enlarge the meaning of battle to include the dissidence both of Plato and Aristotle and of some contemporary poets. So, this article would be most profitably read in the context of the works by Voegelin and Seamus Heaney cited in notes 4 and 6, taking heed of Voegelin's comments, pp.131-134, on the "old quarrel between philosophy and poetry". One may bear in mind, too, the battle-beginning of *The Gorgias*, as well as Aristotle's metaphor of recovery from route.
4. Quoted in Seamus Heaney, *The Government of the Tongue*, Faber and Faber, London, 1988. While this entire book is relevant, I recommend especially the essay "Atlas of Civilization" [pp.54-70] on Herbert.
5. Oxford University Press, 1976.
6. Eric Voegelin, *Order and History*, Vol.3: Plato and Aristotle, Louisiana State University Press, 1957, p.5. See my comments on Voegelin's last volume, *Process*, University Press of America, 1992, chapter 2, section 4; on extreme realism, see chapter 3, section 3.
7. See *Method in Theology*, p.251. Heaney, op.cit., p.69, recalls Thomas Hardy's assertion, "If a way to the Better there be, it exacts a full look at the Worst".
8. See *Insight*, index under decline. A context here is F.Lawrence, "Political Theology and the Longer Cycle of Decline", *Loneragan Workshop*, Vol.1, ed.F.Lawrence, Scholars Press, 1978; also his "The Human Good and Christian Conversion", *Searching for Cultural Foundations*, ed. P.McShane, University Press of America, 1984.
9. See B.Loneragan, *Verbum: Word and Idea in Aquinas*, University of Notre Dame Press, 1967, p.72. Aristotle's view on knowledge by identity must be complemented by a luminosity of intentionality. For further dimensions, see P.McShane, "Features of Generalized Empirical Method", *Creativity and Method*, M.Lamb [ed], Milwaukee, 1981. There is also the context of Mystery [*Method in Theology*, p.341, *De Deo Trino I*, Rome, 1964, p.274] and mysticism [see note 27].

10. Voegelin, op.cit., p.21.

11. *Ibid.*,p.358

12. P.McShane, "Middle Kingdom, Middle Man", *Searching for Cultural Foundations*, U.P.A.,1984,ppp.9-10.

13. See chapter 6 of P.McShane, *Loneragan's Challenge to the University and the Economy*, U.P.A.,1980, "An Improbable Christian Vision and the Economic Rhythms of the Second Million Years".

14. The use of "k" instead of "c" in certain words is a trivial but relevant trick, a linguistic feedback [*Method in Theology*, p.88, n.34] serving to call the reader's abyss to the challenge that the statesman's "character is formed by the bios theoretikos. The knowledge of the best polis, thus, enters the practice of politics not as a program of reform, but existentially through the statesman whose character has been formed by Aristotelian prudential science".[Voegelin, op. cit.,p.360]

15. *Method in Theology*, p.97.

16. *Ibid.* I would stress the ambiguity of the word 'eclipse' by adding a focus on post-systematic etc meanings. A context for reflection on such ambiguity is the sophisticated truncatedness of post-modern hermeneutics. See Linda Hutcheon, *A Poetics of Postmodern History, Theory, Fiction*. Routledge, New York and London, 1990.

17. To be of metatheoretic significance, this vague designation needs refinement in terms of combinations of transformations, specifications of ongoing contexts, etc. Such refinements, of course, require parallel refinements in what I would call biographical consciousness, which is a central topic of the present paper. The point is made in Loneragan's Roman notes, *De Intellectu et Methodo*,1959 [to appear in the *Collected Works*, vol.19] and it is worth quoting at length [I use the translation of Michael Shields of Regis College,pp.130-131]: "Mere competence in history is not sufficient for producing specialized history....This fact seems obvious enough. The history of any particular discipline is in fact the history of its development. But this development, which would be the theme of a history, is not something simple and straightforward but something which occurred in a long series of various steps, errors, detours, and corrections. Now, as one studies this movement he learns about this developmental process and so possesses within himself an instance of that development which took place, perhaps, over several centuries. This can happen only if this person understands both his subject and the way in which he learned about it. Only then will he understand which elements in the historical process had to be

understood before the others, which ones made for progress and which held it back, which elements really belong to that particular science and which do not, and which elements contained errors. Only then will he be able to tell at what point in the history of his subject there emerged new visions of the whole and when the first true system occurred, and when the transition took place from an earlier to a later systematic ordering; which systematization was simply an expansion of the former and which was radically new; what progressive transformations the whole subject underwent; how everything that was explained by the old systematization is now explained by the new one, along with many other things that the old one did not explain..."

18. "The legend of Giles of Rome as a 'Thomist' was really a conclusion from the fact that he listened to lectures by St. Thomas for a period; but attendance at a professor's lectures is not a sure guarantee of discipleship". F. Copleston, *History of Philosophy*, Vol.2, The Newman Press, Maryland, 1950, p.461.

19. The conclusion of the Encyclical *Aeterni Patris*.

20. Frederick Crowe, In the Introduction to *Spirit as Inquiry*, Herder and Herder, N.Y., 1964, p.27.

21. The phrase occurs regularly in his song-poem, "If ever you go to Dublin Town". The short poem, "Wet Evening in April", captures the mood: "The birds sang in the wet trees/ And as I listened to them it was a hundred years from now/ And I was dead and someone else was listening to them / But I was glad I had recorded for him/ The melancholy." Patrick Kavanagh, *Collected Poems*, Martin Brian and O'Keefe, London, 1972, p.140. Heaney's essay on Kavanagh, *op.cit.*, adds a relevant reflection on a major shift in Kavanagh's, and his own, biographic consciousness.

22. See McShane, *Process*, U.P.A. 1992, chapter 4.

23. Voegelin, *Order and History*, vol.3, p.19: "The idea-word (*tau eidotos logos*) is the medium in which the tenderness and strength of the erotic mania express themselves; it is the vehicle of communication by means of which the erotic souls attune one another to the harmony of the cosmos; and it is the fragile vessel in which the god becomes incarnate in community." Voegelin's discussion here of Plato's seventh letter is relevant to our problem of transposing the metapolitical searchings of Plato and Aristotle. See the catalogue of topics of a systematic political science, *ibid.*, p.357: "...This range of political science has never been cultivated in continuity; the discontinuous revivals in St. Thomas, Machiavelli, Bodin, Rousseau, or Whiggist constitutionalism extend to no more than parts of this vast body of theory. Only in our own time does the range of Aristotle's political science come into full view again because, under the stress

of our own crisis, we are regaining the experiential understanding of the issues involved".

24. See Voegelin, *Order and History*, Vol.3,pp.17, 24.

25. Two of these writers clearly belong to the world of theory. There is Descartes' achievement in geometry; then we have his venture, [available in the last two volumes, X,XI, of his works, *Oeuvres de Descartes*, C.Adam et P.Tannery, Paris, J.Vrin, 1964-1974] into a theory of music, human anatomy, light etc. The five volumes of his correspondence contain some sharings of the world of science with contemporaries. Lonergan's remark, taken in the context of a developed view of generalized empirical method, leads us to ask, What of the rest? We carry the same question into the *Oeuvres de Blaise Pascal*, [L. Brunschvicg et P. Boutrout, Kraus Reprint, Vaduz,1965, 12 volumes]. Pascal, too, ventures into mathematics, and there is his famous correspondence with Fermat in 1654.[vol.3,pp.369-432]: "...the fundamental principles of mathematical probability laid down by Fermat and Pascal in about three months by a painstaking application of uncommon sense".[E.T.Bell, *The Development of Mathematics*, McGraw-Hill, New York, 1945,p.155]. There are large issues here regarding both achievements in adequate empirical method and the non-post-systematic communication of such achievements, issues which recur when one considers the Complete Works of Lonergan. See notes 42 and 46.

26. One must put *Insight*,p.498[511-2] into the context of Lonergan's later notion of generalized empirical method.

27. *Method in Theology*,p.266. The hints here need the large context of the transposed special categories of pp.288-291. Central, of course, is a lucid thematic of identity; see note 9 above. James A.Wiseman remarks,"to answer both these questions fully - how such {autotheistic} statements come to arise within Christian mystical literature, and how one is to judge their orthodoxy - would require a multivolume work"."To be God with God': The Autotheistic Sayings of the Mystics". *Theological Studies*,[51],1990,,p.237. This work relates to the task very precisely specified on p. 250 of *Method in Theology*, but one should note how the effort must be specified by the matrix  $C_{ij}$  referred to in the text, p.38. Note also - and this is a desperate and general problem - the need for a layered enlightened *oratio recta*.

28. *De Deo Trino II*, appendix 3, q.26.

29. A broad notion of logic as technique emerges by following up the indices of *Insight* and *Method in Theology* under logic, context, method. A basic transposition of modern mathematical logic is indicated in Lonergan's 1957 lectures on logic, to appear in volume 19 of the Collected Works.

30. First Vatican Council, DB 1800.

31. *Insight*, p.692[714]. The context is the gloom of chapter 7 of *Insight*, "the monster that has stood forth in our time"[*Method in Theology*,p.40]. One does well to view the Enlightenment in this context as a pretentious and dark period.

32. B.Lonergan, "The Dialectic of Authority", *Third Collection*, p.8

33. In his Introduction to Fabion Bowers, *The New Scriabin*, St.Martin's Press, London, ix-x. Hugh Macdonald, *Scriabin*, Oxford University Press,1978, is a comprehensive introduction to Scriabin's music. On page 12 he remarks of Chopin, "His music was Scriabin's bible".

34. *Method in Theology*,p.251.

35. See q.4 of the appendix, below.

36. *Method in Theology*, pp.48-52, kept in the powerful context of "the 31st place" of chapter 20 of *Insight*, so relevant in considering both the move towards Zen and the move towards socio-political involvement.

37. *De Deo Trino I*, pp.107-8.

38. *Method in Theology*,p.309; "slight tincture",p.278. The reference is to the Greek Councils. The slightness of present theological system is disguised by the accumulation of post-systematic and post-scholarly meanings.[see *ibid.*,pp.304-305]

39. "The Project of Jesus" is the title of a long concluding chapter [pp.74-114] of Hugo Echegaray, *The Practice of Jesus*, Preface by Gustavo Gutierrez, Orbis Books, N.Y., 1984. My provocative remark in the text raises very basic questions, quite beyond a footnote. Perhaps a few comments on a recent book may help. The work in question is John Dominic Crossan, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*, Harper, San Francisco, 1991. Crossan's methodology brings various refreshing perspectives to the study of the Chap, Jesus, as I called him in *Process*, chapter five. I have no difficulty with his methodology [pp.xxviii-xxxiv], or his use of typologies [pp.71ff,104ff,291ff], or his main results[pp.419-426]. Yet we move in different worlds, seen best perhaps in the contrast between my talking Johannine Jesus of *Process*, chapter five, and Crossan's talker of pp.xii-xxviii. The contrast could be attributed to naive use of a later reflective source on my part, but this misses the point. *Process* is a popular book, outside formal theology, [see note 42] but the real point is the complex one of an eightfold division of labour that I raise there in chapters four and five. More on this in note 77. However,

the reader may catch an elementary aspect of the need for mediation by considering an analogy of method, one noted by Crossan in his Prologue. He quotes Morton Smith, *Jesus the Magician*, Harper and Row, New York, 1978, p.6: "Trying to find the actual Jesus is like trying, in atomic physics, to locate a submicroscopic particle and determine its charge. The particle cannot be seen directly, but on a photographic plate we see the lines left by the trajectories of larger particles it put in motion". The reader may be helped by the present paper to appreciate that what counts in any field of inquiry is not a cataloguing of trajectories or data but a mediating theoretic and metatheoretic. However, in the present ethos of philosophy and theology, many of my readers are unfamiliar with this mediation, so perhaps Stanislawski can help: "In the best plays of all, form and content are in direct relationship with each other; then the life of the spirit is indivisible from the facts and the plot. In most of Shakespeare's plays, and among them Othello, this complete correspondence exists, this mutual interaction between the external, factual line and the inner line. In such works, appraising the facts is of prime significance. As you examine the external events you come in contact with the given circumstances that give rise to the facts. As you study these circumstances you come to realize the inner reasons that relate them. So you go deeper into the very thick of the spiritual life of a role, you reach the subtext, you come to the underlying current of the play which provokes the superficial waves of action". An excerpt from a discussion of Othello, in *Creating a Role*, available in Barrett H. Clark, *European Theories of the Drama with a Supplement on the American Drama*, Crown Publishers, N.Y., 1972, p.528. The title of the piece is "The Magic Ifs".

40. The chapter headings and the promise were given in 1974 at the end of *Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent*, UPA. The original title, *Process: a Paideiad* became *Process: Introducing Themselves to Young [Christian] Minders*.

41. See Leonard Boyle, *The Setting of the Summa Theologiae*, Pontifical Institute of Medieval Studies, Toronto, 1982.

42. In terms of the matrix of theological conversations [see the text and references at note 56] I would be inclined to characterize *Method in Theology*, and indeed most of my own work, as C<sub>59</sub>, seeking to fulfil, post-systematically and pre-systematically, some of the functions belonging to the eighth functional specialty. Apart from unpublished rewritings of his foundational economics, Lonergan's efforts in his later essays might be similarly characterized.

43. In *Process*, chapter 4, I introduced, with justification, the use of the word "transformation" instead of "differentiation" and the word "displacement" instead of "conversion". "Displacement", for instance, leaves behind a religious tone, and also covers perversions, diversions, inversions, reversions, etc.

44. *Method in Theology*, p.287.

45. *Method in Theology*, p.317.

46. Some, certainly, will find this broad assessment of the 20 volumes of Lonergan's work strange. Perhaps the earlier comments on Descartes and Pascal, in note 25, help. Lonergan's writings do point the reader towards a range of transformations of consciousness. But, apart from sections of his logic, his economics, and chapter five of *Insight*, ("a natural bridge over which we may advance" *Insight* p.140[163], a bridge frequently skipped) they need not stress the reader, and they do not directly exercise the reader in the relevant metafields. I am appealing here to the analogy of adequate empirical method in the natural sciences in a full sense that includes communication. So, the invitation of Lonergan's writings easily falls prey to current patterns of linguistic education in human studies. This points to complex problems regarding theology as non-public discourse, and more generally regarding the patterns of linguistic feedback relevant to serious initiation into metafields. The communications problem might be expressed in terms of the challenge of simple interpretation and reflective interpretation (*Insight*, pp.562-3[585-6]) but then one must bear in mind the point made presently in the text, the deeper challenge of the absence of a literature to be interpreted.

47. *Method in Theology*, p.305.

48. *Process*, chapter 6, conclusion.

49. Alan Walker, "Chopin and Musical Structure": An Analytic Approach", in Alan Walker[ed], *Frederick Chopin*, Barrie and Rockliff, London, 1966, p.228. It is worth noting that the collaborative endeavour of musicology displays the usual metahermeneutical need in a more complex fashion. How does one, for instance, determine, in a manner that escapes descriptive relativism and endless controversy, "the way Chopin's music was original and how much a development of Field's innovation in pianistic devices and patterns as well as romantic colouring"? (David Branson, *John Field and Chopin*, Barrie and Jenkins, London, 1972, p.22) More generally, musicology cries out for functional specialization (See P.McShane, "Metamusic and Self-Meaning", *The Shaping of the Foundations*, UPA, 1976, pp.47-72) and an aggregiform heuristic of meaning. (see the appendix to this chapter, below.)

50. "Finality, Love, Marriage" was first published in *Theological Studies* 1943; the notes from 1950, *De scientia atque voluntate Dei*, will appear in volume 16 of the Collected Works.

51. Instead of adding footnotes to this paragraph, it seemed to me more profitable to add the appendix to the chapter.

52. See *Insight*, p.539[562].

53. The main context is *De Verbo Incarnato*, Theses 15-17; *De Deo Trino I*, caput VI. The Greek perspective is given in Voegelin,*op.cit.* I would note that the normal sense of social justice requires a metaeconomic context: such a context gives meaning to an otherwise obscure "preferential option for the poor".

54. *Insight*,pp.91-93[114-117].

55. I use 'symbol' here in the technical sense that relates image to feeling. See the reference in note 9 to *Creativity and Method*, on the various bridges of biographic metagrowth. Dense and rich affects can be coupled with apparently incongruous objects such as complex conventional symbols.

56. The diagram in *Process*, chapter 6, may help here. It is entitled "Normative Mutual Self-Mediating Matrix of the Periodic Cycles of the Being of Controlling Meaning". The diagrams at the end of chapter 4 there include one of the conversation matrix.

57. Questions 5,6,7, of this chapter's appendix give some hint of the largeness of this enterprise. The key invitational text of *Insight* is "study of the organism begins..."(p.464[489]). The context for such reflection is the complex evolutionary heuristic metaphysics of species of things in terms of conjugates and acts to which the term T[a,b,c] in the text is a vague reference.

58. *Method in Theology*,p.292 and p.291.

59. *Process*, chapter 5, beginning. This chapter points to the Trinitarian context, the radiant sensibility and local care - reaching to all and each - of the second person incarnate, etc.

60. P.McShane, "Systematics, Communications, Actual Contexts", *Lonergan Workshop*, vol.6,F.Lawrence [ed],Scholars Press, 1986.

61. B.Lonergan, " Mission and Spirit", *A Third Collection*, F.E.Crowe [ed]. Paulist Press, N.Y.,1985.

62. In the present chapter I am emphasizing a broader reduplication than that of "understanding understanding" taken in the simple sense of understanding understanding and willing [see Thomas, *Summa Theologica,Ia Pars*,q.84,a.7,q.87,a.4]. There is fuller reduplication involved in a meaning of meaning, and a deeper reduplication in the abyssal call to "love charity out of charity".[IIaIIae,q.25,a.2] This focus gives a larger meaning to Lonergan's emphasis on ecstasy

when he writes of art and history.

63. An existential sublation of both De Caussade and Marcel is involved here: "You speak, Lord, to each individual soul by the circumstances occurring at every moment of life"[Jean Pierre de Caussade, *Abandonment to Divine Providence*, St.Louis, B.Herder, 1921,p.21];"the thinker lives in a continual state of creativity and the whole of his thought is always called in question from one moment to the next" [G.Marcel, *Being and Having*, Fontana, 1965, p.181]. As the text above suggests, conversation emerges as a problem, as it does for the Athenian Stranger of Plato (Voegelin,op.cit.pp.228-239) and for Aristotle's mature *Spoudaios*. (ibid.,p.300). But here the strangeness is of self to self and the problem is the emergence of a differentiation or transformation of consciousness within self that grounds adequate coping both with self in dark anticipation and with other selves in earlier stages. Such a transformation is easier for the teacher of music than for the teacher of wisdom. It is also easier for the learner of music: so, in the field of wisdom one has the phenomenon of a democracy of symphony writers. Here, certainly, we have something to learn from the Zen tradition.

64. *Insight*, p.186[210].

65. P.McShane, in the Epilogue, "Authentic Subjectivity and International Growth: Foundations", *The Shaping of the Foundations*, UPA,1976,p.139.

66. *Insight*, p.417[442].

67. The contemplation is not solitary: it is the non-mystical counterpart of Ruusbroec's fourth type of contemplative,[see Wiseman,op.cit.,note 27] and it includes expression of its reaching, such as teaching. On this, see Thomas IIa Iiae, q.181, a.3.

68. *Nichomachean Ethics*, viii,7.

69. First Vatican Council, DB 1796.

70. F.E.Crowe, "Eschaton and Worldly Mission in the Mind and heart of Jesus", *Appropriating the Lonergan Idea*, Michael Vertin [ed],Catholic Univesity of America Press, 1989, pp.205-6.

71. Pierre Berton, *The Arctic Grail*, p.628.

72. *Method in Theology*, pp.350-351.

73. T.E.Williams, "The Timeless World of the Play",the preface to *The Rose Tattoo*, in Baret

H.Clark, *European Theories of the Drama With a Supplement on the American Drama*, Crown Publishers, N.Y.,1972, p.528.

74. Voegelin, *Order and History*, Vol.3, p.37.

75. Heaney, op.cit.,p.61.

76. T.E.Williams, op. cit.,p.529.

77. See note 39, which ends suitably with Stanislavsky's "Magic If". These authors might well claim, and many of my readers may agree, that this has nothing to do with New Testament hermeneutics. So I must risk following up the analogy with physics that I left hanging in note 39. The data on particles is contemporarily studied through the best available integrative theoretic. A decent case can be made that functional specialization is the best available integrative metatheoretic in religious studies, where the muddles are much worse than in musicology (see note 49), literary studies (see McShane, *Lonergan's Challenge to the University and the Economy*, UPA,1980,ch.5) and economics.(see note 60) In the main, The Quest, the New Quest, the Post-modern Quest, for Jesus, home in, pretty *voraussetzungslos* (*Insight*,p.578[600]) on the first four functional specialties. That unpretty obscurity cries out, in the authentic non-neurotic abyss, for something like general categories, a self-knowledge in common with inquirers the globe over. To these categories the Faithfilled theologian, gift-gladdened (see *Method in Theology*, index under *Gift*), adds special categories. In doing so, the theologian, however differentiated, is close to the person in the pew: "the light in which Christological questions will finally be answered is not, or not only, the light of critical philosophy but the light of prayer" C.Hefling Jr.,quoting MacQuarrie in "Reviving Adamic Adoptionism: The Example of John MacQuarrie", *Theological Studies* 52[1991], p.493. Hefling's reflections are very much to the point here, as also is his article, "Redemption and Intellectual Conversion: Notes on Lonergan's 'Christology Today'", *Lonergan Workshop*, Volume 5, F.Lawrence[ed], Scholars Press,1985.

78. See B.Lonergan, "Mission and Spirit", *A Third Collection*, F. Crowe,[ed].Paulist Press, New York, 1985,p.27.

79. *Method in Theology*, p.353.

80. The conclusion of the preface to P.McShane[ed], *Searching for Cultural Foundations*, U.P.A.,1984.

81. Seamus Heaney, *The Cure of Troy, A Version of Sophocles's Philoctetes*, Faber and Faber, London, 1990, p.77.

82. Ludwig von Bertalanffy, *General Systems Theory*, George Braziller, New York, 1968,p.32.

83. See John E.McPeck, *Teaching Critical Thinking*, Routledge, New York, 1990. The journal *Teaching Philosophy* regularly rehashes this stuff, and an abundance of free texts cross my desk rapidly.

## Chapter Four

### TURNERS, STRATEGISTS OF SURVIVAL : THE LEGACY OF LONERGAN

"In a celebrated passage Aristotle granted that his ideal of the theoretic life was too high for man and that, if one lived it, one would do so not as a man but as having something divine present within one. Nonetheless he went on to urge us to dismiss those who would have us resign ourselves to our mortal lot. He pressed us to strive to the utmost to make ourselves immortal and to live out what was finest in us. For that finest, though slight in bulk, still surpassed by far all else in power and in value".<sup>1</sup>

I began this fresh effort at writing about the legacy of Bernard Lonergan early on the anniversary of Beethoven's death, March, 1993. Among other realities I recalled, that morning of decision,<sup>2</sup> was one of my last conversations with Lonergan. I had left him a recording of Beethoven's late quartets and phoned him to ask how he enjoyed them. But my question was badly posed: "What did you think of them?". To which he replied, with characteristic end-of-sentence lift of feeling, "I don't think, I feel". What did he mean? Did he not mean, in fact, a "what",<sup>3</sup> embodied, refined, sublimed? In the twenty years of knowing Lonergan personally, but so slightly, I found him to be an intensity of subtle sublimity bordering on human unviability. I recall one drunken evening finding him alone in a room of the house where we were imbibing, standing with full conducting gestures, saying as I entered, "I am Ozawa". The recording playing at the time was Seiji Ozawa's conducting of a Beethoven Piano Concerto.

What do these first blocks of print mean to my reader? What does it mean to a reader to confront, in the full context of Voegelin's Volume 3, the recalling of Plato's last night, giving the *nomos* to the young girl playing the flute?<sup>4</sup> What does it mean to be a reader of the last clear speaking of that old tyrant, Nadia Boulanger, when asked by Bernstein what favorite music she hears internally: "une musique....ni commencement ni fin..."?<sup>5</sup>

So, I am led to abandon further broad writing on Lonergan's legacy. In doing so I am tardily taking advice I gave to myself in the early sixties as I walked along an Irish strand reading Langer's *Feeling and Form*: why write when there are good books unread? My reading of my own advice has now a thirty year accumulated remote subtlety, mistprints to which may fog out in what follows. Is the advice to myself alone, or is it more general? I suspect that it has some general value. There was a time in the West when Alcuin's opposite advice had general value: "better to write books that to plant vines"<sup>6</sup>.

In recent years I have sensed the smallness of the trickle of progress in the river of words,<sup>7</sup> whether in the journals of this century<sup>8</sup>, or in the *Opera Omnia* of such respected fellows as Descartes and Pascal.<sup>9</sup> Progress, certainly, there is, but it is linked more to words of artistry and science than to metainquiry. And I suppose that I might immediately tie this failure to the remoteness and subtlety of Lonergan's primary legacy - the precise specification of metainquiry in its solitary and solidary dynamics<sup>10</sup> - and to my claim that his achievement is not continuous with the truncated ferment running from pre-enlightenment to the so-called

postmodern.<sup>11</sup> My abandoned paper was aimed at adding further dimensions to that specification and that claim, within the context of a larger project.<sup>12</sup>

But now it seems best to me to turn, as a strategist of survival, to other ways: first, however, a glimpse of the twisting topics of the paper I abandoned.

Within a developed linguistic feedback,<sup>13</sup> stretching to turn the reader from seen words to felt needs, I had hoped to focus attending and intending on the upper and lower grounds of loneliness.<sup>14</sup> There are the Divine Turners, circumcessional beyond the peak and peek of the unique subjective analogy, circumlocuting history in an odd reversal of that analogy.<sup>15</sup> As representative of a turning in<sup>16</sup> the lower ground of loneliness there is the painter Turner, seizing and seized by sea-scene self-taste,<sup>17</sup> inviting a larger twist of attunement towards the obscure vertical energy of prime paint and photon.<sup>18</sup> Within this two-pronged drive there was to have been a twining of other twisters of survival: turners to the basic phase among economic practitioners; turners to eightfold system among the serious in theology and ecology; and so on.<sup>19</sup>

The previous dense paragraph might have become a hundred paragraphs, but to what end? Perhaps we might connect my question, and the abandoning, to a key legacy of Lonergan, his view of the turnings of reading Aquinas: "Only by the slow, repetitious, circular labor of going over and over the data, by catching here a little insight and there another, by following through false leads and profiting from many mistakes, by continuous adjustments and cumulative changes of one's initial suppositions and perspectives and concepts, can one hope to attain such a development of one's own understanding as to hope to understand what Aquinas understood and meant."<sup>20</sup> Words, paragraphs, point to the speaker, point to the listener as turner.<sup>21</sup> Elsewhere I have used the metaphor of mapping: especially when one goes beyond common meaning, instrumental acts of meaning should point, with some degree of adequacy, to a climb.<sup>22</sup>

Part of linguistic feedback in the third stage of meaning needs to be an ongoing anamnesis and prolepsis of the intertwining in expression of the gap between expression and expressed.<sup>23</sup>

The radical intertwining is the neuromolecular twistings of the growingly-adequate listener, open to the echo of all in each our words.<sup>24</sup> "I believe', he [Goldmund] said to him [Narziss] once, 'that the cup of a flower, or a little slithering worm on a garden path, says more, and has more to hide, than all the thousand books in a library. Often, as I write some Greek letter, Theta or Omega, I have only to give my pen a twist, and the letter spreads out, to become a fish, and I, in an instant, am set thinking of all the streams and rivers in the world, of all that is wet and cold; of Homer's sea, and the waters on which Peter walked to Christ.'"<sup>25</sup> So, one looks to a metatransposition of the anecdote regarding the Zen Master: "When, Master, will I reached enlightenment?" "Perhaps, in ten years." "But if I try harder?" "Perhaps, then, in twenty years."

There is a biographic pace to genuine growth in meaning in any differentiation, something that can be noted in stages towards elderhood in primitive communities, but more evident in our times through an analogy of science. A beginner mathematician has to be turned quietly through some years of strategic exercises, and in this elementary field there are minimal problems of rhetoric: there is an established culture of achievement, expression and competence-checking. Not

so in the zone of self-appreciation, though Lonergan's legacy is a pointing towards the possibility, with slim present probabilities, of an established culture of achievement, expression and competence-checking.<sup>26</sup>

Is my young reader interested in this dark challenge, this arctic grail? "Not everyone is cut out for this",<sup>27</sup> but it is important to note that interest can take on the character of support, tolerance, psychic attunement.<sup>28</sup> My elder reader may be past the serious effort - for instance, taking the early chapters of *Insight* seriously may be just not on - but here especially rises the question of support, tolerance, and a humble and critical reaching for a massive transformation of education.<sup>29</sup> But it seems to me that what is most profoundly at stake here is a transposition of the Greek Fathers' view of *theoria* as contemplation.<sup>30</sup> In its Christian version, it is an imitation of Jesus, *Christos Theoreticos*.<sup>31</sup> In its finite fullness it is an achievement, in another differentiation, that parallels the neurotic love-life of Teresa of Liseaux.<sup>32</sup>

Within our monstrous times, the second stage of meaning as it oozes forth the longer cycle of decline, "that silent summons is not easy to listen to: it seems a disturbance of our daily doings of good and evil. We are prejudiced in favour of the sounds we hear. 'History, heredity, personal experience, all combine to rivet my prejudice upon me. Under their influence, I gradually outdistance the disturbing echo of His words, spoken without reservation to me as to everyone else who would believe in Him, until at last it happens that I hear it no more'"<sup>33</sup>

There are others, of course, who share the view that emerges here of Lonerganism, of the academy, of linguistic education in its entrenched commonsense mode, "of the murderous grotesque of our times".<sup>34</sup> But they are wisely less daring, not sharing my advantage of being outside the academy: they have jobs to hold, mouths to feed, promotions to perpetrate. I write in the quiet of a rural manse where I can play the organ, sing Wesley hymns, assist my reverend wife - and cheekily fire these joistings into the groves of academe.

My taking of my own advice to quit compendious writing was not really tardy. I do not regret my dense efforts of thirty years: they are pointers to serious climbers. Such compendious writing on the legacy of Lonergan began in my first essay, in 1962,<sup>35</sup> and continued right through the previous the previous two chapters.

Chapter six of my book, *Process*, in a structured fluctuation between ordinary and italicized print, indicating two directions of need. There is the need for "a perhaps not numerous center"<sup>36</sup> to climb beyond the mapping of the complex metaphysics of *Insight*, chapter 16, and *Method in Theology*, pp.286-8, to the misty heights of *spudaios*, new Kontrollers of meaning. But there seems also a desperate need "to go back to the beginning and start again",<sup>37</sup> brought out in that chapter by a steady backward movement through the early chapters of *Insight* to that first paragraph that concludes to the worth of Descartes' insistence on a focus on the elementary.<sup>38</sup> It invites my turning to an elementary writing and speaking that after all parallels and blossoms from three decades of very elementary teaching.

So, my withdrawal is not like Gould's - whose age and year of self-advice both coincide with mine - a withdrawal from public performance,<sup>39</sup> but from a speaking that fails to take a

luminous stand on the analogy of communication in the lower and simpler sciences. Without some such communal luminous stand, Lonergan's will take its place with Aristotelianism and Thomism and the second time of temporal subjectivity will once again be postponed.<sup>40</sup> Still, Thomism's implicit allegiance to a distortion of Thomas' cosmology is an obscure thing; Lonergan's allegiance to a world view of emergent probability without any competence in probability functions seems a more manifest and so transient evil. Less manifest is the sin of backwardness - and an implicit alignment with a romantic reductionism - that makes acceptable, for instance, pseudometaphysical talk of feelings that dodges the legacy of a full metaexplanatory context.<sup>41</sup> And so on, and so on: but enough said. In celtic twist, "a wink is as good as a nod to a blind horse".

I began my non-paper with a paragraph focused on Lonergan, following his comments on Aristotle's high ideal. Lonergan there continues: "It is not hard to discern in this passage an acknowledgement of vertical finality in its multivalence and its obscurity. In its multivalence, for there is in man a finest; it surpasses all else in power and in value; it is to be let go all the way. In its obscurity, for what is the divine in man, and what would be going all the way?"

Not hard to discern? Well, perhaps not for a seventy five year old high-calibre climber. So, I return in conclusion to the problem of my first paragraph, adding a final turner: what is it to discern discernment in these dark times of edging towards the third stage of meaning? Certainly, it is to go far beyond Ignatius and his commentators: I am thinking here, not of the humble discernment of the common searcher, but of authorities ever-repentently<sup>42</sup> shaking off the "sin of backwardness", "*cordisque obdurationem*",<sup>43</sup> to reach for an explanatory metaview that is "a leap into the void".<sup>44</sup> Within that metaviewer, that *notio incarnata et formata entis et historiae*,<sup>45</sup> there gradually emerges a cultured capacity to obscurely discern the discernment of both the Athenian and the Canadian Stranger, as each conducts the music, reaching for Boulanger's Music Without Sound.

### Notes: Chapter 4

1 [45] B.Lonergan, "Mission and Spirit", *A Third Collection*, edited by F.E.Crowe, Paulist Press, N.J.,1985,p.27. The reader, no doubt, is puzzled by the [45] which follows the 1 in this note. I hope that the puzzlement will not fester into impatience or resentment. Central to my effort in this paper is a pointing towards the non-angelic nature of human communication: Kontext reaching feebly to wondering kontext. Part of my reaching and pointing is the peculiar interlocking of the endnotes around note 23: that first level of interlocking relates note [23-n] to note [23+n].

2 [44] This and the following paragraph point to decisions regarding expression, mine, Lonergan's, Plato's, Boulanger's, yours. Does my reader's meaning of "decision" reach in metaview to include discerningly these decisions, all decisions? Only a foolish optimism would answer a general "yes". For many, perhaps, the footnote merely calls a disturbing halt in the flow of obvious meanings.

3 [43] The Rg-Veda's expressed desire, "the germ and seed of human spirit", focused later in Arjuna's "Krisna, what defines a man?"(*The Bhagavad-Gita* II,54) - my elimination of the question-mark turning quest to quest - reaching pivotal urgency in New Testament talk (B. Lonergan, *De Deo Trino I*,Gregorian University Press, 1964, pp.276-298), since then lured, laired, into the longer cycle of decline.

4 [42] "Plato died at the age of eighty-one. On the evening of his death he had a Thracian girl play the flute to him. The girl could not find the beat of the nomos. With a movement of his finger, Plato indicated to her the Measure". E.Voegelin, *Plato and Aristotle, Order and History, Vol.3*, Louisiana State University Press, 1957, p.268. How does one get the measure? How does one give the measure? Voegelin's volume measures the constitution of Plato and Aristotle as Strangers, sports, and concludes with Pyrrho's withdrawal from philosophy: "The Socratic-Plotonic impulse was spent. The murderous tension between Socrates and Athens had given way to a mutual tolerance between the citizenry and the schools. Spectacular individuals like Diogenes had even become popular pets. If Athens was declining into a comedy of characters, the philosophers were dangerously close to becoming figures in that comedy themselves.(*Ibid.*,p.368)

5 [41] Leonard Bernstein, *Findings*, MacDonal and Co., London and Sydney, 1982,p.353. The account is confirmed through eyewitnesses by Leonie Rosenthal, *Nadia Boulanger: A Life in Music*, Norton and Co., N.Y. and London, 1982, p.412. Stories abound of Nadia Boulanger as musical Kontext. According to Aron Copland, "she emitted a kind of objective warmth. She had none of the ascetic intensity of a Martha Graham nor the toughness of a Gertrude Stein". "Nadia Boulanger know everything there was to know about music: she knew the oldest and the latest

music, pre-Bach and post-Stravinsky, and knew it cold".(Alan Kendall, *The Tender Tyrant. Nadia Boulanger. A Life Devoted to Music, with an Introduction by Yehudi Menuhin*. Macdonald and James, London, 1976, p.14.

6 [40] *Carmina*, 94:"Fodere quam vites melius est scribere libros". The existential question (Lonergan, *De Constitutione Christi*, Gregorian University Press, 1961,pp.14-19) is, What is better for me? The longer cycle of decline, in which we live and move and have our alien nations, makes detailed daily demands. We are surrounded by the expressions of its theoretic justifications (B.Lonergan, *Insight*,pp.255-6[280-1:references in these square brackets are to the most recent edition, University of Toronto Press, 1988]); *Method in Theology*,p.55) and its pragmatics of success (see F.Lawrence, "The Human Good and Christian Conversation", *Searching For Cultural Foundations*, edited by P.McShane, University Press of America, 1985, pp.86-112). The fruits of the functional specialist cosmopolis of the turning in or "displacement towards system"(Lonergan, *De Deo Trino I*, p.10 :his translation of Simmel's *die Wendung zur Idee*) belong to a later century. and meantime there is the triply-tense (*Insight*,727,[749]) gift of my singularity in history.

7 [39] There is, of course, the large river of words, the "black magic" about which Karl Kraus was eloquent. It must become the focus and freshened "fruit"(*Method in Theology*, p.355) of a massively long Hopkinsesque despairing functional specialist effort. But the problem I point to here is a problem of personal sensibility, self-taste: great ugliness is as remote as great beauty. Here, I fear, one must hold to the priority of poetry, pain and prayer.

8 [38] In particular I find it useful to focus on the contrast between the maturing of journals of chemistry through the middle of the last century and the immature muddling of this century's journals of philosophy and theology.(See McShane, *Process*, chapter 4, section 2) It is worthwhile also to reflect on the contrast between the keenness of international physics - miss a lead in a foreign journal and one is dead in the professional water - and the parochial shufflings in philosophy and theology. It is as well to note here that my "appeal to the successful sciences for a preliminary notion of method"(B.Lonergan,*Method in Theology*, p.4), my appeal to "the analogy of science"(ibid.), finds its full meaning within a metaphysics that envisages stagnant and stimulating recurrence-schemes of laboratories, libraries, learned meetings, learning patterns, graduate programmes,etc, and their probability-schedules.

9 [37] See Chapter 3 at note 25, where I enlarge on Lonergan's comments regarding the commonsense contribution of Pascal, etc (*Method in Theology*, p.261). Only in recent years has it dawned on me, in clear and distinct idea, that I was introduced in my teens to the seriously empirical Descartes and spent years of the early fifties pushing forward in his geometric achievement. In the late fifties I was introduced to the other Descartes, detached from his

geometry, whose strategy brings to mind Tom Wolfe's comment on Le Corbusier, "the relentless intellectual...the logician who flies higher and higher in ever-decreasing concentric circles until, with one last, utterly inevitable induction, he disappears up his own fundamental aperture...".(From *Bauhaus to Our House*, McGraw Hill, Toronto, 1981, p.27)

10 [36] This is a complex metasociological issue. Elsewhere I have indicated the problematic state of musicology (*The Shaping of the Foundations*, University Press of America, 1976, chapter 2) and of literary studies (*Loneragan's Challenge to the University and the Economy*, University Press of America, 1980, chapter 5) as fermenting solidarily but opaquely towards the divisions of functional specialization. From the consequent necessary interlocking one cannot expect, in the next centuries, a communal emergence or use of the general categories of *Method in Theology*, pp.287-8. Within emergent probability, "while it will not be automatically efficacious, it will provide the open-minded, the serious, the sincere with the occasion to ask themselves some basic questions...results will not be sudden or startling"(*Method in Theology*, p.253), but "confident hope"(Loneragan, *Insight*, p.702[724]) leads one to expect that the third stage of meaning could become a social academic reality, meeting "the need to speak effectively to undifferentiated consciousness".(*Method in Theology*, p.99)

11 [35] F.Lawrence, "The Fragility of Consciousness: Loneragan and the Postmodern Concern for The Other", *Theological Studies*, 1993, gives a context. I think that the locating of Loneragan, the problem of prefixes such as pre- and post, and the meaning of *modernitas*, have to be placed in the much larger perspective of two times of temporal subjectivity in history (see note 40) separated by a long period dominated by fragmentation, incompleteness, disorientation, *modo*.(see McShane, "Middle, Kingdom, Middle Man", *Searching for Cultural Foundations*, University Press of America, 1985, chapter 1)

12 [34] The full meaning of "project" is remote and trinitarian (see Loneragan, *De Deo Trino II*, Gregorian University Press, 1964, pp.161,200-2,232-8, and brought into full focus at the conclusion of q.32: p.256,lines 1-8). More elementarily and secularly, it is the tentative self-and-world metaconcept that is one component of "the conception, affirmation and implementation"(*Insight*, p.391[416]) that is metaphysics. It, you or I, reaches daily to give the universe a larger precious unity: "the universe can bring forth its own unity in the concentrated form of a single intelligent view"(*Insight*, p.520[544]), and the giving, giver, given, gift, is "originating value".(*Method in Theology*,p.51) You and I are history, within being, in dialogue with itself. The subject has the potential unity of a luminous biography within that history, mediated by the daily shifting project much as a communal metasytematics may eventually mediate the executive reach for a spatio-temporal global unity.

13 [33] See B.Loneragan, *Method in Theology*, p.88,n.34. The development is something in the

future, sublating biofeedback and linguistic feedback, "needing painfilled solitary reaching toward a hearing of hearing, a touching of touching, 'in the far ear', (see John Bishop, *Joyce's Book of the Dark: Finnegans Wake*, University of Wisconsin Press, 1986, pp.343-6) 'sanscreeed', (*Finnegans Wake*, p.215, line 26) making luminously present - in focal darkdream - our bloodwashed bloodsteam. It is a new audicity, a new hapticilty, to which we must aspire, for which we must pray". (McShane, *Process*, conclusion of chapter 6)

14 [32] I introduced these notions at the beginning of the Epilogue to *Shaping of the Foundations*, University Press of America, 1976. That Epilogue, "Authentic Subjectivity and International Growth: Foundations", adds further pointers to the present paper. The pointing towards faintly felt needs and secret solitary authenticity remains central.

15 [31] The relevant reading here is, of course, Lonergan's two volumes, *De Deo Trino I, II*, Gregorian Press, Rome, 1964, placed within the subtle context of Aquinas' reflections on the Trinity and the Incarnation. F.E.Crowe adds a perspective on the "odd reversal" in his unpublished class notes on The Blessed Trinity. On the difficulty of the reading, in both its foundational and its functional specialist aspect, see McShane, *Process*, chapter 5.

16 [30] There is a massive problem here of reaching for expression escaping metaphor, "insight into phantasm", "turning to the phantasm", etc. The systematic mediation of such transformed expression requires the crossing of the bridge of strangeness and the bridge of bones. (McShane, "Features of Generalized Empirical Method: A Bridge too Far?", *Creativity and Method*, edited by M.Lamb, Marquette University Press, 1984) slowly seeding a philosophy and poetry of human identity, human presence in being.

17 [29] "Already I have spoken of consciousness as a polyphony with different themes at different intensities sung simultaneously. Now I would draw attention to the different qualities, to what Gerard Manley Hopkins might call the different self-taste, on the successive levels". B.Lonergan, "Religious Knowledge", *A Third Collection*, p.132. In Turner and the Sublime, British Museum Press, London, 1981, Andrew Wilton recalls Richard Payne Knight's *Analytic Inquiry into the Principles of Taste*, London, 1805: "The word 'taste' itself seems to have enjoyed a more complex use in Payne Knight's time than it does now. We should hardly include in our discussions of taste such matters as the higher contemplations of philosophers or scientists, but these activities certainly implied, to the eighteenth century, an elevated state of the 'affections' of the mind, and therefore a superior 'taste'". p.10. What Hopkins means by self-taste I leave to the experts. What I mean by self-taste (or the metaphor-tinged hearing of hearing, touching of touching of note 13), can be made precise in its reduplicativeness only within the metalogic pointed to in notes 26 and 41, placing Thomas' discussions of bodipresence (e.g. *Summa Theologica* I,q.76,aa. 5-8) in the new context of modern science informing *notio incarnata*

*entis* of itself. This is a view quite foreign to Romantic subjectivity: "The Rousseauian and Romantic subject not only feels, but feels its feelings, which is what is meant by 'sentiment'. For Rousseau and the Romantics, the truncated bourgeois subject is busy about objects all the time, and so is shallow, distracted from its own depths. The Romantic subject is deep, because it likes to feel its own feelings, which are inexhaustibly deep".(F.Lawrence, "The Fragility of Consciousness: Lonergan and the Postmodern Concern for the Other", *Theological Studies*, 54, 1993,p.61).

18 [28] The immediate context is Lonergan, *Insight*, chapter 15, sections 4 and 5, held luminously within the full perspective of emergent probability and in the context of chapter 5. The importance of the challenge to such a large personal focus can be glimpsed by even a non-theoretic brush with the naive but popular book (my copy is from the 39th printing), *A Brief History of Time: From Big Bang to Black Holes*, Bantam Press, 1988, by the respected physicist, Stephen Hawkins. (Michael While and John Gribbin, *Stephen Hawkins: A Life in Science*, Penguin Books, 1992, give the context of the writing of the book). He shares, for instance, (see pp.118ff,174) the silly reductionism of another eminent physicist, Sheldon Glashow: "Rutherford did the first truly important scattering experiments whereby he established the most important tool in the workshop of microphysics. And he found the atomic nucleus all the ingredients of the atom were then known. With the discovery of Quantum Mechanics, a theory of atomic structures was established for all time. Why is the sky blue and copper red? How do rabbits multiply and cells divide? All this, and more follows (with some hard work) from the rules". ("Old and New Directions in Elementary Particle Physics", *To Fulfil a Vision: Jerusalem Einstein Centennial Symposium on Gauge Theories and Unification of Physical Forces*, edited by Yuval Neeman, Addison Wesley Publishing Company, Mass.,1981,p.161) Both these physicists are intellectually quite out of tune with the universe and have little taste for the real cosmic singularities: aggregormically-structured higher things, and, sublimely, the black holes of incarnate wonder. On a more elementary level, there is a subtle entrapment in a naive Euclidean imagination of space and time.

19 [27] One can, of course, relate the word 'turner' to the notion of conversion, or more broadly (see McShane, *Process*, chapter 4, section 3) to the notion of displacement. While all displacements in the polyphony of self-taste are my concern, the focus of my attention and my pointing since the mid-fifties has been on theoretic displacement. "Theoretic Conversion", was not, as far as I know, a definite term in Lonergan's vocabulary, but it was an early reality for him, in which he lived, making evident the "myth making" (*Insight*, p.505[528]) and "pretense"(ibid.,p.505[529]) subtly cultivated by the "linguistic education" (*Method in Theology*, p.97) of a resentful commonsense eclecticism.(*Insight*, p.417[442]). Our times call for a differentiated Socratism to challenge established overspeak, to invite a humble turning to the universe in its detailed singularities, a turn grounding a turn "to the love of the invisible" (The old

Roman Preface of the Nativity), and a mediation of the luminous identification of subject and mystery.

20 [26] B.Lonergan, *Verbum: Word and Idea in Aquinas*, University of Notre Dame Press, 1967, p.216. One may regard this as the key Lonergan reference on the present issue, the adequate turnings of the subject. It can be viewed in elementary fashion, with the added context of notes 26 and 38. Words, within a displaced consciousness, point with some immediacy only for an isomorphically displaced consciousness. In the text I appeal to the analogy of mathematics. In note 38 I appeal to the analogy of physics. The pointings within adequate human studies, which are essentially metastudies, must have a complexity of reference to the total data of consciousness. Part of Lonergan's thesis is that Thomas' pointings have elements of that complexity. Aquinas' achievement points darkly to a later generalized empirical method, indeed in its mature envisagement by Lonergan. The complexity, and the analogy of science, still lie beyond the horizon of Thomist studies. Nor does time spent in Lonergan studies guarantee the relevant shift, as is evident from Sir Anthony Kenny's recent effort, *Aquinas on Mind*, Routledge, New York, 1993.

21 [25] I skim here over the huge topic of interpretation. Lonergan's elementary indications are in *Method in Theology*, pp. 153-173. I would note that the adequate listener to what may be regarded as common meaning (see *Method in Theology*, pp.255-7; 356-8) remains an uncomfortable turner, threatened with epiphany in each event, each word.

22 [24] On mapping see McShane, "Mission and Spirit: Questions of Probability and Providence", *Lonergan Workshop*, 1988, Available as Appendix 1 in Process. And the climb? It is "spooky"(Lonergan, Mission and Spirit", p.25), "groaning"(ibid.,p.26), "obscure"(27), "stony"(28), "passionate"(29), "pale"(30), "secret"(31), "distorted"(32), "patience"(33).

23 My notes converge in multiple interlockings on this single fine point, pointing. Technically, I suppose, I can "make the point" by indicating a biographical and historical need for a metasytematic integration of the achievement of *Insight's* canons of hermeneutics into a luminous functional specialist perspective. But one must read this within one's own minding solitariness, within the seedling eightfold metasytematik that one might be, reaching for one's cognitive context and project in a remote metalogic: "Logic is the effort of knowledge to attain the coherence and organization proper to any stage of its development".(*Insight*,p.276[301]) More pregnantly, I identify, "make", the point by indicating it as a problem of metapresence in being and to beings. As I struggled with this paper, I returned to my first late-fifties inspiration in this area, Lanversin's article on Presence in *Recherches des sciences religieuses*, 1933, forcing me then to reach for a view, through Thomas, of the conversation of angels. One might well start there or with *De Deo Trino I*, pp.250-2. Ralph Harper (*The Existential Experience*, John Hopkins

University Press, London, 1972) has a short section (pp.111-126) on presence and the simulation of presence where he does raise the deep human problem: "Strictly speaking, it may be unfair to speak of Christian mysticism as simulation of presence, using the historical imagination in a way parallel to Proust's use of involuntary memory; one might be content to say that with or without a conscious belief in an experience of God, the problem of experiencing moment after moment of sensible reality remains a separate possibility in its own right, and for most people it is the main problem. In this way Zen is closer to existentialism than to Christian contemplation." (p.114) What I point to is a form of Ken-Mastery, within a self luminous in self's knowledge by identity. I do not have to hand Harper's most recent acclaimed book *On Presence*, but I would be surprised if it shows an escape for his darkness regarding this identity: "To say 'existence' or 'presence' is to recall two ultimate kinds of intuitive experience possible to all men to some degree, each with its vision and its mystery: the one of self with self, the other of self with others".(ibid.,p.14)

24 [22] This is true whether the word be densely referential - Ulysses'(p.32)  
 "contranmagnificandjewbangtantiality" - or, like "the", singularly pale, even as it concludes *Finnegans Wake*. A metaphysics of words, of language, (the context is that of note 40, subsuming the elementary pointers of Lonergan, *Verbum*, p.1), relates an aggregiformic function  $W(p_i, c_j, b_k, z_l)$  to functions  $F(p_i, c_j, b_k, z_l, u_m, r_n)$  within the integral perspective of  $HSf(p_i, c_j, b_k, z_l, u_m, r_n)$ . That relating meshes into the reality of "the finality of intellect"(*Insight*, p.xxii[16]), that "all we know is somehow with us"(ibid.,p.278[303]), that "every consistent choice, at least implicitly, is a choice of universal order". (ibid.,p.605[629])

25 [21] Herman Hesse, *Narcissus and Goldmund*, Penguin Books, p.61. In this context one may think of the sadness and the delight of the conventionality of language in a way that takes one profoundly and passionately beyond the deconstructivist-genealogical view (See F.Lawrence, "The Fragility of Consciousness : Lonergan and the Postmodern Concern for Meaning", *Theological Studies* 54(1993), pp.55-94) towards luminous strategies of "being more attuned to the way the structure and dynamisms of consciousness mutually 'horizon' language" (ibid.,p.85). You and I, Narciss and Goldmund, can rest unquiet in a shared punctuation mark accepted in a private convention as the point of being: "In appearance a drop of rain on a beloved face, a beetle immobilized on a leaf when a storm approaches. Something which can be enlivened, erased, reversed. Rather a stop with a green shadow than a terminus. In fact the period which we attempt to tame at any price is a bone protruding from the sand, a snapping shut, a sign of a catastrophe. It is a punctuation of the elements. People should employ it modestly and with a proper consideration as is customary when one replaces fate."(*Zbigniew Herbert, Selected Poems*, translated by Czeslaw Milosz and Peter Dale Scott, Carcanet Press, Manchester, 1985,p.136: the prose-poem entitled "Period")

26 [20] The challenge is to move forward from the sketchings of chapter 16 of *Insight* to a full metalogic of meaning and expression that would transpose both sets of canons of inquiry (*Insight*, chapters 3,17) within a functional specialist context. I have regularly appealed to the logic and expression of the periodic table in chemistry as grounding controllers of meaning in that science. In theology one needs to draw on the richer operator-integrator logic of genetic method, within a larger evolutionary logic, to reach some suspicion of the metasytematic control of meaning to be offered by future general Categories.

27 [19] The remark is made by the odd Irish lady to the hesitant doctor in the film, *City of Joy*, which I quote in a relevant context in "The Arctic Grail", Boston Lonergan Workshop, 1992, at note 61. The remark may sow seeds of reflection in a hesitant reader here. Briefly, I would note [a] that there is nothing wrong with having no inclination towards serious theology, [b] that theology, in its maturity, is seriously remote. This is true even of pastoral theology, or "Communications", which I prefer to call "Executive Reflection". (See McShane, "Systematics, Communications, Actual Contexts", *Lonergan Workshop*, Vol.6,1986, pp.143-174). Of course, the distressing existential question (see note 7) is when one finds oneself teaching theology against a backward background of linguistic education: then, at least, one may be able to point others away from that backwash. The remoteness of theology, in its massive turning to metatheoretic system, is paradoxically meshed into a total concrete reference and commitment. The democracy which Lonergan envisaged, particularly in his economic writings, is a democracy of microautonomy, microcontrol, a quite different world from the *Control* of Adolf Lowe (thematizing the aspirations and desperations of all shades of central planners), *The Path of Economic Growth*, Cambridge University Press, 1976.

28 [18] The topic of attunement is as generic as that of biases and resentments. I have remarked on some physicists who seem to be out of tune with the universe: one could range through the sciences to the shabby queen to discern the unstrung, or reach into varieties of community laced by chords and beats that bind. Certainly the issue is one of communal stasis, but a particular simple focus on the individual might help reflection. In note 30 I introduce the notion of Ken Master, and with it can be connected the tale in the text of the Zen Master's anxious disciple. I find it useful, in such a context, to invite students to an elementary autobiographic reflection: can you appreciate that the so-spontaneous assumption, that you understand my sayings, is destructive of your own growth-future? And, of course, the answer must be "no", for the appreciation itself is decade-remote.

29 [17] One can look optimistically to a distant future when even elementary education would have an elemental focus, or a more proximate future of cracks in the Great Wall of closely guarded truncated subjectivity. But here I am thinking more proximately of Lonergan students admitting into consciousness the need, the yen, the taste, for entry into the world of theory through the

lower sciences and through them into metatheory: it is a most obvious legacy of Lonergan. Such an admitting would encourage an new orientation of study, teaching, thesis directing, with a focus, away from linguistic education, on theoretic details of contemporary artistic, scientific, scholarly and religious achievements that silently cry for methodological delivery.

30 [16] Through a range of notes I have tried to intimate this transposed *Imitatio Christi*, this displaced *Contemplatio ad Amorem Obtinendam*: a reach for a comprehensive inner word calling forth seedful intimacy. I have described it elsewhere in contrast to William Johnson's Zen perspective (Process, chapter 2, section 1), and perhaps I catch it in the phrase, Ken Mastery. What I advocate is not mystical: indeed, it is brutally homely, for "it has to be at home in modern science and modern scholarship" (*Method in Theology*, p.350), the reach for the historic home of Jesus Christ, circumcessionally appointed within yet beyond, and so "it is quite difficult to be at home" (*Method in Theology*, p.14). At its foundational depth and maturity, it includes a metasytematics of systematics and a locally-alert sensibility.

31 [15] The key reading here is thesis 12 of B.Lonergan, *De Verbo Incarnato*, Gregorian University Press, 1964. Lonergan's view of Jesus' natures, personality and knowledge is not shared by many, nor is my view of the deep suffering of Jesus as lonely and sublime theoretik. I do not think that the topic should be a focus of attention: the real crux is focusing each theologian's attention on that theologian's knowledge of a particular dog: What is it to know and understand this dog? When that problem has been satisfactorily faced, the question of Jesus' knowledge of self and God can be tackled.

32 [14] Much has been written about this strange woman. I was fortunate in that my first serious reading about her, in the mid fifties, was Etienne Robo, *Two Portraits of St.Teresa of Liseaux*, Sands and Co., London and Glasgow, 1955. Recently I found a revised edition, 1957, which added an appendix, pp.229-238, "The neurosis of St.Teresa". Clearly, Teresa was not called to philosophy, but to her Little Way, a way deeply valid in its focus on the incarnate Word, our only centre of total human intimacy. What I point to here is another valid contemplative way, *meta-hodos*. In her last weeks, Teresa spoke to Mother Agnes of Jesus (her eldest sister, Pauline) of Mother Agnes' death: "God will sip you up like a little drop of Dew" (*St.Teresa of Liseaux: her last Conversations*, translated from the original manuscripts by John Clarke.O.C.D.,ICS Publications, Washington D.C., 1977,p.37). It was valid speech, and such speech finds its heuristic place, in an adequate genetic matesystematics, within the developments, transpositions, reversals and layerings of Patristic metaphor, similitudes of piety, mystical allegory (though the latter requires more refined grounding(*Method in Theology*, pp.266, 290-1). Those to whom I extend the invitation of a Christian Ken Way are those who have within them the seed of dissatisfaction with metaphorical ultimacy, a seed reaching for a massive transformation of Thomas' searchings at the end of *Contra Gentiles*.

33 [13] R.H.J. Stuart, *The Inward Vision*, London, p.113, as quoted in McShane, *Music That Is Soundless*, Milltown Institute, Dublin, 1969 [and now Axial Press, Halifax, 2002] chapter 2. The problem and possibility of the hearing and the echo can be massively transposed in third stage meaning artistry and integrity.

34 [12] E. Voegelin, "Reason: The Classical Experience", *Southern Review*, 1974, p.251. Elsewhere (*Process*, Chapter 2, section 4) I have reflected on the focal flaw in Voegelin's project, manifested particularly in the searchings of his final work (*In Search of Order*, volume 5, Louisiana State University Press, Baton Rouge, 1987). It does not take from my admiration of the man and his achievement. One does not easily escape the deep disorientations of an intellectual culture, and this fact of feebleness should primarily ground self-suspicion and repentance (see note 42) as central to one's daily re-projection. "We are coming to realize that theology henceforth has to be autobiographical. Whence is this realization? Perhaps we are discovering that theologians are being autobiographical without knowing it, each one pushing his or her own story as the story, so that the next step will be to be honest about this, and then either be quiet or wonder is there a proper way to do theology autobiographically". (Sebastian Moore, "Four Steps towards Making Sense of Theology", *Downside Review*, Vol.111, 1993, p.82).

35 [11] "The Contemporary Thomism of Bernard Lonergan", *Philosophical Studies*, Ireland, 1992. When I wrote that article, I had an elementary meaning for "contemporary". Jaspers view of axial periods pushed me further, but a more adequate view would seem to call for the envisagement of a single axial period, related to the longer cycle of decline, within which one can identify the inadequacies of stoic humanism, linguistic education, modern philosophy, whatever. My original meaning of contemporary - up-to-date, open to and transformative of the growth of sciences and meanings - still stands. But in the larger context it is healthier to envisage Lonergan's work, not as a reply to Kant or Keynes or an anticipation of post-modernism, but as a successful empirical search for a normative heuristic intussusception of self and history.

36 [10] "Dimensions of Meaning", *Collection*, edited by F.E. Crowe and R. Doran, University of Toronto Press, 1988, conclusion. These will resemble the sports of history: Voegelin's volume three deals with a few good sports. Such sports, polyphonically adequate to their time in theory and metatheory, are rare, rarer than great symphonists. Yet cultural evolution, in particular the beginnings of serious sciences with their methodological obscurities that are a feature of these past centuries, can shift the probabilities of survival of their inner words in history. *Insight* is a key element in that shift, pointing to a solitary task. The vortex of method can eventually generate foundational persons, but history needs now some young hearts for the metamatter. And perhaps the final poem of Seamus Heaney's undergraduate days (quoted in Michael Parker, *Seamus Heaney: The Making of a Poet*, Gill and Macmillan, 1993, p.25: the title is "Song of my man-alive") would find a dangerous echo in some few graduating readers:

"....And bursting headlong  
 from the dead belly of twenty-one years  
 I suddenly found myself, chestnut-ripe-round,  
 pitched new and naked  
 Upon the open roadside of time"

37 [9] Joan Robinson and John Eatwell, *An Introduction to Modern Economics*, McGraw Hill, London, 1973, p.51. The text is a flawed effort at a fresh start in economic theory. Lonergan's fresh start of the thirties (*Essay in Circulation Analysis*, to appear as volume 15 of the *Complete Works*) meets the issue in a powerfully invariant context. His fresh start in dialectic analysis, precisely outlined on page 250 of *Method in Theology*, remains to be implemented. Where might the complete works of Descartes or Pascal be located in the next century's *Assembly, Completion, Comparison, Reduction, Classification, Selection*, of differentiated histories? What will remain of their direct or reversed achievements in a layered genetic metasystematics of 2100?

38 [8] "Elemental focus" should be read with all the subtlety of Lonergan's later view of generalized emergent probability: "it does not treat of objects without taking into account the corresponding operations of the subject; it does not treat of the subject's operations without taking into account the corresponding objects." (Lonergan, "Religious Knowledge", *A Third Collection*, p.140). Here a broad analogy of science may help to locate the strange legacy that is the book *Insight*. I was fortunate to have read Georg Joos *Theoretical Physics* (I have the third edition to hand, written in collaboration with Ira M. Freeman, Blackie, London, 1958, pp.xxiii + 885) in the mid-fifties prior to tackling the book *Insight*. The two books are comparable, even in length, as compendious expressions of scientific achievement. But Joos' book was written, and is read seriously, within the context of centuries of developing understanding and expression. So, for example, I could "read" pp. 81-107 of Joos, "The Mechanics of a Single Particle" only because of a prior engagement with detailed searchings and exercises made possible by a developed literature in the field. *Insight* lacks the equivalent context and literature, and there is a sense in which its expression is "inadequate" (*Insight*, p.556[580]) for the twentieth century. Who was Lonergan writing to with phrases like "is now familiar", "are grasped easily enough"? I surmise that, as he re-read parts of the second edition, he glimpsed better the remoteness of the achievement of the first chapter as he scribbled on the margin what I take to be alternate titles to the last two sections: "Special postulates" instead of "Inverse Insight", "General method" instead of "The Empirical Residue".

39 [7] The character of Gould's withdrawal has been detailed by Geoffrey Payzant, *Glen Gould, Music and Mind*, Key Porter Books, Toronto, 1992. Gould withdrew from public performance to, among other interests, a world of refined and edited recorded performance, but certainly there was in him a delicate musical sensibility alien to general concert applause. My own withdrawal

from what I might call "compendious pointing" is a much more prosaic strategy, a turning towards turning others towards detail, best understood in the context of the previous footnote, but also related to other compendious writings of Lonergan. Most recently, I have struggled with the editing of Lonergan's lectures of 1957 on Mathematical Logic. Were they a communication to anyone present? They are revolutionary, but there was no revolution. So, for instance, Lonergan's perspective can lead to the fruitful and critical location of Brouwer's intuitionism, but only if the perspective reaches luminously into such details as Brouwer's counterexample to constructivity,  $\pi$ -hat. (See Philip J Davis and Reuben Hersh, *The Mathematical Experience*, Penguin Books, 1990, pp.333-7, 369-374).

40 [6] B.Lonergan, *De Deo Trino II*, p.199. The vastness of Spacetime size, manifest from modern astronomy, has to be sized up, boned up, seized mindfully by the theological subject, "omnia simul" ("Finality, Love, Marriage", *Collection*, edited by F.Crowe, Palm Publishers, Montreal, p.38), in its layers of historical unity (*Insight*, p.520), so that seeds of slow progress can be sown in this long dark middle period of human history.

41 [5] It is useful to recall Nadia Boulanger as paradigm of perspective and commitment: "Do not take up music unless you would rather die than not do so. It must be an indissoluble love. And one with the great joy of learning, the firm determination to learn, the unswerving perseverance, the intense faithfulness". (Alan Kendall, *The Tender Tyrant. Nadia Boulanger. A Life Devoted to Music*, Macdonald and James, London, 1976, p.10) The issue here, of course, is much larger, a going all the way, bloodily (*Insight*, p.187[210]), beyond naming, beyond description, towards becoming a metasytematik. My notes here, particularly note 26, seek to indicate something of the long road of that becoming. Within that systematics, feelings in humans and animals are heuristically named by sets of four-levelled aggregformic functions such as those mentioned in note 24. See also note 17.

42 [4] *Insight*, p.700[722]. Add the immediate context of pp.727,733,745-7[749,756,766-8]. My concern here is Socratic, with a focus on theoretic and metatheoretic repentance, going beyond Aristotle in the clear shedding of predicamental relations in the measured search for and expression of explanation. (See *De Deo Trino, Vol.II*, Appendix III) The search is *physis*, the measure an ever-frail *nomos*.

43 [3] B.Lonergan, "The Dialectic of Authority", *A Third Collection*, p.8; *De Deo Trino, Vol.I*, p.283. The longer cycle of decline grounds the existential discomfort of each now-born quest, inviting some few to a precarious meta-authenticity, edging humbly towards "major authenticity" (*Method in Theology*, p.80).

44 [2] *Insight*, p.539[562]. So, my existential reader is being asked to pause before, acknowledge,

a challenge, which may be personal, the challenge to reach decade-wise towards a luminous self-system of moment-by-moment epiphany and metadiscernment.

45 [1] There is a certain redundance in my Latin designation of the metacultured human subject: after all, does not *ens* include history? Some may view the designation as defective, and would prefer "notio entis et valoris". But does not *ens* include value? So, questions, quests, reach out as we swing back to the celebrated passage of note 1. The redundance and omission are strategic pointings to elements within a single searching view. And perhaps my pointings are somehow successful in shifting, resurrecting, the quiet passionate question of chapter twelve of *Insight*: "we must now ask what the notion of being is".(p.352[377]).

## Chapter Five

### SYSTEMATICS: A LANGUAGE OF A HEART

This essay points forward to structures within a new control of meaning made remotely possible by the subtle leaps of Lonergan's heuristic perspective, especially after his fiftieth year. Indeed, my focus is on some hidden achievements of his Roman years. There are the manifest achievements, of course, evidenced in his work on logic and existentialism, his lectures on education and meaning, his Latin writings, his various courses and summer schools on theological method. But, far less conspicuous is a drive, summarized in the title, "History and System",<sup>1</sup> that led him forward towards a new viewing of himself and others, "the theologian as moment in history resuming past and pointing to future",<sup>2</sup> and of his science of natures and meanings, rooted in the efficiency of each "single intelligent view", viewer, giving the universe a unique unity, echoing hearty friendship for a groaning globe.<sup>3</sup> The drive fractured into a new unity in February, 1965, but the new unity remained unexpressed, and his final major work, *Method in Theology*, did not go beyond gentle prescriptive description. In it, certainly, it is hard to recognize the Ken Mastery that calls nature and diary and history into a seventh haven of proleptic histosystematics. But then would the twentieth century academy, "well wadded with stupidity",<sup>4</sup> have recognized that mastery had Lonergan been able to carry forward his project of "a third-order consciousness and a third-order intentionality"<sup>5</sup> with the energy that produced *Insight*? And this was a massive fleshing out and flowering of the foundational stance of *Insight*.

So, the present essay invites my reader both to an impossible dream, a sympathetic glimpse of Lonergan's efficiency as it lived in tense solitude, poised in, cruxified by, the absence of a contemporaneous *praemotio metaphysica et psychica*, and to a hoping suspicion, a reduplicative discernment, of one's own self-tasting system that may be called to cling self-creatively forward to a system-flavour of finitude's future.

I must appeal to, cajole,<sup>6</sup> my reader, at this stage, to fantasize,<sup>7</sup> to reach forward in a proleptic heuristic exercise associated with the envisagement of actual, probable and possible schemes of a later millennium. I will return to the difficulty of this exercise shortly: it is, so to speak, a matter of your heart being in the effort. I invite you to imagine, with concrete global reference, the following note on Systematics as being from an dictionary of theology of the year 3000 A.D. (translated from the Hindi). Theological systematics is by then, the eventual budding of the third stage of meaning and the second time of the temporal subject, an established enterprize, on the scale of present zoology. The evolutionary paradigm is in place, and a global collaboration of detailed reaching is operative in functional specialist journals, and in the hearts of theologians living richly in a transposed retrieval of Greek Patristic *theoria*, focused in a *Wendung zur Idee* that is their cultured divine spark, shadow of Idea, generating, from their *oktoechos*,<sup>8</sup> melodies of local common meaning.

Here, then, is our dictionary extract, modified down from its self-referential density of expression out of deference for twentieth century truncation's language.

### "Systematics

The theological transposition of the Atlas project (1568) of Mercator (1512-1594), linking, metahistologically, beings of meaning in critically redemptive fashion. It has now reached the scientific dimensions and respectability that the elementary natural science of zoology reached in the twenty fourth century when it moved beyond reductionism to evolutionary and genetic psychic categories. The analogous focus in theological systematics is on the evolution of minding, upgraded in content through a positive dialectic sieving. The global effort is controlled creatively by a normative genetic metalogic of irregularly sequential systems, pseudo-systems, depraved systems, 'sport' systems, etc. The logic allows for, and thematizes, a larger irregular periodization analogous to the Kondratieff of Economics,<sup>9</sup> this rhythm being related to microparadigm surges in other specialities. The present character of the achievement of systematics is grounded in the massive enlargement of data-base made possible by psychic shifts of dialectic scholarship. The basic drive remains rooted in the detailing efforts of seventh-level theologians, who carry forward the now-classic strategy of dialectics, prolepting of system warps, into creative sub-operators of the total, microrevisable, genetic prolepses of meanings of finite spirit. The classic strategy took its present form through the work of the school of Mo Ti (China: 2784-2832)<sup>10</sup>, who profited from the development of contrafactual economic history in the twenty sixth century made possible through the acceptance at that time of the Lonergan paradigm of economic dynamics. The beginnings of the strategy, however, are found in the descriptive suggestion, "reverse the counterpositions" of Lonergan (Canada: 1904-1984) which gave a new historical twist to an early second millennium interest in "sic et non", "sed contra", etc.

So, to shift our zoological analogy from evolutionary to organic development, one can view the strategy as comparable to the self-system coping with malnutrition, poisoning, etc. Cancerous systems of proposed or operational meanings are rendered benign, not by excision from the anamnesis and prolepsis that is lower core of the genesis of Christ's Body<sup>11</sup> but by the creative suffering of all to grow that is the tropic classic strategy at its Mysterious best. The totality of viewpoints<sup>12</sup> is ordered and nurtured, fostering the ongoing sublation of a theological systematics that is a metasystem of systems of possible and probable sub-systems - institutions, roles, tasks - of locally-common human meanings.

An accepted control of meaning within the community is the transcultural control of expression made possible by the advances of the lower and middle sciences, so that the generic aggregiformic expression of the history of finite meanings,  $HSf(p_i, c_j, b_k, z_l, u_m, r_n)$ , is filled out in a manner that is neither culture-bound nor handicapped by semi-descriptive categorizations.<sup>13</sup>

So, for example, Aristotle's analysis of virtues and Durand's analysis of symbols have been intussuscepted into a systematic theology of progress in a way that opens their genetic affinity to still further advances in biopsychology and neurophysiology. Genetic affinities, time-branched fibres within the heuristic structure, enrich the possibility and probabilities of the mediated mediation that is the larger eighth specialty of Executive Reflection. So, for example, the theoretic fibre that contains Thomas Aquinas' ontological analysis of incarnate love, Bernard

Lonerger's semi-descriptive account of the finality of human intimacy and Hossima Toti's psychodynamics of sexual mysticism makes possible the mediation, by the eight specialty, of selections of larger significance, grounding multicultural sophistications of conjugal affectivity.

Entwining the metalanguage is a sustaining image of the enterprize, shared by all theologians: a three dimensional histomap - based on the Mercator projection, in historic regard and in conventional convenience: its area distortion leaves space for bracketing commentary - to the foundational markings of which each specialty adds its particular flaggings.

So, Systematics is fundamentally an ordering of  $S_{xyt}$ , where the use of the symbol 'S' in our Hindi dictionary implicitly acknowledges the English-language achievement of the Canadian-Irish thinker, Bernard Lonergan, who thematized descriptively the specialties in the mid-sixties of the twentieth century.  $S_{xyt}$  is not, of course, a continuum of viewpoints to be ordered, nor indeed does it include a vast array of second-rate viewpoints. Again, we recall the seminal suggestions of Lonergan: "Theology: 1) not a Platonic Idea 2) but the many species [not individuals except as types, as dominating personalities] 3) in a genetically and dialectically differentiated genus".<sup>14</sup> Lonergan's work gave rise, in the late twentieth century, to Lonerganism, which faded in the twenty third century as the fibre paradigm running from Aristotle through Lonergan became increasingly respected as empirically and metacritically grounded."

What impact, as invitation, has my fantastic dictionary description on my reader? It evidently does not fit in with a conventional Lonerganism that, for example, at best, sees systematics as, perhaps, a historically-conscious restructuring of Aquinas, and sees functional specialization as a convenient categorization of personal attitudes or the identification of an evident division of labour. Thirty years ago, Frederick Crowe wrote of the need for a measure of bluntness in his comment on Lonergan scholarship,<sup>15</sup> and my essay will tend at times towards bluntness of a somewhat different character. Thirty years ago, Bernard Lonergan wrote bluntly enough, in perhaps the first attempt at chapter one of *Method in Theology*:

"Apprehension of method may go no further than a set of fragmentary slogans; its acceptance may have no better basis than the other-directedness of conventional minds; and then its use will be unresourceful, inflexible, obtuse. The rules of the game will be known and obeyed but, unfortunately, they will not be understood; they will safeguard the prestige and privileges of an in-group, but prevent rather than promote the advance of science.... [Apprehension of method] is a task that is completed, not when one happens to grasp what Lonergan happens to think, but when one finds out for oneself what happens in one's own mind when one advances in knowledge."<sup>16</sup>

There's the rub: "when one advances in knowledge" I recall again Lonergan, in the late sixties, pacing his room in Regis College, Toronto, expressing his agitation with the problem of somehow getting all of *Insight* into chapter one of *Method*. *Insight* emerged out of a context, a mind, of massive modern competence. The recurrent phrase of *Insight*, "modern science has made possible" means just that. The third order of consciousness required for the apprehension of method cannot feed, except nominally, on a first order consciousness that advances only in

common sense or in the commonsense eclecticism that masters the rules of the game or the fall-out language of post-systematic meaning. This can be a discomforting message, but it also can be comforting, grounding call-discernment, perhaps letting oneself of the hook: neither advances in science nor the apprehension of method are necessary for salvation. So a blunt pause in possible discomfort, with a tincture of satire and humour, is not out of place. Does it, then, make you uncomfortable if I ask whether you are able to speak seriously and at some length within some precise explanatory systematics, in physics, or in biology, or in psychology, or even in theology? And if it does, perhaps I can call forth an even more modest grin by asking you whether you have caught up with that wonderous achievement of 500 B.C., Pythagoras' Theorem? Could you show the uninitiated just how it is that  $a^2 = b^2 + c^2$ ? And if you are cosy with Euclid or indeed Galois, I might push you up to the end of the twentieth century, and to our present problem, by asking whether you have a serious sense of, feeling for, the images - a hundred odd pages - that 'hold' Fermat's Last Theorem regarding  $a^n = b^n + c^n$ ?

It seems to me at present that, in introducing the phrase "serious sense of, feeling for, the images" I have succeeded in turning us towards a key disorientation, an ooze of abnormality, that need to be challenged as a monster within, "the monster that has stood forth in our time".<sup>17</sup> I am not writing here about something in which you might be academically interested: a metatransposition, say, of a meshing of the psychodynamics of H.S.Sullivan and E.Neumann. That would be the monster's heading. I am talking about "not letting the monster devour"<sup>18</sup> you, telling you about, bones, an ethos, a tradition, especially in a crisis, especially when it is part of that crisis. "Popular tradition, whether it be poetry, fiction, or acceptable history, is something essential to human living. It is what an existentialist would call an existential category. It is an aesthetic apprehension of the group's origin. The aesthetic apprehension of the group's origin and story become operative whenever the group debates, judges, evaluates, decides, or acts -and especially in a crisis."<sup>19</sup>

"Succeeded in turning us towards", "talking about", "telling you about"? Last year I rang the changes on "turners", finite and infinite, and now I muse about one of those turners, the painter Turner: do his brush strokes really turn us to the sublime or, recalling Blake, looking at the sun, do we see a circle or a symphony? And I think of the incarnate brutality of Nat Turner's few days, pointing towards a larger brutality.<sup>20</sup> I recall Lonergan's preaching of the twenties, about telling, about turning hearts. The problem is, so to tell or live the tale as to bring gracefully alive fresh questings, stirrings from the stale turnings of human molecules, flexings of neural demands.

A decade ago I wrote an article, "Systematics, Communications, Actual Contexts", in which I homed in on the complexity of the mediations of the last two functional specialties, with a focus on economics. At one stage in that effort I indicated my lack of confidence in summary expression, such as Fichte attempted for Kant, or De Quincey attempted for Ricardo.<sup>21</sup> And now I see, sense, that I missed the depth of the sentence that followed: "I have little faith in such attempts, particularly if they have no content driving rhythmically from below upwards towards

morning dreams and images". The 'they' here, of course, meant the summaries. But there is the larger "they", the human molecular and neural schemes of recurrence into which the summary, the brushstrokes, the miniature, call and fall. I think of the miniatures of Henry Moore and of Chopin's preludes, calling, and of that powerful miniature of Joyce, "The Dead", a summary of the heartreach of Dante and Don Quixote, echoed in John Hueston's last film. And I surmise, yes, that what invites shrinkage is not summary but unsearching soul. So there is a problem of a sensate culture which is not even sensate. Could there be some discomfiting truth - if discomfort is still a probability - in Leonard Barnes' blunt claim, "the contemporary type-European is an ex-human who, by overshooting his mark, has regressed into sub-humanity. Having squandered his civilized inheritance, he has lost both motive and aptitude for conducting Africans on to the higher group he has himself deserted".<sup>22</sup>

These are large issues regarding the global alienation of subsystems of human molecules, yet they are clearly part of our present problem, our motive and aptitude for Lonergan's prolepsis of systematic theology, our "aesthetic apprehension of the group's origin" and end. Is my essay a tune in a thunderclap? It seems fruitful to recall here an image I have appealed to previously of the massive cultural transition involved in the emergence of third order consciousness: the emergence of Stravinski's *Rites of Spring* and its reception. Paris of 1916 was clearly unreceptive, but Debussy, after months of struggle could write to Stravinski: "For me it is a special satisfaction to tell you how much you have enlarged the boundries of the premissible in the empire of sound".<sup>23</sup>

I am, of course, writing about a deeper axial enlargement, a creative retrieval, upheaval, of the empire of sound, of language and gesture whose felicitous captivity is so manifest in the casting of news and coaxing of votes by voices of warped rhythms and cramped neurons. Or rather, not manifest, but so horrifyingly accepted, meshing comfortably with academic modes. What, then, is needed? Perhaps some words of the fifty year old Lonergan may catch my reader's self-attention: "What then is needed is a qualitative change in me, a shift in the centre of my existing from the concerns manifested in the *bavardage quotidien* towards the participated yet never in this life completely established eternity that is tasted in aesthetic apprehension.."<sup>24</sup>

Are we talking about some post-modern phenomenology? No: as Lonergan remarks in that same review, "the attractiveness of phenomenology is just part of the Maya to be dispelled". We are talking about an ancient incarnate strategy, with compact seeding in the *Upanishads*' talk of desire, an identifiable budding in the mood of three strange Greeks, a textbook presence in the last little work of Aquinas. In the beginning of the second half of that work, Thomas can write with fat conviction of the antecedent reaching of sensibility in this life's beatitude, and in the beginning of the first half he is poised in quiet self-attention as he follows critical method's quest with regard to the ultimate: What, then, is totally blissful self-attention?

Critical method, Kritical method, is some body spirit, a "critical issue" of millions of years "that can be tackled only piecemeal".<sup>25</sup> So, Here Comes Every-body, "threatened with inevitable death and, before death, with disease and even insanity".<sup>26</sup> "the cosmic whole

summons";<sup>27</sup> the long rhythms of ecumenic decline,"the shattering upheavals of personal and social disaster",<sup>28</sup> the recent surging of science - recall Butterfield - invite.

The invitation, the summons, is to a fuller historical consciousness, a minding of the minding of minding which "sensitivity matches"<sup>29</sup>, a being-in-history which is somehow being "*omnia simul*",<sup>30</sup> on Edgeware Road or Connaught Place, in a rose garden, in a *shikara*, on a rostrum. The invitation is axial.

I must pause here, to tell out something of what I mean by "axial". From what I have already said, it might be noted that the problem is both autobiographic and historical, a matter of mutual mediation, a human point in time *potens omnia sentire et gustare*. The historical climb is not easily intussuscepted into that human thing: indeed, it "calls for years in which one's living is more or less absorbed in the effort".<sup>31</sup> What I call Ken Mastery is a sublation of Zen Mastery, with an metempirical openness quite beyond that oriental tradition. One might begin, in one's fresh twenties if one has spots of luck, with Lonergan's suggestion that there are two times of the temporal subject.<sup>32</sup> Ontogenetically, yes: but our focus now is on the phylogenetic reality. There is a proceeding to be human, a first spirited order of conscious living, spontaneously generating dress and dance, dining and song, all laced with threads of existential story. It blossoms into a correlating that is the edge of science and into talk of proceeding that is a tincture of the second time of temporal subjectivity. But the blossoming and the edging are also a long decline, a fragmenting, differentiations that are just that, yet that slide into distinctions. One must grapple here with Jaspers and Toynbee, Butterfield and Voegelin, and with the sciences and arts and technologies of human searching and destruction, to find the historical echo of adolescence. And to leave Jaspers' view of two axial periods behind.

There is no abrupt transition from the first order consciousness and intentionality of the first time of the temporal subject to the third-order consciousness and intentionality of the second time of the temporal subject. Elementary sciences, and the sciences of elementary things, emerge, so that eventually Konrad Lorenz gets a Nobel prize in 1973 for finding out that zoology is about live animals. That emergence of sciences, and related arts, technologies, histories, makes possible and, gradually, necessary, a development of second-order consciousness and a second-order intentionality. Second-order consciousness is the subject present to self as self-attending; second-order intentionality has as its object what in the first order is not an object but a datum of consciousness. Questions about the procedures of sciences and arts, economies and politics, cultures and collaborations, become explicit, and second-order consciousness becomes a need and a frail reality. It grounds methodological talk. In turn that methodological thinking and talk spontaneously gives rise to talk about method: but such talk about method may be no more scientific that talk about trees is botany. A third-order consciousness has as datum the achievements of second-order consciousness: its achievement is to be the rendering heuristically luminous, within extreme realism, of the nature and reach of method, the ongoing genesis of methods. Its luminosity will call for, and cultivate, an existential and thematic balance in the internal bracketting of the upper and lower grounds of loneliness constitutive of molecular

spirit.<sup>33</sup>

Is this a present reality? I do not think so. What then of Lonergan's claim: "The second stage of meaning is vanishing, and a third is about to take its place"?<sup>34</sup>

I am making no attempt here to tackle the relationship between orders of consciousness and stages of meaning, though obviously there is some equivalence between the second stage of meaning with its third stage intimations and what I identify as the Axial Period. In my elementary first-year undergraduate classes I regularly invited the young ladies to a vague identification of this *modernitas*, this adolescence of humanity, by giving dates: from "sometime before" 1000 B.C. to "sometime after" 2500 A.D. "Sometime before"? I always enjoy recalling Voegelin's point: there doesn't seem an awful lot of difference between the Babylonian King-lists of 2000 B.C. and Hegel's listings.<sup>35</sup> "Sometime after"? Grace and guts might give it an earlier reality. So, I can agree with Lonergan, with a pessimistic twist, "the second stage of meaning is vanishing". But is the third stage about, to take its place? One could say that the third stage was incipiently "about" in Athens for a while, in the thirteenth century and in our own century for a while. Yet there seems little sense in claiming that critical procedural issues of humanity "are differentiated, specialized, moving towards an integration"<sup>36</sup> in the minds of some present creative minority, focused in extreme realism, comfortably moved beyond breathlessness<sup>37</sup> through the intussusception of chapter sixteen of *Insight* which "vastly enriches"<sup>38</sup> the descriptive hints regarding realms and stages of meaning given in *Method in Theology*. So, a longer period of fragmentation and fermentation seems likely, more plausible.

What of Lonergan's own view of the future of minding the minding of minding? The question was rarely raised by him, but it does come up occasionally, especially in his writings of the thirties and in interviews. I recall vividly, from my own conversations with him, one such rare occasion. It was in the Autumn of 1977 in his room at St.Mary's Hall, Boston College. I had presented his economics during the previous Lonergan Workshop, and was helping him prepare for his own first presentation of it in the spring of 1978. Over the summer I had hunted out what might be useful references and books, stuff at least vaguely pointing to the need for a fresh macrodynamic analysis. He had been somewhat apprehensive about this first presentation of his manuscript, a typescript of about 130 pages locked away since 1944. So, for instance, it had been arranged that I fly down on the thursdays of the semester as a sort of backup or rather as the encouragement of a half-comprehending face in the class. On this particular day, as we sat facing each other, his grin betrayed a decision which was also a release. "I think I'll read the manuscript to them twice!" To celebrate his decision, he wandered off to some nether zone of the establishment and liberated some Scotch. In the subsequent conversation he talked of the future of his economics, eventually making the remark, "You know, Phil, this is going to take 150 years". "Well, Bernie", I replied, "Why do you think I put a million years in the title of my essay on economics?"

Did he share this perspective? I recall a remark of Fred Lawrence, made in our group collaboration towards the volume *Searching For Cultural Foundations*,<sup>39</sup> when I was presenting

my view on axiality and the future structuring of theology: "Lonergan just didn't have the opportunity to fantasize". There is a sense in which Lonergan's lifelong intellectual struggle was committedly centred on history. Frederick Crowe's contribution to the Lonergan Workshop of 1993 helps to bring this into focus, as he homes in on a remark of Lonergan: "All my work has been introducing history into Catholic theology". Lonergan read the essay referred to, indeed he read the volume and made interesting marginal marks.<sup>40</sup> But he left little clue as to his own view of the possible, probable, reversal of the longer cycle of decline. Still, I was pleased to find the the longterm issue was on his mind when he gave the interviews in February 1981, an edited version of which was published under the title *Caring For Meaning*.<sup>41</sup> The edited version does not include these comments of Lonergan, so I must add the corrections here:

*Caring For Meaning*, p.56. The text reads: C.G.: Were you returning to it [the problem of education, of teachers, of theologians] in *Method* when talking about the education, contributing to the education of theologians?

B.L.: Yes. And some change may come in a hundred years.

Lonergan's reply in the interview reads: B.L.: Yes. In a hundred years. Not McShane's second million years, but in a hundred years perhaps.

*Caring For Meaning*, p. 175. The text reads: C.T.: You do not expect that the time-range for your work to permeate the culture is about a hundred years?

B.L.: At least. McShane speaks of the second millenium as being more plausible.

Lonergan's reply in the interview: B.L.: Well, at least, eh? McShane speaks of the second million years as being more plausible.

*Caring For Meaning*, p.203. The text reads: N.G. What about the third stage of meaning? Was that a breakthrough for you?

B.L.: Yes.

Lonergan's reply in the interview: B.L.: Yes. And for McShane, eh? He thinks it will come in the second million years.

It would seem from these remarks that Lonergan was, in fact, coming to grips favorably with what I might call my long-term optimism with regard to his achievement. My short-term pessimism, implicit in the present essay and indeed in my writings over the past two decades, is another matter: this pessimism is closer to the Lonergan of the thirties. In later years, Lonergan was gently optimistic and positive about both disciples and contemporary movements: witness the paragraph that rises towards the statement already quoted, "Kant's Copernican revolution marks a dividing line. Hegel turned from substance to subject. Historians and philologists worked out their autonomous methods for human studies. Will and decision, action and results, came up for emphasis in Kierkegaard, Schopenhauer, Nietzsche, Blondel, the pragmatists. Brentano inspired Husserl, and intentionality analysis routed faculty psychology. The second stage of meaning is vanishing".<sup>42</sup> One might well read this with metacritical wit, and conclude, "yes, it surely is!" : it is not that difficult to become pre-Socratic. However, one can view the list positively: then I think that one can tie it in with another comment and listing of Lonergan: "The

Greek achievement was needed to expand the capacities of commonsense knowledge and language before Augustine, Descartes, Pascal, Newman could make their commonsense contributions to our self-knowledge."<sup>43</sup>

For me, this is a very profound axial statement: add the other list, throw in what was best in Enlightenment philosophy [its science and its art are another matter] and neo-Thomism, and one can identify a recent Western ferment of commonsense reaching crying out for second-order and third-order consciousness. The identification, of course, is the task outlined on page 250 of *Method in Theology*: however, a superficial survey would, I think, reveal that there is not much serious and successful grappling with the meaning of "is?", nor much of an aggregative perspective or of generalized empirical method - but there is lots of overspeak, and an abundance of "pseudo-systemata".<sup>44</sup>

The last reference not only adds a relevant context but brings me forward to the question of Lonergan's perspective on Systematics: would he be sympathetic to my Hindi dictionary entry? The question, unfortunately, calls for a lengthy study, or at least the sort of sketch that would parallel Fred Crowe's reflections in Boston, 1993, on Lonergan's statement about his concern for history. It seems to me that there was a parallel drive towards a fuller view of systematics. The longer study is underway: here I must let a few quotations and comments suffice. I think that the context of Lonergan's study of logic in 1957 is important: his methodological reflections on the massive enterprise of mathematical logic led him to a perspective on open sequences of systems and metalanguages. But the key text, at present, is the text from his 1959 course, *On Understanding and Method*, from which I will quote presently. "Lonergan's Nottingham Lecture on Method" expresses compactly the results of this effort to conceive adequately of System: since it is readily available I simply refer the reader to what is written there on the second precept, Understand systematically.<sup>45</sup> A few quotations from *On Understanding and Method*<sup>46</sup> may help:

"In saying "systematic" we do not mean to suggest some abstract system consisting of propositions from which everything can be deduced. "Systematic" as we are using it is intended to connote an understanding of the whole concrete universe distinguished according to its many aspects and the many intelligible relations of each of its parts, hence an understanding of the entire universe as something that is one." (p.94)

"Systematic understanding requires both a systematization of the field that is proper to any given science and an integration of that systematization with that of the universe as a whole". (p.123)

"The history of any particular discipline is in fact the history of its development. But this development, which would be the theme of a history, is not something simple and straightforward but something which occurred in a long series of various steps, errors, detours, and corrections. Now, as one studies this movement he learns about this developmental process and so now possesses within himself an instance of that development which took place perhaps over several centuries. This can happen only if this person understands both his subject and the

way in which he learned about it. Only then will he understand which elements in the historical process had to be understood before the others, which ones made for progress in understanding and which held it back, which elements really belong to that particular science and which do not, and which elements contain errors. Only then will he be able to tell at what point in the history of his subject there emerged new visions of the whole and when the first true system occurred, and when the transition took place from an earlier to a later systematic ordering; which systematization was simply an expansion of the former and which was radically new; what progressive transformations the whole subject matter underwent; how everything that was explained by the old systematization is now explained by the new one, along with many other things that the old one did not explain - the advance in physics, for example, by Einstein and Max Planck. Then and then alone will he be able to understand what factors favored progress, what hindered it, and why, and so forth."(pp.130-131)

Later (pp.151ff) he writes further of the interplay of historical and systematic theology, of an understanding of origins being essential to historical theology, of the need to develop categories for doing this. "But what kind of systematic elements should it adopt for an understanding of its prescientific stages? This is perhaps the biggest problem facing the science of theology today, and no solution for it has yet appeared".(p.155) "The present relationship between systematic theology and biblical and patristic theology is largely a transitional effort towards a new theological synthesis to be achieved at some future time".(ibid)

In the spring of the following year, he seemed to wish to focus on this problem by taking as his topic, "History and System". Unfortunately, Lonergan's own notes on this course, available in the Lonergan Centre, Toronto, are fragmentary - there may well be a student around with something better - but a single page near the end of the file sketches his conclusions about "The Problem of a Critical Sacred History":

"A. ...the problem is solved by the conjunction of a dynamic of systems and technical history...without the dynamic of systems there is lacking the upper operator, without the technical history there is lacking the lower operator...

B. ...the appropriate dynamic of systems presupposes the achievement of the dynamic of systems on the natural level i.e.

- 1) the unification of gnoseology, epistem. methodology, metaphysics
- 2) the formulation of their infused and latent forms
- 3) the scheme of their development (interaction with sciences)
- 4) the account of counter-positions and their significance in the process of development

C. the appropriate dynamic of systems presupposes 1) the development of a theology as the group theory of supernatural acts i.e. theology as system

- 2) the formulation of its infused and latent forms
- 3) the scheme of its development
- 4) account of counter-positions

D. the appropriate dynamic of systems presupposes the unification of B & C -

theology as a larger group theory including B - as opposed to their separation by specialists and counter-positions"<sup>47</sup>

I leave it to the reader to ponder the relation of my Hindi dictionary extract to these pointers of Lonergan. Then I would suggest that a re-reading of the chapter on doctrines in *Method in Theology* from this descriptive background would be profitable. The following chapter, on systematics, should then strike you as problematic, not to speak of the final chapter on Communications.<sup>48</sup> I expect that the Mathew's biography will bring out features of the post-operation tiredness and of Lonergan's contentment at being able to finish his book in some satisfactory way. Sean McEvenue told me of a conversation with Lonergan, when the book was finished except for an introduction. Lonergan, faced with that problem, asked McEvenue's advice. McEvenue's advice was to just write a page. Lonergan surely was relieved by the suggestion: he wrote two pages.

February 1965 was to throw the metagroup theoretics of theology into the powerful vortex structure of functional specialization, and his scribbled pages of discovery suggest an enormous psychic lift, but he never returned explicitly to the virtualities of his achievement, nor to the problem of a dynamics of systems. The new open grouping grounds a shift in probability schedules of integral collaboration, not only in theology, but also in the dynamics of secular systems: these are topics I have dealt with in some detail elsewhere.<sup>49</sup> The possibility of an organic systematics, a communal shadow of the Project that is the Word, fleshing out an evolutionary foundational heuristics, is a shift in the hope that calls history to the first ultimate person.<sup>50</sup>

I have been pointing here towards an achievement of the mind and heart of Lonergan, an axial flowering, an axial challenge. My aim is less an intimation to the mind than an invitation to the heart. The need I see, sense, is for an aesthetic apprehension of a stage in history, of the origin of a massive metaparadigmatic shift,<sup>51</sup> of the goal of a noospherical making of history. I can hardly expect many of my readers to pause, as Stephen McKenna did on his 38th birthday, and say "this is worth a life". Some may self-discern this Everest as beyond their bones and still find joy in Lonergan's invitation to self-discovery, find personal and pastoral worth in his talk of community and Christ and God. My concern, perhaps, is more for those who sense a larger challenge, to go all the way in Aristotle's sense in the hope of a distant mediation of a better humanity. If the sense is there, then already you must have had some of the necessary luck I mentioned.

My efforts have been directed, not to the communication of a viewpoint, but to the stretching of the imagination with images of the axial time, of the histomap which exploits an analogy with zoology, images of the fullness of time which is only a seeding of the second time of humanity. Such images may invite, and if heard they can lift the subject to a felt presence to all of history and history's groanings, an attachment and a detachment that may be an echo of Julian of Norwich's "All thing is well. All manner of thing is well".

I will return to the notion and image of all of history in the conclusion, but first I would

note the strategic incompleteness of this essay. My title speaks of a language of a heart. The heart in question, of course, is Lonergan's, yet I am making little effort here to bring out the aesthetic dimensions of his intussusception of the meaning of meaning: that is a task I can leave, fortunately, to the massive biography being prepared by William Mathews. Few of my readers, I hope, would come up with the silly view expressed by one questioner at the Florida Conference, Did Lonergan discover feelings when he read Scheler? To which Lonergan replied laconically, "I've got feelings too".<sup>52</sup> It is pretty evident to me that the young man who spent one fiftieth of every year sensing and tasting his way from Ignatius' Foundations to the Contemplation of the love-creation, not to speak of his daily pauses, was moving molecularly to a resonance with all.

But what is meant by "Language", "Heart"? Recall both my dictionary entry on systematics and Lonergan's suggestion that it is not good for a science, even in its initial stages, to be bogged down in description.<sup>53</sup> By 'heart', then, one is invited to mean a substructure of the human subject  $f(p_i, c_j, b_k, z_l, u_m, r_n)$ , where the commas denote aggregative layering, and each substructure is conceived, not in empty heuristic names, but with the fullness made possible by the best of contemporary sciences. So, the heart is a focus of multicircuit analysis. What, then, of the metaphor that associates the heart with the feeling subject? It is for advancing science to make possible a progressively better specification of the physics and chemistry etc of both images and emotions. So we arrive at the broader question, what does one mean by image, by feeling? Does one mean by image and feeling merely an image of an image and a named emotion? If so, one is far from the massive transposition of theological discourse to which Lonergan's efforts invites, and one is mud-stuck in the commonsense contribution of the early chapters of *Method in Theology*. Finally, when one asks what one might mean by language, discourse, one is lifted into a still broader heuristic that correlates organic performance, *vox et imaginatio vocis*,<sup>54</sup> and related expressions of linguistic and non-linguistic meanings, with inner achievements of incarnate spirit. One is invited into a metalinguistic clarity about languages and grammars and gestures that is beyond our present resources.

"Language" is used in the title more loosely than this heuristic to take in both inner words and non-linguistic meaning: it is an unnecessary but tolerable looseness. But even in this loose sense Systematics can be viewed as a, as one, language among the eight languages to be generated by the differentiation of consciousness that grounds mature functional specialization.<sup>55</sup> These languages will have a common mediating language of foundations, but perhaps the most important thing to notice about the language of theology is that it will be foreign to the language of public discourse, beyond the languages of commonsense contributions to human progress.

All are not called to these realms, but again the important thing to note is that all are called to draw back from the commonsense eclecticism that crushes the searchings of a creative minority, that parades so regularly on the shelves of religious bookstores or before cameras. This, of course, returns us to the massive problem of sensibility, of the exclusion of mystery in its full molecular sense, that was noted at the beginning. Common sense certainly has worthwhile things to say, but only in so far as the harmonious development and suffering of the subject lends

incarnate resonance to the voicing.<sup>56</sup> In this we all have a model in the Axial man of common sense, Jesus, for whom our systematics or that of Aquinas was certainly not a heart-language. Yet, paradoxically, the Axial man is the model of theoretic life: and some are called to feebly share his remote discomfort of vision. Moreover, the Axial man is now an achieved humanity: the project of history that was internal to his Galilean consciousness, that placed him mysteriously beyond the second time of the temporal subject, is Now a hearty component of the Cosmos.

And what of the systematic reach for aesthetic vision? The languages and diagrammatic structurings<sup>57</sup> of systematics become a mediation of enlarged, even ecstatic, daily sensibility. Moreover, the foundational achievements that mediate those languages and image-structurings ground a balanced perspective on the tension of completeness and incompleteness that is the present world of sense. So, metaexplanation grasps a relative completeness of sensible evolutionary speciation in the emergence of empty spirit, but grasps too the deep incompleteness of the minding-sensing: sea-shell and sculpting, cascade and concerto, await "a new audicity, a new hapticity".<sup>58</sup> The miniature that is the finite universe, a Joycean basket of goods,<sup>59</sup> calls critical method towards a new entwining with the Ultimates.

### Notes, Chapter 5

1. These are notes from Lonergan's Roman days in the Toronto Lonergan Centre. The relevant notes here are those in Batch V.8.
2. A quotation from handwritten notes of Batch V.7.c of the notes referred to in the previous footnote.
3. On the efficient cause as grounding the unity of a science, see *Topics in Education, Collected Works of Bernard Lonergan*, Vol.10, p.160. the "single view" of *Insight* 520[544] is part of that efficiency. My essay might be viewed as a discussion of an efficient cause in the absence of *materia disposita*.
4. George Eliot, *Middlemarch*, W.W.Norton, N.Y., 1977, p.135. a fuller quotation is relevant to the pointers of the conclusion (see notes 56-59, below, and the text there): "If we had a keen vision and feeling of all human life, it would be like hearing the grass grow and the squirrel's heart beat, and we should die of that roar which is on the other side of silence. As it is, the quickest of us walk about well wadded with stupidity".
5. I quote here from a nine-page typescript of Lonergan from the same Batch V,7 which contains the February 1965 "discovery pages" of functional specialization. the typescript handles the two first sections of what would seem to be an outline for a chapter one of *Method*, contained in the same file.
6. Part of the method of metaphysics: see *Insight*, p.398[423].
7. I introduced the notion of fantasy, in a technical sense, in P.McShane, *The Shaping of the Foundations*, University Press of America, 1976, p.117.
8. Tradition gives credit to John of Damascus for the invention of the eight melody types of Byzantine liturgical chant, but they had an earlier origin. See note 55, below. The metaphor helps towards a sense of the different *tonal rhythms* of thinking and talk to be expected within each functional specialty as theologians move into these differentiations. Each specialty becomes a non-geographic regional group, with "something similar in the tone, the color, the way of doing things, the attitudes that are said to be characteristic of the regional group".(Lonergan, *Topics in Education*, p.252).
9. Kondratieff cycles' periods are not dictated by a normative macrodynamics but are subject to the circumstances and dimensions of innovations. See Lonergan, *Essay in Circulation Analysis*,

*Collected Works, Vol.15*, 1997, section 24. Pointers towards the relevant metalogic are contained in Lonergan's *Lectures on Mathematical Logic*, Boston, 1957. The tapes are available in the Toronto Lonergan Centre, as are two typescripts, one verbatim, one edited, prepared by P.McShane.

10. The mention of Mo Ti here may bring to mind her illustrious predecessor Mo Ti (470-391 B.C) and his three foundational laws of reason: see P.McShane(ed), *Searching for Cultural Foundation*, University Press of America, 1984, pp.39-40.

11. The suggestion should be tied in with *Insight* (742-3[763-4]), the "rock" of *Method in Theology*, p.19, and the text and references at footnotes 50, below.

12. Ivo Coelho, *Hermeneutics and Method: A Study of the Universal Viewpoint in Bernard Lonergan*, Rome, 1994, discusses the fate of the universal viewpoint of *Insight* in Lonergan's later work: to say the least, it is not centre stage. What I am pointing towards is the transposition of the later explicit writings into that full explanatory heuristic context. That transposition is the topic of those key pages, 287-8, of *Method in Theology*. What emerges then is a vast enlargement of the task envisaged by the canons of hermeneutics of *Insight*.

13. B.Lonergan, *De Deo Trino, Pars System.*, Rome, 1964, pp.308-309.

14. From handwritten notes of Lonergan, as described in footnote 1 above. Batch V.8.v.

15. F.E.Crowe, "The Exigent Mind", *Spirit as Inquiry*, Herder and Herder, N.Y.,1964, p.27. I refrain from quoting the lengthy passage, pointing vigorously to the need of appropriating one's own intellectual achievements: the section is well worth chewing on.

16. I quote here from the same typescript as in note 5, above.

17. *Method in Theology*, p.40.

18. "If a man is a hero, he is a hero because, in the first reckoning, he did not let the monster devour him, but subdued it not once but many times". C.G.Jung,"The Relations between the Ego and the Unconscious", *Collected Works*, Vol.2, Princeton University Press, 1966, p.173.

19. B.Lonergan, *Topics in Education, Collected Works*, Vol.10, p.230.

20. Nat Turner's 1831 revolt continues to point: see Albert E.Stone, *The Return of Nat Turner. History, Literature and Cultural Politics in Sixties America*, The University of Georgia Press,

1992. William Styron's 1968 novel, *The Confessions of Nat Turner*, helped the return. Did it deserve the Pulitzer Prize? See Stone, op. cit., pp.102-103.
21. P.McShane, "Systematics, Communications, Actual Contexts", *Loneragan Workshop*, vol 8, 1986, F.Lawrence(ed), p.147.
22. Leonard Barnes, *Africa in Eclipse*, London, Vactor Gollancz, 1971,p.19.
23. Quoted in Donald Mitchell, *The Language of Modern Music*, London, 1966, p.22.
24. I quote from a review by Loneragan, in the 1954 *Gregorianum*, of J.Chaix-Roy, *Les Dimensions de l'etre et du temps*.
25. *Insight*, p.640[663]; see also p.685-6[708].
26. *Ibid.*,p.385[410].
27. *Ibid.*,p.536[560].
28. *Ibid.*,p.625[648].
29. *Ibid.*
30. B.Loneragan, *Collection, Collected Works*, Vol.4, p.38; "in the cosmic breadth of a simultaneous context of nature, history and grace"(p.19). This article, "Finality, Love, Marriage", is rich with pointers regarding the fundamental problem of this essay, the problem of mediating the transposition of "organistic spontaneity....in the great republic of culture"(p.39) that might be the turn to, and in, the idea of functional specialization.
31. *Insight*, p.186[210].
32. Loneragan, *De Deo Trino, Pars Systematica*, Rome, 1964, p.199.
33. The notion of bracketing was introduced in the appendix to *The Shaping of the Foundations*, University Press of America, 1978. That appendix, "Authentic Subjectivity and International Growth: Foundations", is a relevant context for the present essay.
34. *Method in Theology*, p.97.

35. E.Voegelin, *The Ecumenic Age*, Louisiana State University Press, 1974, p.68; see also pp. 7, 27-28, 173.

36. *Method in Theology*, p.95.

37. *Insight*, p.733[755]. The comfort is important here, and that comfort depends on the focus of extreme realism, which is the position on knowledge by identity fleshed in by sensibility, the crossing of the bridge of bones. See note 59, below.

38. *Method in Theology*, p.287.

39. I was discussing the future of the second four functional specialties. The context was my essay, "Middle Kingdom: Middle Man", chapter one of the book referred to in note 10, above.

40. The volume in question is P.McShane, *Loneragan's Challenge to the University and the Economy*, University Press of America, 1978, the relevant essay title, "An Improbable Christian Vision and the Economic Rhythms of the Second Million Years". Loneragan's personal copy is in the Toronto Loneragan Archives. Apart from the marginal marks - single, double, and triple lines expressing degrees of interest - Loneragan made two corrections. He corrected my statement that he had spent 11 years in Rome: on the margin he wrote '12'.(p.140) Also, to my suspicion that Lewis Watt had been the originator of the quip, "contraception is no more immoral than shaving", his marginal reply is "No"(p.136).

41. *Caring for Meaning: Patterns in the Life of Bernard Lonergan*, edited by Pierrot Lambert, Charlotte Tansey, Cathleen Going, Thomas More Institute Papers, 1982.

42. *Method in Theology*, p. 97.

43. *Ibid.*, p.261. I would note that the list of p.95 recurs, with Newman added, on p. 316. See also p.264. The Florida interview contrasts the common sense of both Augustine and Newman with the differentiatedness of Aquinas. (B.Loneragan, *A Second Collection*, Darton, Longman and Todd, 1974, p.227.) Moreover, The context here was a discussion of axiality: to the question (mine, indeed), whether the shift, or the possibility of a communal shift, to interiority, was axial, Loneragan replied, Yes.

44. B.Loneragan, *De Deo Trino, Pars Systematica*, Rome, 1964, p.18. This section, entitled "*De Quaestione seu problemate*" is additional to the 1957 version of the book, *Conceptio Analogica Divanarum Personarum*. A discussion of this and other changes in chapter one of the book are relevant to our topic, but it is beyond the present essay.

45. "Lonergan's Nottingham Lecture on Method", *Method* 10(1992),pp. 7-9.
46. "On Understanding and Method" is a translation by Michael Shiels of a typescript of the 1959 Lonergan course, "*De Intellectu et Methodo*", both at the Toronto Lonergan Centre.
47. The extract is from the notes referred to in note 1, above: Batch V,8,w.
48. See the article mentioned in note 21 above, pp.146-147.
49. The need for, and operation of, functional specialization in non-linguistic arts is dealt with in chapter two of McShane, *The Shaping of the Foundations*. Chapter five of *Lonergan's Challenge to the University and the Economy* deals with the same problems in literature. Chapter four of McShane, *Process:Introducing Themselves to Young (Christian) Minders*, 1990, deals with the broader problem of functional specialist ecological studies. These are issues of the metasystematics of aesthetics: the main issue in the text is the aesthetics of systematics.
50. See *De Deo Trino, Pars Systematica*, pp.107-109, on the procession of the Word from the understanding of creatures. However, the entire system of this work is relevant to a theology of history that would link trinitarian reality to the genesis of human history and glory.
51. Lonergan's achievement is a range of paradigm shifts. I suspect and hope that his paradigm shift in economics will be the focus of attention in the next few decades. This in turn should invite, or embarrass, theologians into moving towards a foundational economic perspective, into the world of theory and metatheory. The paradigm shift in economics is, in my view, axial, seeding democracy and subjectivity within a new global reach. Recent work on the methodology of economics shows no serious candidate for a Kuhnian shift in the history of economics: See John Phelby, *Methodology and Economics. A Critical Introduction*, Sharpe, N.Y., 1988, p.50.
52. The interview referred to in note 43. I edited out the question.
53. See note 13 above. This is, of course, also the message of chapters 15-17 of *Insight*.
54. *Summa Theologica* Ia,q.34,a.1c. Lonergan's comment on *imaginatio vocis*: "a term that seems to embrace the whole mnemonic mass and sensitive mechanism of motor, auditory, and visual images connected with language".(*Verbum:Word and Idea in Aquinas*, Notre Dame University Press, 1967, p.1). Casting this into an explanatory heuristic inclusive of aggregiform functionals of meanings and meant is a mighty methodological task. See also note 34 of the Introduction.
55. See McShane, *Process*, chapter 5, section 5.

56. A useful context here is that provided by Seamus Heaney, *The Government of the Tongue*, Faber and Faber, London, 1988.

57. On the varieties of images, see Lonergan, "A Note on Geometric Possibilities", *Collection, Collected Works*, Volume 4, University of Toronto Press, 1988.

58. P.McShane, *Process*, Chapter 6, conclusion: the entire section is relevant.

59. The primary reference here is to Joyce's discussion of the basket as an artistic unity (*A Portrait of an Artist as a Young Man*, Penguin, 1975, pp. 212-213), where he calls in Thomas' *integritas, consonantia, claritas*. One can move to more precision by adding the context of Lonergan's view of *thing*. A fuller context is provided by the analysis of bridges, especially the bridge of size, in McShane, "Features of Generalized Empirical Method: A Bridge Too Far?", *Creativity and Method*, M.Lamb(ed), Marquette University Press, 1983.

## Chapter Six IN TUNE WITH TIMELY MEANING

### Prologue

Face, my face:  
whose are you? what  
are you the face of?  
How can you serve as face for such insides,  
where beginning and decomposition  
ceaselessly converge."<sup>1</sup>

My title, I would claim, coincides in reference to the full title of this 1995 workshop, "In Tune with the Divine Ground. Cultural and Social Conditions for Political Order". The being in tune with the divine ground can be accepted as a generic topic, a focus on the genus, religious orientations and differentiations. My title takes in the fuller topic in that the determination and implementation of the social and cultural conditions for a new political order require a core heuristic fullness, an attunement to the full range of meanings thrown up by emergent probability, a timely foundational tuning. Such an agony of attunement may not be to your taste, self-taste: the *nomos* of your self-meaning may be a resonating with the poems of Rilke or the prose of Joyce, with the colours of Cezanne, with haiku, koan, raga, or timbrh. You may be drawn to literary expression and even reach some richly nuanced symbolization that parallels the commonsense achievements of Pascal or Newman, Von Balthasar or Voegelin.<sup>2</sup> But quite beyond these beckons timely metascientific investigation, a seedling seathing calling of the heart of history, without which the next millenium awaits helplessly the intellectual necrophilia of the present century.

I have tried to specify that task, in its sweep and in some details, in the past thirty five years, without much effect.<sup>3</sup> More recently, however, I have turned to the manifest need of fresh beginnings. So, "General Method" points towards the hidden twists of chapter one of *Insight*.<sup>4</sup> In the present essay, I ask for a fresh interest in the meaning of tuning, discernment. One finds the lead to that interest in Lonergan's analysis of belief: the pivotal act there is the reflective insight that grounds the judgment of value, any judgement of value.<sup>5</sup> The pivotal act is an exercise of one's form of inference. What, then, is this form of inference in me, that, in my core natural longing for being, is somehow mediated by all I know and reaches somehow towards all that is?<sup>6</sup> The reader, of course, may follow this self-questioning through all the highways and byways of Lonergan's works as they invite one to focus on that event in one's arts and sciences, economics and theology, therapy and play, commitments and withdrawals. The more modest proposal here is that we revisit Lonergan's first published article, which was on that topic, finding perhaps a fresh embarrassment of riches and of self.

## Visiting My Form of Inference

*"Sapientis est ordinare et iudicare"*<sup>7</sup>

My pointings here will not be systematic, but, rather, coaxing, incomplete, suggestive, open, almost rambling. It seems to me that this approach is unfortunately necessary. We are not, I would claim, in the context of a closed shared systematic perspective, but on an edge where beginning and decomposition ceaselessly converge. There is the freshness both of our own loneliness and of Lonergan's invitation; there is the growing staleness of Lonerganism. I would wish you - if you share that context - to place the edge, the edginess, in the context of Lonergan's reflections on vertical finality, in his challenging us to grasp in heuristic darkness the obscurity of its orientations and conversions, the indeterminateness of its future personal relations, the seeds in its radical hope for terminal Personality.<sup>8</sup> But if that context is not yours, no matter: you can move forward, cajoled only by a light curiosity or even coaxed by a deep homelessness.

Instead, then, of a detailed analysis and assessment of Lonergan's early essay, "The Form of Inference", and its revisiting by Clark<sup>9</sup> - a task that needs to be undertaken - I use suggestions regarding that task to carry us towards an intimation of Lonergan's discomfiting break forward into the characterisation of an efficient global form of wisdom.<sup>10</sup>

Perhaps I will capture my reader's attention most immediately by noting that the problem of inference into which Lonergan plunged in that early article is not centrally a problem of deductive logic but a problem of identifying and concretely characterizing the distinctive human activity of "ising". In a brief comment on Lonergan's original article, the reputable logician Alonzo Church manages to point in the opposite direction in a manner that is all too acceptable. "Writing from a traditional viewpoint, the author is concerned to show that *modus ponens* is the 'general form' of 'highest common factor' of all inference, and to this end undertakes to reduce the traditional forms of inference - hypothetical syllogisms, disjunctive syllogisms, dilemmas, categorical syllogisms - to *modus ponens*"<sup>11</sup> Yes, one can surely say that this is what Lonergan does, all the while rejecting Church's introductory phrase, "writing from a strictly traditional viewpoint".

Far from writing from such a perspective the young Lonergan was already pushing towards what he would later characterize as "a third form of wisdom"<sup>12</sup> not treated by Aquinas. On the other hand, when Joseph Clark revisited "The Form of Inference" in 1964, the mood of the visit seems very much that of "a strictly traditional viewpoint". Early in his article he writes, "with exemplary scientific method and precision Lonergan subjects his working hypothesis to a sequence of critical tests".<sup>13</sup> That working hypothesis is the one neatly specified by Church, and I incline to locate both Church and Clark within a larger traditional viewpoint that still prevails, that still can brightly misread Lonergan's claim, at the beginning of his article, "our conclusion has to do with the nature of the human mind". True, Church and Clark move to different conclusions dependent on their particular zones of interest. Church concludes: "If it be asked, however,

whether a system is possible which is complete as regards propositional calculus and laws of quantifiers, and in which the only *rule of inference* (as distinguished from formal axioms and axiom schemata) is *modus ponens*, the answer must be affirmative", and he refers to works by Quine.<sup>14</sup> Clark, on the other hand, reaches beyond logic, to show a flexibility of inference to which Lonergan purportedly did not advert. To what extent do these authors make valid points? As I already noted, that is not my interest here. My reader may reach the focus of my interest by asking seriously whether either author asked himself, "what really happens to me when I 'is'?" Of course, my reader can't do that serious asking without asking herself or himself (what a funny phrase, 'asking myself') that same question.

The volume in which Clark's article was published in 1964 was edited by Frederick Crowe, and I cherish those pages of his editorial essay where he writes of the need for a measure of bluntness regarding the serious reading of Lonergan.<sup>15</sup> So I am encouraged to ask bluntly if the thirty years between has generated a readership that leaves Church and Clark behind. To lift the topic into its full context I recall Lonergan's invitation to ask "what is being?", "what, then, is being?"<sup>16</sup>, to which I add the question, "what, then, is the form of inference?". It might be considered as merely a sub-question, yet it seems to reach more deeply into the core, asking what is a human being within being in its reach for the truth about the reach for truth. The question raised by the young Lonergan falls comfortably within the searching of Aquinas for light on his light on the lights of intelligence in God, angels, humans.

To further whet my reader's appetite for the topic I would note a difficulty I have with two of the entries in the index of *Insight*.<sup>17</sup> Both the entries in question refer to the same passage in the book. Under *inference* there is the statement "inference differs from judgment"; under *judgment* there is the statement "formal inference differs from judgment". The pages referred to are pages 576-77[599] of the text. The immediately relevant text that would seem to ground the claim had best be quoted in full: "Finally, the ground of judgment in the reflective grasp of the virtually unconditioned reveals the quite different basis of valid inference, which is of the form, If A, then B; but A; therefore B; where A and B are propositions or sets of propositions". It seems to me that the text, and the discussion which precedes it, warrant a statement that would bring out how inference and judgment are radically entwined. If one wishes to indicate a difference then one would have to return to the distinction, made earlier in the book, between indirect borrowed content of judgment and judgment.<sup>18</sup>

This difference, however, is not the issue in the text under discussion. I suggest that what is at issue here is the achievement of Lonergan in getting beyond the notion that "the human mind is a Noah's ark of irreducible inferential forms" and answering his question "Is there no general form of all inference, no highest common factor, that reveals the nature of the mind no matter how diverse the materials on which it operates?"<sup>19</sup> So I would further suggest that the basis of valid inference is to be identified with wisdom, for valid inference reaches some truth in some domain of being. "Indeed, I should say that wisdom, the act of reflective understanding, and the act of judgment are related as habit, second act, and the act that proceeds from act".<sup>20</sup> This inner

luminous identification of human wisdom provides the unity that Lonergan sought. The answer to the question that he raised in the article, "The Form of Inference", was an act of judgment springing from the indirect borrowed content of a surge of reflective insight in the context of the borrowed content of his marshalling of his work on Joseph and Newman. With that partial wise and methodical ordering of a limited zone of logic he was on his dark way to his great achievement of 1965: his enthusiastic "yes" to the "sapiential or methodical"<sup>21</sup> eightfold ordering of the "*principia theologica*".

But let us here face the problem of recovering the initial specification of the form of inference. We must, of course, struggle to give the facing a full existential twist, for we can all too easily face ourselves as Jack and Jill face each other.<sup>22</sup> We face the handicap of language, and of Western philosophic talk. Recall the suggestion of *Method in Theology*: "Note that we are touching here on the nature of projection, i.e., the transfer of subjective experience into the field of the perceived or imagined. The transfer occurs to make insight into the experience possible. At a higher level of linguistic development, the possibility of insight is achieved by linguistic feedback, by expressing the subjective experience in words and as subjective".<sup>23</sup> Such a development of language, which I have elsewhere associated with Joyce's "Oxen of the Sun" episode in *Ulysses*,<sup>24</sup> is a feature of the future. Here we can only make random discomforting stabs at the subjects that we are, and perhaps at experiences that we have not had.

So, if you have read "The Form of Inference", then you have read the "not so obvious....stride

$$\begin{aligned}y &= \sin t \\x &= \cos t \\ \text{therefore } dy/dx &= -\cot t".\end{aligned}^{\text{25}}$$

Even if the stride escaped you, you could "see" that this argument could be thrown into the form that Lonergan is discussing throughout: "if  $y = \sin t$ , etc....". But, certainly in the case of this illustration, you could not then have reached an inference about your own inference.

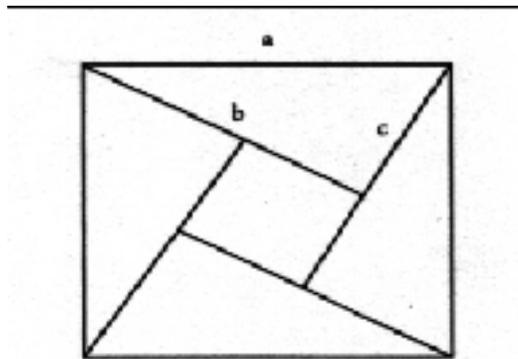
This is no place to plunge into trigonometry nor to entertain "the oddities of the mathematical continuum" from which "arises the brilliance of continuous functions and of the infinitesimal calculus"<sup>26</sup>, so let us back off into something more elementary that the illustrative stride presupposes.

We turn, then, to the slight discomfort of appreciating that our school geometry most likely left us - perhaps permanently: that is for you to infer - without the act of inference that gives us, me, you, a decisive "yes" to Pythagoras' famous theorem: in a right-angle triangle, the square on the side,  $a$ , opposite the right angle is equal to the sum of the squares on the other two sides,  $b$  and  $c$ . You surely remember it:  $a^2 = b^2 + c^2$ ? If your experience was like mine, you had some cousin of the Euclidean text, with a headline statement of the theorem, a complete diagram beneath it, and a lengthy "proof" following. At the end there was the solemn latin Q.E.D. which of course we school kids always read as "quite easily done". But in fact it was never "done".

Unless you had an exceptional teacher, you ended up fingering your way down through the "proof", to some extent grasping the connections line by line with the aid of the diagram: but you, I, never reached the ecstatic inference.

Or did you? The achievement of my writing and your reading, here and there, now, is that you pause in a vast complexity of inner events focused on inner events. If luck is with you, your pause carries you out of the tradition that I mentioned at the beginning, into a world beyond Kant and Tarski. You are calling out of spirited neural layers details of a piece of your flawed education, a denied Archimedian satisfaction, an is?-ing and an is!-ing that would have been a step forward in the life of you as a form of inference. Whether you had that satisfaction or not, then or later, the pause is a possibility of a shift into a strange seeking of an inference about the shadow of an inference. That seeking strangely lifts, lofts, you to the core of your humanity, a core foreign to angels, to the divine.<sup>27</sup> You might prolong your pause over Pythagoras in some echo of Proust's pause over the tea and the little cake,<sup>28</sup> so that you too, decades later, would tower, teeter, "as it were, on giant stilts",<sup>29</sup> and then the pause would have become a life-poise in Aristotle's dangerous world of theory, metadiscernment. Within such core pausings, pausers, reduplicative discernings of personal and global light and delight, "there is an exigence for further development. There are windows to be opened and fresh air to be let in".<sup>30</sup>

But let us return for the moment to our small Pythagorean window. A decent diagram may help you to a first or a fresh inference.



With the lengths designated as in the diagram, the small square in the middle is "evidently"  $(b - c)^2$ ; "evidently", then, equal to  $b^2 + c^2 - 2bc$ . The other four areas within the large square,  $a^2$ , are all equal, each "evidently" equal to  $1/2 bc$ .

Are you getting, begetting, there?

$$a^2 = b^2 + c^2 - 2bc + 4(1/2bc).$$

The getting there, of course, is what one does with the help of a very good geometry teacher. It is an achievement of what Lonergan would call first-order consciousness and

intentionality. It is a mere datum of consciousness. "Second-order intentionality has a second-order object that in the first order is not an object but a datum of consciousness. Similarly, when as at present one introspects introspection, then there is a third order consciousness and a third-order intentionality. There is a third order consciousness, for consciously we advert to our adverting to our operations. There is a third-order intentionality whose third-order object was in the second order, not an object but the datum of consciousness that is the introspection being introspected".<sup>31</sup>

This discomfiting description of what Lonergan was at comes, strangely, from the same little unpublished file that contains Lonergan's massive inference of 1965, as well as some typed extracts from the beginning of the *Summa Theologica*, where Thomas is figuring out what human wisdom might be. It is from page 7 of a nine page typescript, evidently a first attempt at *Method*, chapter one, section one, and there is a full sketch of this projected chapter in the same file. Cancer and surgery interrupted Lonergan's work that spring and ended his Roman years. He does not seem to have returned to the earlier sketch in his later struggle of writing *Method* and of somehow bring the fullness of *Insight* and his later leaps of insight into it. Instead, he moved forward into a gentler book, omitting - as I have argued elsewhere, in particular regarding the chapter on systematics<sup>32</sup> - much of his powerful advance of the twelve years in Rome. But in his own subtle way, he did include the challenge of *Insight* in *Method in Theology*.<sup>33</sup> What I am doing here is bringing forward that challenge with less subtlety; or, rather, bringing round, *Finnegans Wake* style, "a way, alone... run past Eve and Adam", so that Eve and Adam might freshly greet the young smoker, the old drinker, in the lone way hidden in his detached lucid prose. In what space I have left, then, I wish to link the orders of consciousness to the ontogenetic and phylogenetic search for wisdom in some helpful descriptive fashion.

To do this we must make the unfashionable return to our small Pythagorean window, and I cannot help recalling one of my favorite unwritten country and western songs, "Looking through the Window at the Pane". "Looking through" and "opening" and "looking at the pane" express metaphors which we must escape. In the impossible lightness of our dark being we reach for that lightsomeness of "intellectual light"<sup>34</sup> - yours and mine and history's - "in its gropings and its strainings"<sup>35</sup> Twice in the article, "The Form of Inference", Lonergan writes of the function of formal logic being to make explicit all the elements essential to a conclusion, whether they are obvious or not.<sup>36</sup> Here we are dealing with, rounding round, the function of wisdom, to order and to judge all the elements of humanity flung up in the lightwise nerves and reefs and screeds of our galactic way.

We are not, obviously, *dealing with* this focal problem of human history here, but by homing in descriptively on the limited task of explicating the wisdom sought and to be sought in the handling of Pythagoras' theorem, my reader may be helped to glimpse the long climb to that remote communal task.<sup>37</sup> That our homing can be only dimly descriptive may be evidenced to my reader by my noting that lurking in our theorem is the complex of issues that surround historically the parallel postulate.<sup>38</sup> To tackle that limited set of issues adequately within our

present focus, far from fitting into the tail of an essay, would require massive pedagogical skill throughout a very long book.

But we can return to our "proof" of the theorem to discover some elementary discomforts. So, we had  $(b - c)^2 = b^2 + c^2 - 2bc$ . What insights, axioms, presuppositions, are involved in that leap of equality? Is it evident to you why  $bc$  and  $cb$  are equivalent, equal?; or why minus by minus yields a plus?; or, more deeply, why the first 'b' is the same as the second 'b'?<sup>39</sup> With these embarrassingly simple questions we are already plunged into wisdom's task and slow historical embryonic achievement of delineating, with heuristic luminousness, the reach and limits of some few terms and relations of geometry and algebra.

In that historical achievement there is the repeated occurrence of efforts of first order consciousness, each bundle of inferences and borrowed contents providing complex layered data for second order consciousness. Second order consciousness seeks to infer pragmatically what is going on when I, in the context of mathematic's concrete history, infer that a circle is so defined, that such and such axioms control meaning, that neural demands are so ordered, etc. The sequence of such historical efforts generates clusters of partially self-luminous internal expressions and external accounts of psychic procedures in logic and geometry and algebra. Such clusters - Westerners may recall the obvious Athenian and medieval clusters - when seriously intussuscepted, can ground our weak "owls in daylight"<sup>40</sup> inner light's fuller luminous self-possession of "its gropings and its strainings" in the minds of a global creative minority. That fuller communal self-possession of the ongoing genesis of methods, the task of third order consciousness in the third stage of meaning, is beyond previous and present clusterings. Aristotle, "did not envisage the later emergence of a method that envisages an ongoing succession of systems. He did not envisage the later emergence of a *Philologie* that made its aim the historical reconstruction of the constructions of mankind".<sup>41</sup> Nor did nineteenth and twentieth century science, history, philosophy, hermeneutics; nor do we. "Historical consciousness emerges when there is grasped the relevance of human intelligence and wisdom to the whole of human life"<sup>42</sup>, but such a historical consciousness is a third-order consciousness, remote from our times. Without that third-order luminosity there is absent the explanatory heuristic grasping of relevance, of intelligence, of wisdom. But without it, too, there certainly can be a first-order historical consciousness that reconstructs human constructs: so we have apparently flourishing biblical, anthropological and literary studies with a genealogical bent. Such reconstructing is quite remote from the luminous and efficient grouping of communal operations envisaged in Lonergan's full genetic metasytematics of history. The ongoing genesis of that efficiency, in turn, pivots on the communal intussusception of the crowning inference of Lonergan's career: his enthusiastic "yes" to his sapiential ordering of *anamnesis* and *prolepsis* in functional specialization.<sup>43</sup>

What is of interest to us here is the manner in which that inference, in the clear third-order luminousness of its emergence, grew out of, and forward through, his continued creative attention to the inferences of logic, mathematics, mathematical logic. This is especially true of his work on twentieth century mathematical logic, where his central inference regarded the sequence of

permissible inferences on ranges and layers of logical systems,<sup>44</sup> a precise and clear instance of his developing habit of wisdom. Was the genesis of this central inference a focus of his third-order attention? A year earlier he had noted, speaking of the mediations of the history of mathematics: "As one studies this movement he learns about this developmental process and so possesses within himself an instance of the development which took place, perhaps, over several centuries. This can happen only if this person understands both his subject and the way in which he learned about it....Only then will he be able to tell at what point in the history of his subject there emerged new visions of the whole and when the first true system occurred, and when the transition took place from an earlier to a later systematic ordering; which systematization was simply an expansion of the former and which was radically new; what progressive transformations the whole subject underwent...."<sup>45</sup>

The clarity of the inner sapiential word and its fermenting light grounding that expression of 1959 surely sprang from a habitual reach for the inner measure, the *nomos*: it springs forth thus "in the measure that one grasps the character and implication of the act by which intellectual light reflects by intellectual light upon intellectual light to understand itself and pronounce its universal validity"<sup>46</sup> The Lonergan who wrote of that measure in the mid-forties lived in that inner measuring of measure, an ongoing genesis of fresh inner word mediating that act of implication. Such living had the same style as the searching of Joyce, but in more solitary integral differentiation. "Mallarme, don't you know' he said, has written those wonderful prose poems Stephen Mc Kenna used to read to me in Paris. The one about Hamlet. He Says: *Il se promene, lisant au livre de lui-meme*, don't you know, reading the book of himself"<sup>47</sup> The self-luminous character and implication and lines of validity of the act of wisdom are "acquired gradually"<sup>48</sup> by the historical community of the inference-searchers, the Ken Masters, the foundations persons, linked together by the random expressions of their strange lives. So we come to your problem and mine. "The problem in philosophy is a problem of the development in the subject, in the student of philosophy rising himself up from whatever level he may happen to be on to the level of a Plato, and then an Aristotle, and then an Augustine, and then an Aquinas. And you have to do an awful lot of stretching to get up that ladder."<sup>49</sup> And then there is the discomfort of Lonergan.

Lonergan's *Verbum* articles point us towards the achievement of Aquinas, at the centre of which was his light on inference's self-possession within the skin of the human animal, the extreme inner realism of human wisdom, "between which and materialism the half-way house is idealism".<sup>50</sup> Centre-stage in Lonergan's achievement is an identification of the whole-way house in its reality and in its mediations: the topic of *Insight* is primarily the form of the heuristic form of forms.<sup>51</sup> The discomfort of *Insight* is its cultural discontinuity. This is best intimated by a parallel from my own background.

In the late fifties I was confronted with two large books: *Insight*, and Joos' *Theoretical Physics*. Joos' book may be described as a comprehensive graduate survey of physics at that time. Certainly it is not an introductory work. If one wishes to grasp what he has to say, for

example, about the motion of a particle in a field of force, one must look to larger detailed texts with abundant exercises.<sup>52</sup> This, of course, is taken for granted: the graduate is presumed to have already done this. Backing up Joos' book, then, are the achievements, the texts, the ethos, of the previous century. Now, one might describe *Insight* as a comprehensive graduate survey in metascience. The problem then emerges: there is no back-up of a metascientific ethos. Nor do Lonergan's few writings from the 28-year climb to *Insight* fill the gap. We are faced with a massive cultural discontinuity, and it will be generations before generalized empirical method restructures cultural content and expression to make serious undergraduate metaempirical inquiry likely. Meantime such exercises as those of "The Form of Inference" beckon. Their explanatory recovery could be a shift in the discovery of the core human form, is?-ing, and of the focus of genuine philosophic searching.

Perhaps we have made a start with Pythagoras' Theorem? If the clarity and limitations of my inference of that theorem are such a shabby achievement, what do I really infer when presented with such a metatheorem as "In a systematization of Jung's terminology, the conscious *ego* is matched with an inverse non-conscious shadow, and the conscious *persona* is matched with an inverse non-conscious *anima*"?<sup>53</sup> What is at stake is metaprecision with regard to the reach and limits of particular judgments, whether commonsense or logical or mathematical or scientific or aesthetic or hermeneutical or historical or doctrinal.<sup>54</sup> What is at stake is the seeding and genesis, in the mist of vertical finality, of a functional specialist culture of wisdom, of Ken Mastery, that would mediate globally ordered modesty and prudence. ".....competence in judging whether the mercantilists were wise or foolish. That question is answered only by economic theory, and each theory will give its own answer: the classicists have theirs, the Marxists no doubt offer another, and Mr. Keynes has given us a third; nor is the cause of the divergence a difference in the factual data but a difference in the principles accepted by the judging mind. Accordingly, if we succeed in working out a generalization of economic science, we cannot fail to create simultaneously a new approach to economic history. Such an approach in itself is already an historical synthesis."

## Epilogue

I cannot help recalling, now, another epilogue, with its emphasis on the difficulty of serious reading.<sup>55</sup> Unless you have lived in prolonged focus on your core reachings, your present reading has been more mapping than meaning. My own experience may be an encouragement. More than two decades of conviction that this first published article by Lonergan was a neglected gem blossomed only in recent years. It involves a grim gentle struggle towards self-revelation. My favorite Zen story adds a grin to the grimness: "The story is told of the monk in a hurry who eagerly enquired of his teacher how long it would take for him to be enlightened. 'Perhaps ten years', said the teacher. 'But if I try very hard?' asked the pupil. 'Then it would probably take you twenty', came the reply".<sup>56</sup>

In one of many evening conversations I had with Lonergan in the Summer of 1971 I asked him when he really became clear on reflective insight: his reply, "when I got that far in *Insight*". Was he exaggerating? I do not think so. The suspicion of his Heythrop article grew through his work in the thirties and his focus in the fifties on Aquinas into a startling luminosity of this core activity. My suspicion is that few have a suspicion of his initial suspicion.

To comment on Lonergan's further care of the core, intentionally identical with his care of being, would be to point deeply into the mistprints of his later work on education, logic, existentialism, theology, method. These searchings, one might say, are a surface manifestation of his caring for the core, of his search for a contemporary, relatively invariant, form of theological inference. In the wake of his discovery of the cosmopolis of functional specialization in February 1965 his unpublished notes would seem to show him returning modestly to the first question of Thomas' *Summa Theologica*. Both men tuned in to the Cosmic Word with astounding self-tuning in their care for an answer. The form of inference in its perfection is the divine essence; divine order is of that essence. Within this remoteness there lies the mystery of differentiated divine wisdom and goodness calling our liberty towards an absolutely supernatural order of common goodness.<sup>57</sup> The calling calls for a sequence of human forms of inference, clouded but lifted to grey luminosity and structured by caring self-taste. Aquinas' carefilled structuring never really took root. Now we have Lonergan's identification of the form of theological inference as a humble eightfold mindset turning over and in, an inner cathedral of human collaboration, within history's flow of meanings and meannesses.<sup>58</sup>

The implementation of that form of inference has low probabilities at the end of this century. What is required is "a perhaps not numerous center",<sup>59</sup> and a community sympathetic to their ethos,<sup>60</sup> that would up-scheme the probabilities in the next century. Might you find a home in this strangeness? Perhaps not: the genuine longing of your nerves and molecules may be towards being, not a Theresa of Avila of theology, but a Teresa of Liseaux or of India; or one of the "many Theresas who found for themselves no epic life wherein there was a constant unfolding of far-resonant action".<sup>61</sup>

But, perhaps: even though hidden from you by the academic "monster that has stood forth in our time",<sup>62</sup> that invites you "To drink things dissolved and diluted/ with eyes used to looking through books/ instead of chewing on the kernel of reality",<sup>63</sup> to worship in the great cathedrals of cool journalled commonsense. So, to detect and foster a core-calling becomes an outsiderish passion. Still, to detect such a neural surge in you is a matter of the ordinary discernment familiar from spiritual exercises. Further, to risk cultivating it gently, for a month or a year, would seem a necessary seeding of a new political order in later millenia.<sup>64</sup> But the achievement of core-care in its foundational fullness involves decades of Hopkinesque self-taste mounting to a discernment of the discernment of discernment that would ground a global efficiency of the vortex of method, spreading new levels of culture and common meaning.

"And they'd stored him up inside themselves

and they wanted him to be and reign  
and finally (to hinder his ascension)  
they loaded the cargo and ballast  
of their great cathedrals on him."<sup>65</sup>

### Notes, Chapter Six

1. An extract from "Improvisations of the Caprisian Winter", by Rainer Maria Rilke. *The Unknown Rilke*, translated by Franz Wright, Field Translation Series, Oberlin College, 1983,p.82.
2. On the commonsense efforts of Pascal and Newman, see Lonergan, *Method in Theology*, Herder and Herder, 1972, p.261; on Von Balthasar, See McShane, *Process*, Halifax, 1990, ch.6, note 75; on Voegelin, see *Process*, ch.2,section 4.
3. From the first, McShane, "The Contemporary Thomism of Bernard Lonergan, *Philosophical Studies*, Ireland, 1962, the emphasis has been on the multidisciplinary transformative potential of the heuristic. Studies of Lonergan, however, remain predominately within the narrowness of conventional philosophical and theological discourse, regularly in forced continuity with the early stage of meaning of such debate. See also note 58, below.
4. *Method: Journal of Lonergan Studies*, Vol.13, 1995, pp.35-52.
5. *Insight*, p.708[730]. In the notes and text, the first number in references to *Insight* will be to the earlier editions, the bracketted number to the recent edition in the Collected Works, University of Toronto Press, 1992.
6. *Insight*, p.278,line 3[303,line 7]; p.605,line 35[629,line 6].
7. *Summa Theologica* I, q.1, a.6 c.
8. The reader will notice that I am placing the last line of the schema of *Method in Theology*, p.48, in the context of vertical finality: Cf. Lonergan, "Mission and Spirit", *A Third Collection*, edited by F.E.Crowe, Paulist Press, N.Y.,1985.
9. B.Lonergan, "The Form of Inference", *Collection*, University of Toronto Press, 1988, pp.3-16; Joseph T.Clark, "'The Form of Inference' revisited", *Spirit as Inquiry*, edited by F.E.Crowe, Herder and Herder, N.Y., 1964, pp.102-108.
10. I draw attention here to the imperfect unity of metaphysics as determined by the level of efficiency of the minding of the globe's metaphysicians. See Lonergan,*Topics in Education, Collected Works*, Vol. 10, p.160.
11. Alonzo Church, "Bernard Lonergan: The Form of Inference", *Journal of Symbolic Logic* 8

(1943), p.48 [a one-page note].

12. *Insight*, 407[432].

13. Clark, *op.cit.*,p.103.

14. Church, *op.cit.*

15. F.E.Crowe, "The Exigent Mind: Bernard Lonergan's Intellectualism", *Spirit as Inquiry*, Herder and Herder, N.Y., p.27.

16. *Insight*, p.642[665-666].

17. *Insight*, pp.764[839],*inference*;767[844], *judgment*.

18. *Insight*, pp.275-76[300-1].

19. Lonergan, "The Form of Inference", p.4.

20. Lonergan, *Verbum: Word and Idea in Aquinas*, University of Notre Dame Press, 1967, pp.66-7.

21. Lonergan, *De Deo Trino, Pars Dogmatica*, Rome, 1964, p.5.

22. Lonergan, "Cognitional Structure", *Collection*, pp.216-221; see also note 39 below.

23. Lonergan, *Method in Theology*, p.88,note 34.

24. See McShane "Features of Generalized Empirical Method and the Actual Context of Economics", *Creativity and Method*, ed. M.Lamb, Marquette Univeristy Press, Milwaukee, 1981. The first part discusses the various bridges that one must cross on the slow journey to philosophic adulthood and elderhood.

25. Lonergan, "The Form of Inference", pp.7-8.

26. *Insight*, p.25[50].

27. A beginning may be made from *Summa Theologica*, q.14, aa.7,11,14; q.54,a.4; q.58,aa.1-4. Finite knowledge is by intentional identity (see *Summa Theologica*, I, q.56,a.2 ad 3m). The

"startling strangeness" of extreme realism is the luminous appreciation of the achievement of this within one's own discursive *ratio*. (see the references at note 50)

28. Marcel Proust, *Remembrance of Things Past*, 2 vols., Random House, N.Y. Vol.1, pp.34-36.

29. *Ibid.*, Vol.2, p.1123.

30. Lonergan, "Christology Today", *A Third Collection*, edited by F.E.Crowe, Paulist Press, 1985, p.89.

31. The quotation is from the file immediately described in the text: it is catalogued as Batch V.7, part of a large miscellaneous collection of notes, mostly from the Roman days, given by Lonergan to the Toronto Lonergan Centre in 1972, and catalogued then by P.McShane.

32. Most recently, in "Systematics: Language of a Heart", 1995, included here as chapter 5. See also McShane, "Systematics, Communications, Actual Contexts", *Lonergan Workshop*, Vol.7, edited by F.Lawrence, Scholars Press, 1987.

33. Lonergan, *Method in Theology*, pp. 287-88.

34. Lonergan, *Verbum*, p.84.

35. *Ibid.*, p.90.

36. Lonergan, "The Form of Inference", pp.8, 10.

37. The main thrust of the chapter, "Systematics: A Language of a Heart", is to mediate such a glimpse, and especially to intimate that it is necessarily a hearty glimpse. Perhaps carrying my concluding parallel between physics and metaphysics into the classroom may help. In mathematical physics the students live in an ethos of reaching, stretching: the horizon of each lecture is beyond them; they continue the struggle through their evenings to mediate a stable change in their world of theory. This is rarely, if ever, the case in metaphysics: if there is a struggle it is generally not that of generalized empirical method.

38. One can make a start with Lonergan, "A Note on Geometrical Possibility", *Collection*.

39. The problem is raised in existential fashion in McShane, "General Method", *Method: Journal of Lonergan Studies*, Vol.13, 1995.

40. Lonergan, *Verbum*, p.70.

41. Lonergan, *Method in Theology*, p.310.

42. Lonergan, *Topics in Education*, University of Toronto Press, 1993, p.76.

43. The pages of discovery are contained in the file already referred to in note 31. On the main page, a circling of the words "*orat. recta*" is connected by a pointing arrow to a scribble at the bottom of the page which reads, "vital intelligent reasonable responsible mine + catholic", with the words "mine" and "catholic" doubly underlined.

44. This is the topic of the central lectures of Lonergan's "Lectures on Mathematical Logic", Boston, 1957. Two typescripts of the lectures, prepared by P. McShane from the tapes, are available at the Toronto Lonergan Centre, one *verbatim*, one edited.

45. Lonergan, *De Intellectu et Methodo*, 1959. I am using the translation of Michael Shields of Regis College, pp.130-31.

46. Lonergan, *Verbum*, p.87.

47. James Joyce, *Ulysses*, Bodley Head, 1954, p.175.

48. Lonergan, *Verbum*, p.90.

49. The concluding page of the lectures referred to in note 39.

50. *Insight*, p.xxviii(xxxix, last Random House edition), [22]. See notes 22, 27, 39.

51. The envisagement of form reaches to critical method, to the components of the Idea of being, to the heuristics that pivot on the Incarnation of God. (*Insight*, pp.685-6[708]; 644-51[667-74]; chapter 20, sections 3,5).

52. See Georg Joos, with the collaboration of Ira M. Freeman, Blackie, London, 1958 (third edition), pp.xxiii + 885: the mechanics of a single particle are dealt with on pp.81-107. There are an abundance of large standard texts on the topic.

53. *Insight*, p.194[217]. One must bear in mind that *Insight* was written from a moving viewpoint. So, Jung's terminology must be placed in the context "of anatomy, physiology....chemical processes, and physical events" (464[489]), this context itself transposed

by *Insight*, chapter 16 and *De Deo Trino, Pars Systematica, q.xxvi, sectio 3.*(pp.308-9).

54. There is a nice doctorate thesis here, tracing through Lonergan's English and Latin works his comments on responsible limited judgments, and placing them in this context of the genetics of wisdom. "Some Canons for a Methodical Hermeneutics" (*Insight*, chapter 17, section 3.8) would add a sapiential ordering to one's efforts. Lonergan's own achievement of responsible and precisely delimited judgments is another matter. The central methodological instance has already been noted (note 43, above). The fundamental scientific instance in his work is his sapiential ordering and contextualizing of the terms and relations of macroeconomics (*Essay in Circulation Analysis, Collected Works*, Vol. 15, University of Toronto Press, 1995). This work is a modified presentation of a 129 page typescript of 1944. There is an earlier (war years) 133 page typescript titled *For a New Political Economy*. The word "new" in the title is circled by Lonergan (his handwriting and initialed by him) with the wise added comment "Tone *that* down!" This version of the analysis is in many ways richer and more suggestive than the version in volume 15. It will be part of a second volume on Lonergan's economics, *Collected Works*, Vol.21. I mention it here because it may throw further light on our topic, the nature and genesis of wisdom. The 129 page typescript is more precise, remote, detached: wiser. One might compare it to Hilbert's version of Euclid's geometry. So it seems appropriate to conclude this central section with Lonergan's own comment (p.10 of *For a New Political Economy*) on the wisdom of his achievement in economics, curiously underlined by me to open the topic to competence in the discernment of competence in judgments of geometry, theology, whatever: the issue of *sapientia sapientiarum*. of third order consciousness. Thus, the comment of the forty-year old Lonergan may bring the reader new light on the slogan of the forty-year old Aquinas with which this section of my paper began.

55. *Verbum*, pp.215-6.

56. Michael Barnes S.J., "Traditions of Spiritual Guidance", *The Way*, 1986,p.246.

57. B.Lonergan, *De Deo Trino, Pars Systematica*, Rome, 1964, pp.232-259.

58. Empirical conditions add a shift of probability schedules in Lonergan's case, in that there is an emergent necessity in advanced disciplines for functional specialization. See note 43 of the Introduction.

59. The conclusion of Lonergan's "Dimensions of Meaning", at the end of *Collection*.

60. See notes 33 and 38, above.

61. George Eliot, *Middlemarch*, Preface.

62. *Method in Theology*, p.40.

63. Rilke, op.cit. note 1, p.91; the three lines are an isolated fragment.

64. This is a large topic relating to Lonergan's insistence of democratic enlightened self-interest in the transposed economic culture which he envisages.

65. Rilke, op.cit. note 1, p.25. It is the beginning of a short poem, "God in the Middle Ages". The conclusion of the poem gives us a Joycean twist back to the first quotation of the present article:  
"But all at once he started striking/ and the people, terrified/ by his voice, left him/ with his inner mechanism showing/ and fled before his face."

## Chapter Seven

### GRACE: THE FINAL FRONTIER

The following short essay has many contexts. The most evident is that of a Workshop honoring Fr. Frederick Crowe: Grace and Trinitarian theology have been at the centre of his life's work. A second context is the Boston mini-workshop of April, 1996, in which Charles Hefling gave indications of his work in the systematics of Christology: the present article is a contribution from my ongoing discussion with him of the nature of the secondary *esse* of the Incarnation. A third context is the book, *The Redress of Poise*, which brings together my efforts of recent years to specify the direction of a new functional specialist theology. The title of that work echos a recent title of Seamus Heaney, *The Redress of Poetry*, and indeed the inner structure of my own book relates to the format of Heaney's work.<sup>1</sup> Heaney's final chapter, titled "Frontiers of Poetry" inspired the original title of my own final chapter, "The Frontiers of Poise", and it seeks to place Heaney's question of frontiers in a fuller context. From there it is not a giant leap to the title of my present essay.

Perhaps I might sum up my basic point in terms of the central point of Seamus Heaney's Nobel Lecture. He asked there for a crediting of poetry. I would ask for a broader redemptive crediting of the poetic depth of functional specialization. It is just twenty five years since those vortex chapters appeared in Lonergan's *Method in Theology*, a vortex drive that will eventually mediate a new echoing subjectivity in poetry. I honor Frederick Crowe by recalling his regular gentle nudge, What functional specialty are you working in, and elaborating on it. My essay spirals towards the vortex nudge, How long will we so-called Lonergan disciples continue to avoid Lonergan's fundamental insight and invitation?

"....the dream of justice became subsumed  
into the callousness of reality, and people  
settled in to a quarter century of life-waste  
and spirit-waste, of hardening attitudes and  
narrowing possibilities...."<sup>2</sup>

Most of my North American readers, I assume, will catch the reference in my title. It amuses, I hope, but it also hits off the drive of my present effort. Sorokin wrote of a contemporary sensate culture, and inversely Lonergan wrote of a need for a widening and deepening of the capital of leisure.<sup>3</sup> Yeats, I suppose, could be seen as putting the two bents together: "Why should we honour those who die in battle? A man can show as reckless a courage entering into the abyss of himself".<sup>4</sup> Yet the battles in which we all die daily in our times are really inner battles lost in the nets and trecks that devour desire.

In the past two decades I have drawn attention regularly to an image of us as caught and called between the upper ground of loneliness and the lower ground of loneliness.<sup>5</sup> My present

effort may be seen as a pushing forward of that image to make present to you the dimensions (I do not mean dimensions, of course, but the lower ground is a dictator of words) of the call to kataphatic contemplation that is an urgency of the next millenium. Internal to such contemplation is a synesthetic subject-cored lift, personal and cultural, to the ten or so genera of sense-ability, but that is a further topic. Here I wish to draw attention to the contemplative journey as it homes in, finds strange homeliness, on either the lower ground or the upper ground. My primary wish is to generate a suspicion in you that the difficulty of the climb to some comprehension of the lower ground, as it has emerged in modern physics, is an analogue for the difficulty of reaching for a glimpse of the upper ground.<sup>6</sup> Perhaps this suspicion is already a vibrant reality of you: if so, then you can resonate here with another pilgrim's progress.

Most likely, however, because of present educational structures, you have little notion of the searches of physics. You may be a theologian, conversant with various debates about grace, God, Incarnation. Then I ask you to patiently journey with me as I illustrate what I think is a key to the advancement of theology, an interpretation of the statement of the first Vatican Council regarding natural analogies.<sup>7</sup> The relevant analogies in our time are analogies of method, how one arrives at various natures, how one competently discourses on them.

First, then, we might consider how we arrive at the nature of the lower ground of loneliness through the inquiries of that most elementary scientific effort, physics. But, on the supposition that you are not all that familiar with twentieth century physics, that consideration cannot be more than popular description. Such popular description, however, is precisely what cannot help us. Either one has tackled the terrible beauty of contemporary spacetime geometries and algebras, or one is no better off regarding physics than one is with a popular description - however deeply anaphatic - of Christian mysteries.

I hope that this parallel stops you in your trek. One can be deeply Christian without any depth of understanding. One can have the enriched Faith and sensibility that comes from dedicated years of Carmelite, Benedictine, Ignatian, private, devotion to the mysteries of God's dealings with us. One can reach heights of daily discernment that can tune one holily through the warps of every moment's sacrament. Yet such sensibility and attunement are not the stuff of adequate theology: rather they are breathless and deadly late in the face of the contemporary accumulation, and abuse, of theory and technique.<sup>8</sup>

My considerations here centre on the meaning of a single proposition the statement of which is: "The Son of God (became and) is human". The meaning I wish to consider is the meaning of this proposition for the adequate theologian at the beginning of the third millennium, for, as I will term her or him, the *Sargawit*.<sup>9</sup> I am writing, of course, normatively, expressing myself in *oratio recta*. I am expressing myself foundationally, but only to a limited extent. Foundational communication, in its fullness, is conversation within the matrix  $C_{ij}$  ( $i$  and  $j$  go from 1 to 8 in value) of theological specialization, conversation of the type  $C_{52}$ . In the conversation symbolized by  $C_{52}$ , the foundations person is in dialogue with the interpretations person regarding the general or special categories, the use of which occur in all the specialties.<sup>10</sup> The

present essay is to a general audience relatively unfamiliar with functional specialization; it is best characterized as  $C_{59}$ , a reach outside the zone of what I would consider adequate theology.

It is perhaps worth a paragraph's pause to add some emphasis and perspective to my controversial stand. On that marvellous "discovery page" of the functional specializations, Lonergan scribbled energetically at the bottom of the page, "vital, intelligent, reasonable, responsible, mine, and catholic".<sup>11</sup> The MINE is not at all startling, in one sense. Lonergan had spent years reaching up to the MINE of Aquinas, that marvellously arrogant "*Respondeo dicendum*" that occurs on almost every page of the *Summa Theologica* and other of his works in a like format. Such '*respondeos*' are now to be replaced by the fourfold direct speech of functional specialization. And here we find the special excitement of Lonergan's scribbles: he had reached his own forward-looking '*respondeo*' to the problem of theology's confusion, decadence, scientific needs. As I have discussed elsewhere, that response has an analogue in the emergence of the periodic table of Chemistry just a hundred years earlier, and one can witness in the journals of chemistry of the years to follow the solid shift of perspective.<sup>12</sup> No parallel shift has occurred in the past thirty years of theology. To Lonergan the need for some such shift was massively and luminously evident. To it he had devoted his life, and it is one of the two extraordinary paradigm shifts that characterize his achievement: the other is the shift of economics into theory, a shift that is only improperly called a paradigm shift since it is more of a beginning to explanatory economic science.<sup>13</sup> What of the shift to interiority? That was simply a rediscovery of the achievements of Aristotle, Augustine and Aquinas. So: *respondeo dicendum quod* adequate theology of the next millenium must be functional specialist. Contemporary Lonerganesque puttering has very little to do with it.

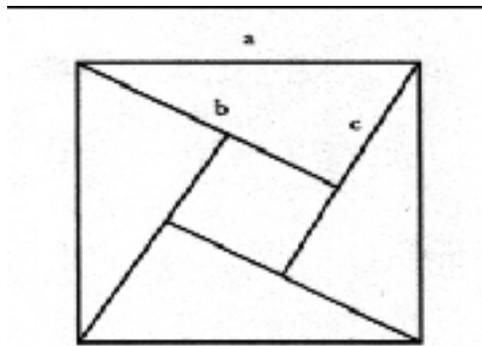
The present essay may be seen as another of my efforts to encourage this cultural shift. Here my focus is on the adequate proleptic theologian - the theologian of *oratio recta*, of the forward functional specialties - as a "mine of proclamation". I would like to bring you to a fuller glimpse of the meaning here of this odd sentence. I would like to do so by drawing on the analogy of competent proclamation in modern physics. But if I am to communicate the meaning of "mine" that is relevant I must have you resonating personally with that meaning. So, I invite you to mine the meaning of something much more elementary than modern physics: a particular presentation of the famous theorem of Pythagoras.

Before plunging forward I had best give you a general indication of where I am trying to lead. My interest is in the poise, the taking a stand, mining, in respect to the statement or proposition, "Jesus is God". Towards the self-appreciation of such a poise, a fresh focus on "is" seems called for.<sup>14</sup> That focus is in the context of using an elementary Euclidean proposition, one which plays a central role in physics. Further, reflection on the larger contexts of the Euclidean proposition will help towards appreciating the normative context of a future systematics that would hold the sequence of meanings of the proposition, "Jesus is God", in a genetic unity. "Only the broadest set of concepts can provide the initial basis and the field of differences that will be adequate in dealing with a variable set of moving systems that regard the universe of

being"<sup>15</sup> and the genetically-ordered set of viewpoints on Jesus' place in that universe. Finally, I would wish to lead you to the mine of the proposition, "functional specialization is cosmopolis (or contemporary operative wisdom)", thus coming to share the fundamental mine of Lonergan.<sup>16</sup> So, with Descartes, let us get "down into little problems"<sup>17</sup> of Euclid.

Have you school memories of Euclidean geometry, perhaps badly taught, and badly proclaimed in print? On the top of a page, the theorem, then a completed diagram followed by a sequence of statements, ending with a statement of the theorem, and Q.E.D., ("quite easily done" - or quite extraordinarily dull)? Let us try a rescue job.

We start with a diagram. It would be better to start with an incomplete one, but space requires some brevity. So here we are:



Staring you in the face is Pythagoras' theorem. Or is it? The square with side  $a$  is divided into five parts. The middle part has side  $(b - c)$ , so its area is  $b^2 - 2bc + c^2$ . Do you remember that? Do you understand it, say Yes to it luminously? How luminously? Is it quite clear that the product of two minuses is a plus, that  $bc$  equals  $cb$ , etc? These are surely discomfoting questions, but they are questions lurking in the apparently simple activity of proclaiming a piece of the road to Pythagoras' theorem. They point indeed towards the efforts of recent time to pin down all casual insights in an axiomatics. And you may recall the simple metaquestion regarding another ABC: is the "b" here the same as the "b" here, etc.<sup>18</sup>

But let us stay at the level of school geometry and Pythagoras. We have the area of the little square in the middle. The negative  $2bc$  can coax us forward to catch the balancing sum of four occurrences of  $(1/2)bc$ . So, "obviously",  $a^2 = b^2 + c^2$ .

The "obviously" points to your possible experience of moving to a mine of Yes, and if your education in geometry was impoverished this could well be a first excitement about what has been a stale formula. Further, it could well be a first excitement regarding the form of inference, that poise in you and me that grounds assent, our possibility of saying Yes luminously to Pythagoras' theorem. The degree of lunimosity is another and complex matter of orders of

consciousness and history's genesis of such orders or stages. But the main point here is an elementary identification of wisdom, operative covertly in the mathematician. "I should say that wisdom, the act of reflective understanding, and the act of judgment are related as habit, second act, and the act that proceeds from act".<sup>19</sup> So, our little exercise may have been, in its reaching of a new second act, a lift in our habit of geometric wisdom. Of course, our methodological interest is in the rendering of that wisdom luminous and loved, in *philosophia*.

Patience and modesty is key to that struggle, and it seems useful to recall again the exchange I had with Lonergan on this topic, during one of those many evenings we spent together in Dublin in the summer of 1971, when I asked him when he had sorted out the nature of judgment. His answer: "when I got that far in *Insight*". That would have made him about 47 years old at the time. So, when he came to revisit his old topic, "The Form of Inference", in a later chapter he surely wrote with a new level of wisdom, a new meaning of "reveals": "the ground of judgment in the reflective grasp of the virtually unconditioned reveals the quite different basis of valid inference, which is of the form, If A, then B; but A; therefore B; where A and B are propositions or sets of propositions".<sup>20</sup>

Such a biographic anecdote can lead us to autobiographic pausing and poise, seeding patient revisiting of our own data of inference, in ordinary living, in our particular specialties, in belief, and especially in the peculiar graced inference that is Faith, the inference that places the believer beyond all documentary evidence and finite testimony.

But we must turn now abruptly to what I call the fuller proclamative context of Pythagoras' achievement, with a brief consideration of the ordinary accepted genetic context, a context nicely caught in the title and the content of an old but favorite book of mine, *The Development of Mathematics* by E.T.Bell.<sup>21</sup> The apparently simple relation expressed by Pythagoras' theorem can lead the interested searcher into curious zones such as diophantine analysis or the recent 100 page proof of Fermat's famous theorem. "It threads all mathematical history, not only in geometry, but also in algebra, the theory of numbers, and mathematical physics".<sup>22</sup> Here I touch on just enough to let the non-professional mathematician glimpse my eventual analogy.

Bell notes how the Egyptian 'rope stretchers' laid out right angles for the orientation of buildings by using a string of length  $3 + 4 + 5$  knotted at the points 3 and 4; there was no difficulty in pegging down a right-angle triangle.<sup>23</sup> They certainly had a particular practical grasp of the trinitarian relations that finally emerged in Euclid's *Elements* as Proposition 47 of Book 1. How sound or adequate was Euclid's grasp of the matter? Here I think it worthwhile to give a substantial quotation from Bell. The theologian who may be losing patience here might take pause over the possible relevance of such an inferential question to the problem of controlling doctrinal meanings.<sup>24</sup>

"In any account of the development of mathematics there is a peculiar difficulty, exemplified in the two following assertions, about many statements concerning proof.

(A) It is proved in Proposition 47, Book 1, of Euclid's *Elements*, that the square on the longest side of a right-angled triangle is equal to the sum of the squares on the other two sides (the so-called Pythagorean theorem).

(B) Euclid proved the Pythagorean theorem in Proposition 47 of Book 1 of his *Elements*.

In ordinary discourse, (A), (B) would usually be considered equivalent - both true or both false. Here (A) is false and (B) is true. For a clear understanding of the development of mathematics it is important to see that this distinction is not a quibble.<sup>25</sup> Bell goes on to indicate how it is not a quibble. Do you need his help to jump to the conclusion, "It is not a quibble"? The astute reader immediately notices - I hope with some amusement - that I have landed you with another exercise in inference. You have the expression of a borrowed content in the quotation from Bell. Do you need to borrow more?<sup>26</sup>

One can trace the sequence of context and methods in which the Pythagorean discovery reached new sophistications of proclamation. It is sufficient for our purposes to recall for you Descartes' leap, 2000 years after Euclid, to analytic geometry, opening up creative extensions of variables and spaces. "Finally, in the twentieth century, the farthest extension possible in this direction led to spaces of a non-denumerable infinity of dimensions. The last are not mere fantasies of the mathematical imagination; they are extremely useful frameworks for much of the intricate analysis of modern physics. The path from Descartes to the creators of higher space is straight and clear; the remarkable thing is that it was not traveled earlier than it was".<sup>27</sup> Coming closer to our times we reach a shift of context and method in Riemann and Christoffel<sup>28</sup> breeding a differential geometry that startlingly leads us towards twentieth century proclamations about our lower ground of loneliness.

Now we can turn profitably to a focused consideration of that edging into the upper ground of loneliness that is our grasping of the statement, proposition, judgment, or value, "Jesus of Nazareth is God". We will try to focus on, and some way specify, the borrowed content of our Yes in the case of the proposition, "The Second Person of God is human". As so stated, the proposition has a sophistication quite beyond the corresponding proposition, "Jesus of Nazareth is God".<sup>29</sup> That sophistication serves two purposes. First, it draws attention to the intention to seek out the meaning normative for an adequate theologian of the new millennium. Secondly, it brings out an optimistic historical point about the analogy between the theorems of geometry and the theorems of theology. Pythagoras' achievement, "a slight dose of systematic meaning"<sup>30</sup>, was quite beyond the Egyptians who nonetheless had no doubts about the shape of a field with sides 3,4,5. What we are struggling with here, in theology, is somewhat similarly, a tincture of system quite beyond early Christian conviction regarding the three sides of God. A word of caution is necessary, I expect, regarding the phrase "tincture of system": it can be read as if it had nothing to do with love. Kinship relations are systematic, and in non-Western societies often extremely subtle: they are the colours of love. Fantasize forward, then, to the most fruitful understanding of

the subtleties of finite and infinite interpersonal relations that could emerge from these next millenia. It is as far beyond us as Riemannian geometry was from the Egyptians 3000 years ago.

So we return to the meaning of the proposition for the seriously contemporary theologian.

Let us assume that *Sargawit* has gone beyond having problems with extreme realism: the basic bridge to the position has been taken, the Proustian memory of its startling strangeness has been boned in, Thomas' theorem of knowledge by intentional identity has become an anchor within a Plotinian solitude of appearances and ideas.<sup>31</sup> There is no illusion about the tenuousness of the reach of the question of God, nor any obscurity about the dark answer that can be reached by the inner climb of asking "what, then is is?", nor any hesitation in the deep serenity of the graced truth.<sup>32</sup> "All we know is somehow with us",<sup>33</sup> "every choice is a choice of this universe",<sup>34</sup> and for *Sargawit* that knowing and loving has a central axis, a Principal and Foundation, in the axiomatic inclamation that contingent truths about an Eternal One are true of the Eternal One eternally; part, one may say, of the constitution of that Eternal One. But the contingent truth calls isomorphically for a corresponding contingent reality.<sup>35</sup> The stilly axiom is a calling, a contemplation for obtaining love, conclamation. In older worn-out terms, the contingent predication is eternal and an extrinsic denomination; whatever God knows, wills or is contingently, is constituted by God's Eternal Simplicity and is eternally efficacious.<sup>36</sup>

Thus the *Sargawit* lifts up, without withdrawing from sensibility or awe, the common simple Christian truth, "Jesus of Nazareth is God". It is the lifting up of a host, hostage to Eternal Guests. It is an inner proclamation of the Clamation that is God: Inclamation, Proclamation, Conclamation. The esse, identically intelligere, of Clamans, is the esse by which the Proclamans that is God is man, by which the human nature born in the Middle East is.

But to the *Sargawit* it is darkcored<sup>37</sup> Christ-all clear that this infinite gift to finitude of the Personal human identity of Proclamans is matched, factually isomorphic with the contingent truth, by a finite act of relating that is a substantial gift of that obediencial nature, an axial grace of history.<sup>38</sup> What is this act that makes history catch fire, that "keeps grace: that keeps all his goings graces, Acts in God's eye what in God's eye he is - Christ."<sup>39</sup> It brings to mind Anselm's "quo maius cogitari nequit", but now in relation to man not God. It is a unique substantial sanctity of Christ-God, which does not admit of less or more,<sup>40</sup> which leads us to use the phrase, "absolutely supernatural" about our finitude. But this particular absolute is not ours as shared: it is a unique intimacy and splendour of Jesus,<sup>41</sup> a finite mirror of the Inclamation in God that is called Father, or better these days, Speaker. That real finite intimacy, Speaker-participation, is the intimacy of a real relation to the Proclamation in God that we call Word.<sup>42</sup> And to the *Sargawit* it is beauteously convenient, this privacy of Jesus, father-related to his eternal self, a *prima dona* of the opera which has just begun in the fullness of axial time, the finite core of "the glory that he has from the Father, as only Son of the Father, full of grace and truth".<sup>43</sup> It is a silence of Inclamation in history, but a presence related in wondrous harmony with the participation in divine Exclamation (the more familiar name is Active Spiration, Inclamans and

Proclamans calling out or in) that is commonly called sanctifying grace, the habits of our chorus in the opera, and the participation in divine Conclamation (the Passive Spiration that is the mystery of divine processional love) that is commonly called charity. It is not difficult for the *Sargawit* to spy and proclaim the final participation, the secret sharing of the intimacy of Proclamans, the eternal binding of history in circumincessional Clamour.<sup>44</sup>

Yet, as I surmised above, this is but a beginning, a beginning largely found in the mine of Aquinas. And one might give Bell's words regarding Descartes a twist to suggest that "the path from Aquinas to the creators of higher space is straight and clear; the remarkable thing is that it was not travelled earlier than it was". The history of that second axial death of interiority is all too familiar.<sup>45</sup>

But now the beginning may take new life in the empirical efficiency of functional specialization, which grounds a discontinuity of probability schedules both by its interlockings and its embarrassing subjectivity.<sup>46</sup> The problem, it seems, is to get the show on the discontinuous road, to take the mine of Lonergan seriously. To me the need is evident, in and beyond theology: but on this topic I have perhaps already been sufficiently eloquent in these past twenty five years.<sup>47</sup> I can only hope that the present essay adds an effective twist to the arm of your own mining.

To that I might add a concluding pastoral appeal. Although my primary role is church organist, my reverend wife occasionally calls on me to meet other needs in her country charge of four churches. Even in our couple of villages there are ranges of needs for what I might call systems of Jesus. These needs are not met by merely quoting scripture. What might the source of such systems be, to meet the village needs of God's globe? Last night I tried to meet such needs with a group preparing for confirmation in the United Church of Canada. What I called on, in a conciliar context, was mainly a Tertullianesque perspective laced with Athanasian pointers. But their further questions regarding predestination and Christ's knowledge pushed me forward to Boethius and Aquinas.

The reader, I suspect, will have just as much difficulty as I have had in my struggle with the heuristics of a genetic systematics. Thirty years ago, I joked Lonergan, as we lay poolside in Regis College, Toronto, (he was recovering from his cancer operation) about a relevant pun on "Dogmatics": the dog has to studied genetically; the adequate understanding of dog-ma likewise should be genetic.<sup>48</sup> Our analogy above focused mainly on a slice of each systematics - a Euclidean slice, a Thomist slice - if you like, only on a part of a young pup. If you are familiar with the discussion of genetic method in *Insight*, you can think here in terms of the integrator-operator at a particular stage of development. So, the piece of Euclid skimpily treated above would find its proclamative place in a future mathematical systematics that is a tranposition of Bell's treatment, and the piece of theology skimpily dealt with above and more fully proclaimed in Lonergan's Latin works, should find its place in the genetic sequence of partial systems that would constitute the functional specialty Systematics.<sup>49</sup> Note the significance of "merely" speaking of genetics to the exclusion of dialectic relations. Systematics is not a historical ordering

of past (and, proleptically, future) systems: it is constituted by the operations of "reversal" that are initiated in Dialectics and seeded by the mood of "better than it was"<sup>50</sup> in its integral *anamnesis* and *prolepsis*. But, of course, it is not "it" but  $C_{77}$ , a global community living in the control of meaning given by the intussusception of the general and special categories. It is on such a massive achievement that the community  $C_{88}$  would draw to reach the oases and offices, the paddies and Paddies, of later millennia.

"walk on air against your better judgment"<sup>51</sup>

### Notes, Chapter Seven

1. Seamus Heaney, *The Redress of Poetry*, Farrar, Straus and Giroux, New York, 1995.
2. Seamus Heaney. *Crediting Poetry*, The Gallery Press, Dublin, 1996, p.17.
3. B.Lonergan, Economics 1942-1944, Collected Works, Vol.21, University of Toronto Press, 1997, chapter 2, section 9.
4. A remark of W.B.Yeats quoted in Richard Ellmann, *Yeats: The Man and the Masks*, Dutton, New York, 1948, p.5.
5. I introduced these notions originally in the Epilogue to McShane, *The Shaping of the Foundations*, Univeristy Press of America, 1976, p.119, in relation to the bracketing residues of historical being.
6. My own discovery here comes from reflecting on my struggles with Lonergan's trinitarian systematics as compared with those involved in coming to grips with the systematics of general relativity. My Lonergan reader may arrive at the same reflection by comparing the struggle to understand,say, "Theology as Christian Phenomenon", *Philosophical and Theological Papers 1958-64, Collected Works*, Vol.6, University of Toronto Press, 1996, pp.244-72 with the struggle with the chapter, about the same length, on "Space and Time" in *Insight*. Both are elementary compendious presentations of the topics. Can you agree with me, that the physics is so much easier than the theology? and if not, why not?
7. DB 1796.
8. See Lonergan, *Insight*, p.733[755]. The references throughout will be given thus to the two editions of the book, the square brackets being the reference to the recent University of Toronto edition, *Collected Works*, Vol.3, 1992.
9. The term was originally introduced in the work cited in note 5, above, p.131. A marginal note in the "Triv and Quod" section of James Joyce, *Finnegans Wake*, p.294, indicates "Sarga, or the path of outgoing". *Sarga* is the Sanskrit for "process of world creation or emanation".
10. See Lonergan, *Method in Theology*, pp.292-3. The use of the general categories occurs in all specialties. The special categories of Christianity, clearly, can also be so used. The movement through the first four specialties is open to global collaboration.

11. The page is part of Batch V.7 in the Toronto Lonergan Archives. It contains also a draft of a first chapter of *Method in Theology*, a more complex presentation than what finally appeared, to which Lonergan did not return. See note 49, below.

12. See P.McShane, *Process: Introducing Themselves to Young (Christian) Minders*, Halifax, 1990, chapter four.

13. I have discussed the different paradigm shifts in *Economics For Everyone. Das Jus Kapital*, chapter five.

14. The fresh focus, of course, helps one forward in appreciating "The Hypothesis of Intelligible Emanations in God", a title I used in my brief presentation of Lonergan's trinitarian theology, *Theological Studies*, 1962. To the reflection on the Euclidean inference one can profitably add reflections on the inference of God's existence (*Insight*, ch.19) of belief (*Insight*, ch.20) and of faith (Lonergan's *Analysis Fidei*, 1952).

15. Lonergan, *Insight*, p.508[532].

16. A close reading of Lonergan's discussion of Cosmopolis in *Insight*, in the light of his breakthrough to functional specialization, reveals this dimension of the higher viewpoint. There are also, of course, the dimensions of revelation and grace.

17. Lonergan, *Insight*, p.3[27].

18. Lonergan, *Insight*, pp.26-7[51-2], 508[527-8]. For a relevant context see P.McShane, "General Method", *Method* 13(1995), pp. 35-52.[Now ch. 5 of *A Brief History of Tongue*]

19. Lonergan, *Verbum. Word and Idea in Aquinas*, University of Notre Dame Press, 1967, pp.66-7.

20. Lonergan, *Insight*, pp.576-7[599].

21. E.T.Bell, *The Development of Mathematics*, McGraw-Hill, New York, 1945, referred to below as Bell.

22. Bell, p.41.

23. Bell, p.68.

24. See Lonergan, *Method in Theology*, pp.319-326; *Insight*, pp. 738-42[761-64].

25. Bell, p.9.

26. The question of borrowed content is introduced briefly in *Insight*, pp.275-6[300-01]. The issue is significant in discussing the question of the secondary esse of Jesus: see Lonergan, *De Constitutione Christi*, Gregorian Press, Rome, 1961,p.79, 23rdly: "hoc esse secundarium determinationes suas ex duplici fonte accipit".

27. Bell, p.140.

28. Bell, p.359-60.

29. At best, of course, one lifts oneself to the fullest heuristic of the proposition, in its complex, multiple, mysterious intelligibility. See sections 2 and 3 of B.Lonergan,"The Redemption", *Collected Works*, Vol.6, University of Toronto Press, 1996. See also notes 38, below.

30. Lonergan, *Method in Theology*, p.309. See also p.329,"tincture of systematic meaning".

31. The "startling strangeness" is that of *Insight* pp.xxviii (xxix in a later edition)[22], 388[413]. On the Proustian memory, see McShane, *The Shaping of the Foundations*, University Press of America, 1976, pp.108-118. Intentionality is not a topic in the elementary discussion of *Insight*. See Lonergan, *Verbum ,Word and Idea in Aquinas*, University of Notre Dame Press, 1967, at note 115 of chapter 2.

32. All these issues, with centre *Insight* ch.19, were grist for debate at the Lonergan Florida conference of 1970. All the reflections noted above, note 14, are obviously relevant here.

33. *Insight*, p.278[303].

34. *Insight*, p.605 end,[629 top].

35. See Lonergan, *De Deo Trino, Pars Systematica*, Gregorian Press, Rome, 1964, pp.216-220, 232-5; *De Constitutione Christi*, Gregorian Press, Rome. 1961, pp.51-53,57-84.

36. To the context of note 35 add that of *Insight*, pp.661-4[684-8]. The reader recognizes, I hope, my placing of these reflections in a contemplative context; as it happens, Ignatian, since that is my background.

37. The context is Lonergan, *De Deo Trino, Pars Analytica*, Gregorian Press, Rome, 1964, Thesis 5, with its focus on a fundamental inverse insight.

38. See Lonergan, *De Constitutio Christi*, Gregorian Press, Rome, 1961, pp.59ff. The grace is axial in, so to speak, both a vertical and a horizontal sense. On horizontal axiality, see the work cited in note 45, below. Add the context of Lonergan, *De Verbo Incarnato*, Gregorian Press, Rome, 1960,1964, thesis 17, scholion 1, "De Fine Incarnationis". Also recall Thomas: "Unde perfectius participat divinam bonitatem, et representat eam, totum universum, quam alia quaecumque creatura" Ia, q.47, a.1.

39. Quoted from Gerald Manley Hopkins, "As Kingfishers Catch Fire".

40. *Summa Theologica*, III, q.7, aa.9-12.

41. See *Summa Theologica*, III, q.2,a.10;q.6,a.6;q.8.a.5. Recall note 29 above regarding total context. "De hac gratia iam egimus, thesibus 1a ad 9m" Lonergan, *De Verbo Incarnato*, Rome, 1960,1964, thesis 11, section 5. While the secondary act is not reducible to the relation structure of the metaphysical elements(*Insight*, p.734 [756]), it is part of the net of finitude, the unity of being that is the extension of the topic of chapter 16 of *Insight*.

42. Lonergan, *De Deo Trino, Pars Systematica*, pp.234-5.

43. *John* 1:14.

44. See Galatians 4:6; Romans 8:15. There is nothing very subtle about my use of the word *clamans*, with its various overtones in different languages, for the Eternal Incry. It helps liberate us from enstaled language. On circumincession, see Lonergan, *De Deo Trino, Pars Systematica*, pp.205-215.

45. P.McShane, "Middle Kingdom, Middle Man: T'ien-hsia: i jen", Chapter one of *Searching for Cultural Foundations*, University Press of America, 1984, gives a context. The necrophiliac intellectual business of our century cries out for the still distant third stage of meaning. One has to do some serious prolonged reaching into the personal heart of "the monster that has stood forth in our time"(*Method in Theology*, p.40) to come to grips with the surdic present of the longer cycle of decline as it "deteriorates cumulatively"(*Insight*, p.229[254]). Within that deterioration the commonsense contributions to meaning of the likes of Augustine, Pascal, Newman, (*Method in Theology*, p.261) can be increasingly mistaken for strides of theory and the cosmic call of the elementary science of physics "ut ad amorem invisibilium rapiamur" ( the old Latin Preface of the Nativity) can be bundled off into the major surrender of mind(*Insight*,

p.231[256]

46. The relevant context is *Insight*, chapter 4, section 2.3. The generic embarrassment pivots on "making conversion a topic" (*Method in Theology*, p.253), lifted statistically both by the interlocking of specialties and by the device of increasing linguistic feedback of subjectivity (*Method in Theology*, p.88, note 34). Relate the question of the implementation of metaphysics and the efficiency of functional specialization with the fact that "it is quite legitimate to seek in the efficient cause of a science, that is, in the scientist, the reason why a science forms a unified whole". Lonergan, *Topics in Education, Collected Works*, University of Toronto Press, 1993, p.160.

47. It was the topic of one of my Florida conference papers, 1970, "Metamusic and Self-meaning", later published as chapter two of *The Shaping of the Foundations*, University Press of America, 1976. On functional specialization in literary studies, see chapter 5 of McShane. *Lonergan's Challenge to the University and the Economy*, University Press of America, 1978. On functional specialization in economics, see McShane, *Economics For Everyone: Das Jus Kapital*, 1996, chapter 5. On functional specialization in law, see Bruce Anderson, *Discovery in Legal Decision-Making*, Kluwer Academic Publishers, Netherlands, 1996, chapter 8.

48. At the time my view was quite vague. What drove me forward most was working, during the early eighties, on the course notes *De intellectu et methodo* (Lonergan, Rome, 1959), especially where Lonergan discusses the development of an understanding of the development of such a field as mathematics as it has developed in the developing mind of the adequate historian. (My tortuous expression here is relevant to the transition mentioned in note 49 below) The notes, and a translation by Michael Shiels, are available in Lonergan Centres. Chapter 2 of *Philosophical and Theological Papers, Collected Works*, Vol.6, University of Toronto Press, is a cousin to these notes.

49. There is a refinement necessary here that cannot be developed in a short paper: it involves the precise transition, transposition, from method to methodology and a third order of consciousness that Lonergan introduced in the notes mentioned above, note 11.

50. B.Lonergan, *Method in Theology*, p.251.

51. Seamus Heaney, *Crediting Poetry*, The Gallery Press, Dublin, 1996, p.11.