

Tyler and the Existential Gaps

It is helpful for you to know where I am coming from, literally, in moving into this essay. Indeed, the help should give you both a chortle and a nudge, and I shall increase its helpfulness by pointing you back towards reading my musings around my teaching experience of 1959–60.¹ Literally then, I am coming from completing the third footnote of the first of these Questing Essay, *Questing2020A*, which I put here for your convenient elated reading.

Bernard McGinn’s work was part of the background of my five essays on the website, [Prehumous 4–8](#), on “Foundational Prayer,” written round All Saint’s Day of November 2007. I was then only in my 76th year. On the relation of these essays to the present refined reach, see the beginning of *Questing2020E*, “Tyler and the Existential Gaps.”

Our problem is how do you see, how do you seize, how do you size up, the relation between the previous writings of 2007 and these present writings of 2020? I re-read those 2007 essays in the context of writing that third footnote with a growing astonishment, *growing* in a pleasantly ambiguous way. The growing was—and is—a growing, agrowing, a growing agronomy, as I write now, a growingly luminous growing appreciation that I had come then so far, yet that I had not come further towards this front-line far. The issue for you here is an adult growing, agrowing, of belief,² in both its ontic and its phyletic realities.³ The issue for me is the doubtful need to repeat myself, when indeed I am not repeating that younger self’s meaning but meaning now within a fresh new personal standard model.⁴ New

¹ The lead in to musing is the website article *Vignette 20*, “The None’s Story,” which reaches back to the early essays of that series and talk of a nun in my class of 1959–60 who manifested the ethos of scientific effort foreign to Lonergan studies. Notes made by me in preparation for those lectures are available as the [website articles 7 and 8](#) on *Mathematical Physics* (the notes are listed in the wrong order: the course began with a semester of statics, whose notes are in essay 8: then moved on to dynamics.) Are the notes, just background to the lectures, worth musing over? I would claim that it is a cultural shock worth facing. Relate this claim to notes 4, 33, 34, and 38 below.

² *Insight* speaks (chapter 20, section 4) of the place of belief in science. It is part of its progress, its pedagogy, its operating presence. The positive Anthropocene is to witness the self-luminous emergence of an ethos of adult growth’s place in that structure. One might think of it as a rescuing of compact consciousness’s respect for the poise of the elder.

³ I am thinking of the final two chapters of *CWL 18, Phenomenology and Logic*, as a context here, indeed, a contemplative context for our entire project, but lifted in the murmuration of functional flying.

⁴ The question is way too complex but perhaps the general pointing is expressed in the website article [Tinctures of System 6](#): “{M(W3)^{00T}}⁴. Converging the Fifth Column: I Crest My Case.” You find the symbolism bothersome, I suspect. It is a shock to think such symbolism necessary to the task of expressing a future kataphatic theology, with a view of God way beyond that of Abraham and the

words seem unlikely to help, for you might all too easily mistake a phrase such as *Faithfully* “scrutinizing the self-scrutinizing self” as nicely summarizing that previous achievement.⁵ What, pray—yes, pray—might help, in “statistically effective form”?⁶

I paused here with the bright idea of an odd sequence of *Duffy Exercises* round Tyler’s book: first done by the two Phils—Phil²⁰⁰⁷ and Phil²⁰²⁰—then Assembling {Phil²⁰⁰⁷ and Phil²⁰²⁰} as an exercise for you²⁰²⁰ and Phil²⁰²¹? The troubles with that bright idea—sez Phil²⁰²⁰, scrutinizing the self-scrutinizing self with the bright idea—is that Phil²⁰⁰⁷ was only feebly in the ballpark of the meaning of *Exercise*, quite distant from Phil²⁰¹⁹ when he climbed into and now beyond that key third chapter of *The Future: Core Precepts in Supramolecular Method and Nanochemistry*. Or, did it not climb into him? In that feebleness I do not think the Tyler book would have found its way into *Assembly*. Heavens, I had little idea then²⁰⁰⁷ of the precise scientific pull from the future,⁷ that fostered its precepts in supramolecular method. But muse over this paragraph, you of 2020, reaching in fantasy for you²⁰²¹, you²⁰³⁰, you²⁰⁵⁰. Perhaps such musings are the key present help to come along with me as I cut back to simply tackling, with regard to the Tyler book, the challenge of implementing section 5 of *Method in Theology* chapter 10.

Simply? We’ll let’s see. The focus of the *Duffy Exercise* is the final paragraph. But why not try a fuller venture? So, I start with the third paragraph, which points to the road through *Assembly* to *Selection*.⁸ Note, first, the oddity and the trickiness of the ending of the second sentence in the paragraph: the inclusion of “the events, statements, movements to which the assembled refer”. What an inclusion, since the dominant statement is of the Word by the Father, inclusive of “the greatest of all works”⁹! Off we go, then, to an integral¹⁰ *Completion*:

philosophers. Recall your shocked musing over the lecture notes mentioned in note 1 above. Providentially, I did not throw them out, and providentially the only other notes remaining to me are note of my sweaty work in 1955-6 on such simplicities of gravitation theory as Palatini equations and metrical affinities. The context for you is Lindsay and Margenau, *Foundations of Physics*, chapter eight, and I recall Lonergan’s discomfiting answer to the question, How much physics should a theologian know? : “Well, he should be able to read Lindsay and Margenau.” On you go to note 33 below.

⁵ *Method in Theology*, 169[158] is Lonergan’s use of what me is a fitting slogan. Think of lifting *Insight* chapter 17 into that functional refinement.

⁶ Lonergan’s 1934 *Essay in Fundamental Sociology*, 20, in his first writing about a global cycle of collaboration.

⁷ There is the pull, of course, of the divine mission, which sublates such pulls as the Covid-19 virus crisis, or the large crisis of our intervention in the flight of carbon through finitude. Useful reading is my Helsinki paper of 2019, available on my website as [*Acconomics 5*](#): “Structuring the Reach towards the Future.”

⁸ Strategically, pedagogically, at this stage of a stuttering methodology, it is best to leave the first two paragraphs till the end, till I get to the third, final, objectification.

⁹ CWL 12, *The Triune God: Systematics*, 491. The explanatory sublation of the sixth section of this work, on that missionary greatness, will be a topic in *Questing2020F*.

¹⁰ The ontic and phyletic genetics of pilgrim integrity is a massive topic, the heart of theology. One can make a beginning by J-wrapping pages 492–503 of *Insight*. Advancing requires the luminous W-

I, not “it,” pick out the forward-reaching¹¹ 101 good and bad things pointed to by Tyler. You would have to do the same, from your ontic and phyletic genetic grooves.¹² So, here you have my 101: I split the list—a sort of first preference W-enzyme re-action—into 85 “good things” at the top and 16 bad at the bottom, but not in any sense of going from good to worst. That listing poises me further in the mode of *Comparison*, to “seek out” patterns, linkages.¹³ But now, think, as the previous note suggests, of examining a goodly doctorate thesis in a zone of your competence. My initial 101 points fit in there. Certainly, Tyler is way beyond doctorate studies as usually conceived,¹⁴ but the poise of dialecticians should be, in the eventual *nomos*, way beyond that way beyond.¹⁵ Further, think realistically of the reading through: you pick good pointers as you go along, but will your hopes of these pointers being followed up be fulfilled? So, in the case of Tyler, hope of some enlightening Avila-Buddhism weave did not survive the reading of pages 184–202 of his book. But that, of course, is only my later picking around my own pick.

Here, then, is my pick.¹⁶

1. Kristeva , 13, 19,74n,
2. The manner of writing 28, Exploring the process of writing
3. Seeking to make sense of the self and its expression 3;
4. Soul’s language in contemporary psychology 5
5. Examination of the nature of the human person 4
6. Dealing with the problem of translation

enzyme self-ingesting sketched in *The Future: Core Precepts in Supramolecular Method and Nanochemistry*. J-wrapping, contrasted with the usual Jay-walking through that chapter 15 of *Insight*, is a topic of chapter J of my recent *Interpretation from A to Z*.

¹¹ The picking out is a tricky layered business that we shall weave around in this essay.

¹² The obvious point of the first sentence of the final paragraph of section 5.

¹³ Note how this seeking out becomes simpler as the science matures. Can you think of examples in physics and in chemistry? A useful parallel is an upgrading the usual doctorate thesis examination. Reach into my third chapter, “Self-Assembly,” of *The Future: Core Precepts in Supramolecular Method and Nanochemistry*, for a taste of a later poise for praise and blame. Think of a doctorate in fundamental physics haunted by shades of string theory.

¹⁴ You can google Peter Tyler, and adding Teresa of Avila to his name will get you some lectures. He is a distinguished British scholar of spirituality, perhaps handily identified for our purposes by his doctorate work (2000) in Durham University, “Mystical Strategies and Performative Discourse in the *theologia mystica* of Teresa of Avila: A Wittgensteinian Analysis,” and his MA in Integrative Psychology. His Blog, *insoulpursuit*, gives further leads.

¹⁵ You need to stretch your imagination about this. The next essay will be in that zone. Think, for example of the competence to be required of a dialectician tackling a work on interpretation, of the competence of someone tuned to *Interpretation from A to Z*. Weave in the two sets of canons, revised towards engineering, and luminous in the self-possession of the key heuristic semicolon.

¹⁶ Recall note 11. What follows here is my substantially initial read-through pick, with random page references. I resisted polishing it. Below I draw parallels with, e.g., reading a thesis as an examiner with an optimistic and merciful poise: “this is promising”.

7. linguistic dynamics 5
8. interpretation from contemporary psychology perspective 5,
9. Going back to original T-voice
10. Song of Songs 11, 19
11. Emotional syntax 15; tasting not thinking 49
12. The Trinitarian Personalities 15, 16,
13. Medium and message weaved 19+
14. Dionysius 21, 95, 133 Affective Dionysianism132-3 ; language 79; Dionysius and Nietzsche 165; Divine unknowing and Dionysius 154
15. Humour
16. T's Lineage
17. Historical background
18. The project of spiritual freedom 69, 74
19. Failure of translation 74
20. Journey to discover herself 75
21. Gusto in prayer; fondling 79-83, 85, 99
22. Affect and mystical
23. View of the nature of prayer: masterful 84
24. Pelagian problem 85
25. Monkey mind of Buddhists86
26. Debt to tradition87
27. Symbol an symbolology87
28. Dead earth and weeds 88
29. Lead towards good works88
30. Essential spiritual anthropology89
31. Precarious libininal/spiritual space 90
32. Freudian intuition 91
33. Subtle insight into Motivation 92
34. Prevention of self-knowledge
35. Learning as problematic
36. Over-intellectualizing 93
37. Not navel gazing/ self-indulgence94
38. Teresa's epistemology + apophasis95, 140
39. Prayer of quiet95
40. Folly-prayer. 3rd water96
41. Mad God97
42. Union of Martha and Mary97
43. 4th water/ Wittgenstein
44. Spiritual anthropology 99

45. Mysticism as affective speculative 100
46. Persona Christi 101
47. Phenomenology to theology 101
48. Cultural turbulence and quiet contemplation 103
49. Need for reform 104
50. Contemplation as natural to faithful 104
51. Sparkling gleam of Teresa's eye re pomp 121
52. Map boldly for the future 123
53. Gadabout pilgrim 123
54. Good works 124, 128-9, Work of God in world 200; Practical theologian 27; From interior reflection to embodied action 145; Ethical in final mansions 142; ethical 178-9; Ecstasy and laundry 103; Action 153f
55. De-centred self
56. IC: "it treats of nothing else than Who He is" 130
57. Intellect and affect
58. Theol myst resides in the *potential affective* 134
59. presence of God 136
60. layers of sophisticated insight 138
61. T: extensive knowledge of the human psyche 138
62. Symbol and metaphor 141
63. Self-knowledge / head k. 141, 162; "we do not know ourselves!" (T-letter) 164; Nature of the self 147; deep insight into nature of soul 179
64. People wrapped up in prayer 144
65. Ortega y Gasset
66. Consult persons with experience 144
67. Affect and process of unknowing 145-6, 149
68. reaches to the soul's entrails 152
69. Jung: allowing conscious to grasp the unconscious 172
70. Religions through psychol 17
71. Paul, Casian, Ignatius/discernment 180-1
72. Franciso de Osuna 41, 48 [3rd alph]
73. Said, unsaid choreography, 182; non-saying and saying 177; Analogy 168; Saying and not saying 73, 95; Symbols, opposites, 171; *Enantiodroma*
74. The Trinitarian Personalities 15, 16,
75. Action of spirit in self encounter 183
76. Buddhist mindfulness 184ff
77. 'association of friendship' [spooky] 190
78. prayer and thought 192-4
79. "Seeing Him in parts of soul" 196

80. self defeating: seeking center-soul 196
81. Christ and Mansions 197
82. Epistemology, dialectic of affectivity 198
83. Triune God 200
84. T and Buddha: desire 201
85. 'Deep libidinal source of grace' 205; Libidinal 165-6; Spirituality and sexuality 23
86. The hope to peer into the future
87. Pull felt rather than thought 201
88. Taylor "demonstrate" 201, 204, [205]
89. "Theresa leaping forwards quickly and easily to a new thought" 9
90. Words cannot be corrected well unless their meaning is fully understood 13
91. paranormal or supernatural phenomena 10
92. T: notion of personhood 195
93. Jung's map of the soul
94. Jung engages with med thought on a deeply existential level
95. Scientific and cognitive revolution of a century 163
96. IC: 'unparallel as transformational
97. Jung, Buddhism: a horizon of interpreting humanity's spiritual search 161
98. A final mystical theology 105
99. offering a 'safe space' 180
100. Interior Castle : mature synthesis, practical and mystical 131
101. understanding understanding 98

On we go into *Comparison*, but you can see from my pick that *Comparison* already hovered over that picking, but randomly. For instance, pick no. 58 is a packed pick that indeed teeters forward towards *Reduction*, whereas pick no. 61 is a simple listing of "intellect and affect" that easily meshes with other picks and indeed points to the challenge of *Selection*.¹⁷ All along here I have nudged you to think concretely of the challenge, and mentioned adjudicating a thesis, where, in your kindness, you are perhaps bent on reading it as "something better than was the reality."¹⁸ Upgrade your musings to think of a competent dialectician tackling the review of some book that seems of consequence. The same

¹⁷ To help you think forward to what I call the standard-model *nomos* of dialectic competence think of the control of meaning needed to deal relevantly with the detailed efforts of Patrick Byrne, in his *The Ethics of Discernment. Lonergan's Foundations for Ethics*, around the topic "intellect and affect". Think of finding the affinities and oppositions that selection "dismisses". Muse over the fact that such dismissal is regularly not permanent: the dismissed can be weaved into the dynamics of later policies, plannings, executive reflections, and executive actions. Further, muse over my view, in the Appendix to *Interpretation from A to Z*, of the present fragile state of such discourse in the zone of deliberation. Does such musing not vibrate up your reading of this third paragraph of "Dialectic: The Structure"?

¹⁸ *Method in Theology* 251[236].

kindliness can prevail but it is misplaced: the future of our breathing and breeding is at stake. I think of two such promising books: there is Frederick Lawrence's recent *The Fragility of Consciousness: Faith Reason and the Human Good*.¹⁹ There is the older challenge of Robert Doran: *Theology and the Dialectic of History*.²⁰ Ivo Coelho has a kindly review-article of the former,²¹ but his quite clear poise is slipped in near the end. "There is, of course, a debate in Lonergan circles as to whether this is the only mode envisaged by Lonergan, and I for one am not convinced it is."²² My own viewing of Doran work is in the lengthy website book, *Lonergan's Standard Model of Effective Global Inquiry*, where my principal opponents are Robert Doran and Roger Penrose. I am not bubbling with faulty kindness. Of a Doran effort I write, "This is a work in an old ineffective mode that drove Lonergan towards the efficiency and beauty of global functional collaboration."²³ Immediately after his deep critical comment on Lawrence's work Ivo adds, "but of course even the project of an explicitly implemented theological method is to be done in an irenic spirit and in the context of genuine friendship." Indeed: but what is genuine friendship when the Symphony of Jesus is a stake?

With that question I am landing you in deep and challenging trouble. The deep trouble is that *Comparison*, in its fullness, is *comparison* with that standard model of finitude. "The treatise on the mystical body that Lonergan longed to see emerging is an integral perspective on the weaving sequence of understanding—more or less effective in history"²⁴—of that "greatest of works."²⁵

I plead with you now to pause and self-face, self-efface, in that deep trouble, facing inwardly and inwardly the first word of what I named a decade ago *Lonergan's 1833 Overture*. That word begins the 18th line of the first edition of *Method in Theology*: "horizons". The lines before make the obvious point that the work I have been sketching here is done by investigators "with different horizons".

Let me print out the offensive Overture, splitting the paragraph into four pieces.

¹⁹ Edited by Randall Rosenberg and Kevin Vander Schel, University of Toronto Press, 2017.

²⁰ University of Toronto Press, 1990.

²¹ "Fred Lawrence on Fragility, Faith and Friendship," *Divyadaan. Journal of Philosophy and Education* 28/2 (2017), 343–52.

²² *Ibid.*, 350. He attaches a lengthy footnote, but I would draw attention to his final reference. "Lonergan's Method: A Proposal for Implementation," paper presented at the Second International Lonergan Conference, Regis College, Toronto, 2 August 2004 (unpublished). His paper, the only one clearly standing, in those five terrible days, with Lonergan, was not well received.

²³ The comment in fact is made, in note 3 of the Foreword of my book, about another paper, but I would claim it covers the sad confinement of Doran's great efforts in his various books and articles.

²⁴ Philip McShane, *The Road to Religious Reality*, Axial Publishing, 2012. The focus of that book is on the emergence of that genetic understanding of the genetics of the mystical body. Such a genetics is to be the core of a serious academic introduction to Christian Theology.

²⁵ *CWL* 12, *The Triune God: Systematics*, 491.

Horizons.

The results, accordingly, will not be uniform. But the source of this lack of uniformity will be brought out into the open when each investigator proceeds to distinguish between positions, which are compatible with intellectual, moral and religious conversion and, on the other hand, counterpositions, which are incompatible either with intellectual, or with moral, or with religious conversion.

A further objectification of horizons is obtained when each investigator operates on the materials by indicating the view that would result from developing what he regarded as positions and be reversing what he has regarded as counterpositions.

There is a final objectification of horizon when the results of the foregoing process are themselves regarded as material, when they are assembled, completed, compared, reduced, classified, selected, when positions and counterpositions are distinguished, when positions are developed and counterpositions reversed.

My presentation of the Overture starts with a one-word paragraph and then presents Lonergan's three-objectification challenge. I usual move on swiftly to that challenge, but here I pause to help "you now to pause and self-face, self-efface, in that deep trouble, facing inwardly and inwardly the first word of what I named a decade ago *Lonergan's 1833 Overture*." To quote an earlier remark here, "Our problem is how do you see, how do you seize, how do you size up, the relation between the previous the writings of 2007 and these writings of 2020?" Indeed, how do you size up to the writings, of the past ninety years, of Lonergan? I am reminded of Lonergan's final words in his lectures on Logic of 1957, "this is our last slap at this problem, and people may have questions of one kind or another that they want to raise."²⁶ Or you may have W-enzyme-twined questions that you may not want to raise.²⁷ So, find easily whether you are willing to ramble with me a bit over your possible existential gap: see, for instance, how much you share of Peter Tyler's Existential Gap, the topic, after all, of this Questing essay.

At this stage in my venture there luckily comes to mind a conversation of September 1959 with the Chair of the Mathematics Department of University College Dublin. We met casually in the corridor, a week after the start of term, and he asked me how the honors class in mathematical physics was going. I replied that it seemed to be a bright keen class, ready to work. His parting advice was quite odd, certainly by North American standards. It was, "Lecture above their heads for a couple of weeks, cut down the group, and you'll have a great year."

²⁶ CWL 18, *Phenomenology and Logic*, 138.

²⁷ I point you, disturbingly, to the final two brilliant chapters of that same volume: they invite you to face a "scrutinizing of the self-scrutinizing self" (*Method in Theology*, 167[158]).

Here I am not trying to reduce readership but to promote an exercising that was taken for granted in that reduced class.²⁸ There was an ethos of science that accepted the challenge of problems to tackle and solve between classes. So, here, I pitch an equivalent challenge: indeed, I have already done it. I picked my 101 good and bad bits of Tyler and then I sidled casually—globally and awkwardly if you like—through the italicized words of the Section 5 of *Method in Theology* that is our concern. How about you go back now to that ramble and see how you might move “from the global and awkward to the expert and precise.”²⁹

My quotation there invites you into an earlier context of Lonergan’s *nomos* in his 1833 Overture. The demands of the three objectifications pointed to in the Overture are genetically anticipated in that *Insight* context, in powerful detail. The issue is luminous rational judgment, self-judgment, ontic and phyletic judgment. “The rational component will be derived from his critical reflection on the critical reflection of another. Such are the underlying necessities and from them spring the potential completeness that makes the universal viewpoint universal.”³⁰ Your critical reflection on the critical reflection of another: do you recognize there the seed of the refined strategy of the third and final objectification of The Overture, the seed of “the measure^s that one grasps,”³¹ the *nomos* that one grasps, in the cyclic science of the positive Anthropocene with its “statistically-effective form for the next cycle”?³²

The little “s-note” to *measure* above leads you to *Insight*, page 802, where the note remarks, “Lonergan’s way of listing the 4 dimensions misled the typesetter”. The note nudges me to what may seem a petty point regarding being misled by the editors of the CWL *Insight*. But, sliding past apparent pettiness,³³ there is a great advantage to our common project in quoting what follows line 18 on that page of *Insight*. I quote from the intended display of Lonergan that was in the first edition. Why, I pose to your puzzling, do editors bring in sound common sense to override the scientific displaying of genius? The quotation

²⁸ The “taken for granted” poise is an ethos in the world of serious physics. Such an ethos in the humanities is a challenge of the move into the positive Anthropocene.

²⁹ *Insight*, 594, line 3 of the final paragraph.

³⁰ *Ibid.*, 590, lines 15-18.

³¹ *Ibid.*, line 26.

³² *Essay in Fundamental Sociology*, 20.

³³ Recall notes 1 and 4 above. As the next footnote illustrates further, I am not really sliding past the non-petty point. But gripping and being gripped by its non-pettiness is to be an ontic and phyletic achievement of the positive Anthropocene. I had the advantage of moving in 1955-57, from reading a graduate text, Joos *Theoretical Physics* to a book of the same length, *Insight*. I have paralleled these books through the last century, even pages of them like 722. But they are not parallel: *Insight* is in a quite different zone of difficulty that indeed sublates Joos’ work. Lonergan was handicapped by convention and indeed by his little typewriter, but his little breaks from prose are just that: little cries of a genius for new patterns of presentation. Editing out those cries is just part of the ignorant treatment of Lonergan’s brilliant and lonely reach.

below is, in the CWL edition, a single flowing paragraph, facilitating comfortable reading, or rather misreading.³⁴

To approach the same issue from another angle, the core of meaning is the notion of being and that notion is protean. Being is (or is thought to be) whatever is (or is through to be) grasped intelligently and affirmed reasonably. There is then a universe of meanings and its four dimensions are the full range of possible combinations

- (1) of experience and lack of experience,
- (2) of insights and lack of insight,
- (3) of judgment and of failures to judge,
- (4) of the various orientations of the polymorphic consciousness of man.

Now in the measure that one grasps the structure of this protean notion of being, one possesses the base and ground from which one can proceed to the content and context of every meaning. In the measure that one explores human experience, human insights, human reflections, and human polymorphic consciousness, one becomes capable, when provided with the appropriate data, of approximating to the content and context of any given expression.³⁵

If one is a serious scientific reader one recognizes that (4)-list somewhat like one recognizes Maxwell's four magnificent universal equations, the measure, the *nomos*, of science and engineering since their discovery. Do you recall thus reading this paragraph that seeds the present standard model? LOL: or are you "afraid to laugh? Yet proofless, purposeless laughter can dissolve honored pretense; it can disrupt conventional humbug."³⁶ Might you, thus grinning, join the cycle of progress that Lonergan envisaged brilliantly in 1934, and admit today's Lonerganesque humbug to the next generations?

I would have you push further along against the humbug, "the arrogance of omniscient common sense,"³⁷ that dominates present Lonergan studies in philosophy,

³⁴ I cannot resist pointed to the most horrific instance of this in *Insight*. The old version, in dazzling providence, has you turning page 388 to find the massive 20th century discomfort of "a basic position", with the spread of (1), (2), (3), search for you eye, and I, and aye. The new edition packs the author's edgy spread into the neat paragraph of lines 6-12 of *Insight* 413. Of course, the spread is only a hinting help: one can miss the meaning of the spread and its cluster of hidden axioms for a life-time. I think now of chatting with Lonergan in 1971 about his climb to the meaning of "is? is? is." "When did you get it?," sez I. "When I got that far in *Insight*". Imagine him then typing that spread: his minding the reader was not a settled paragraph but three distinct blows to the heart. I am reminded of Bruckner's five distinct tone-blows to the heart in the second movement of his 8th symphony: doh -, me fah soh soh_a. They rise to thunderously dominate the final movement. The editors of *Insight* packaged Lonergan's heart blows and thunder fades from the weave of the book's movements up through chapter seventeen.

³⁵ *Insight* (1958), 567. The text occurs in CWL 3, 590, as a single paragraph.

³⁶ *Insight*, CWL 3, 649.

³⁷ "Questionnaire on Philosophy: Response," CWL 17, *Philosophical and Theological Papers, 1965–1980*, 370.

theology, culture. Weave into those four dimensions, into those 4 equatings of our loneliness, the twists and turns of Lonergan's two sets of canons of inquiry, but now lifted into a fullness required for the engineering of progress.³⁸

The weaving is a matter of exercises. "In the midst of that vast and profound stirring of human minds which we name the Renaissance, Descartes was convinced that too many people felt it beneath them to direct their efforts to apparently trifling problems."³⁹ Now pause, LOL: did you really skip merrily to the next page without pausing over Archimedes' "problem"?⁴⁰

To go on here in this vein, this blood-letting, would be a daft project, like moving *Insight* into a scientific display with the added play of exercises. It is a project of the entry into the positive Anthropocene. So let me wind back to the exercise at hand, meeting Peter Tyler adequately: which you will be relieved to hear is easily dodged in immediate creative pragmatics, by meeting Someone Else, even perhaps yourself. Peter Tyler is my concern, and in my first objectification of *The Overture* the 16 bads of the list of 101 thingies cut drastically up into the goods. Your concern, if you are not into Tyler on Teresa, is to find Someone Else on Something Else, make you own initial list, stagger through the engineering objective of the sequence of the italicized operations, and meet your listing self with your horizoned self in the first and second objectifications. Might you then find someone vaguely-competent to work through your objectifications, willing to lay their "cards on the table"⁴¹ regarding their "critical reflection on the critical reflection"⁴² you attempted?

I thus leave you disconcertingly with a range of exercises that, frankly, are beyond you. LOL? You might well have expected me, even appeal now to me, to say more about the six italicized words, to show how I handle the preliminary list of 101 good and bad things, to push on into a first objectification and then into the leaps of a second objectification. I decided strategically to do none of those things. I decided indeed that the effort of fantasy, one of the two major tasks of Foundations, is called for here.⁴³ So we are back with the effort to rise to a mood of fancy and imagery, the climb to which was the topic of the previous essays. And we are also not forward to the two first paragraphs of section 5 of chapter 10 of

³⁸ This note ends my little run through notes 1, 4, 33, 34, picking up on the conclusion to note 4. The God of the engineering of the future, to be effectively reached by foundational contemplation, is handily symbolized by G_{jk}^i , an expression borrowed from Lindsay and Margenau as naming a contraction of *Christoffel tensor*. It is neat in that it represents the Christoffer that is the gravitational heart of finitude. Its kataphatic meaning resurrects forward from the God of chapter 19 of *Insight* to the InWithTo of finitude's loneliness.

³⁹ *Insight 27*: the beginning of the first chapter.

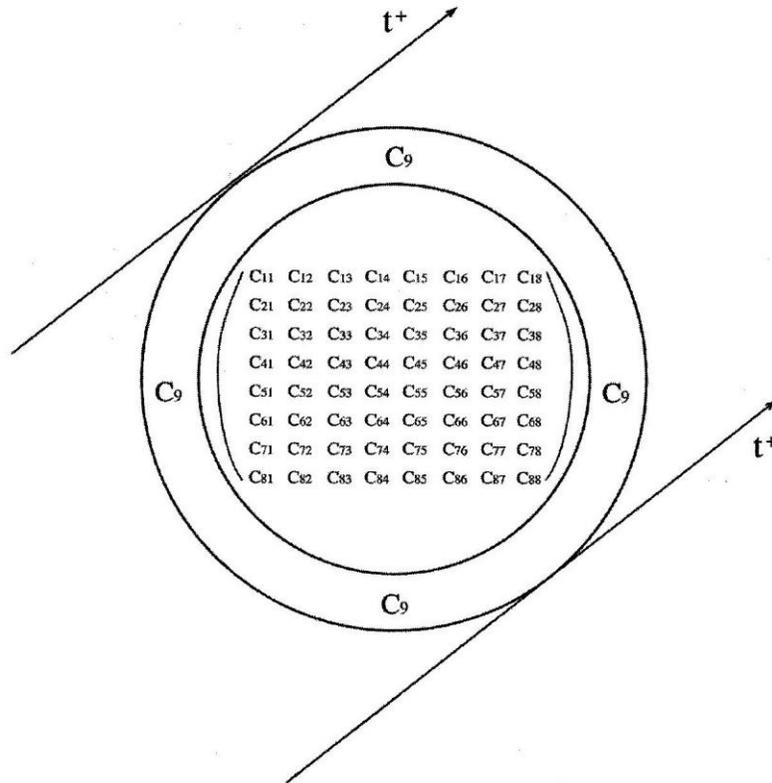
⁴⁰ *Ibid.*, the end of the page.

⁴¹ *Method in Theology*, 193[180].

⁴² *Insight*, 590, line 16.

⁴³ The two major tasks of foundations, foundational persons, are fantasy and the acceleration of the cycle of effective global intervention.

Method in Theology. We are moving—are we going to move strenuously together? to see, seize, size, “the operators”⁴⁴ in a distant glimmer of dawn. I sense that I am among a murder of crows, seeking, in luminous hope, to interest them in flying differently.



For, what are the operators? They are the birds of the murmuration, called to Kingdom-wing subtly along to “develop positions; reverse counterpositions,” in the King’s air, as the King’s heirs, “kingdom of daylight’s dauphin, dapple-dawn-drawn Falcon, in his riding / Of the rolling level underneath him steady air.”⁴⁵ And I find myself in the center of the mess, with the precise task named C_{44} that is the task of the third objectification, a task in which my dialogue partners are an empty set, or younger folk incarnating some hopefilled featherings. Here, hear, the Existential Gap! Birds of a feather flock together but of what feather are you, bird, that you might imagine effectively a flocking into a togetherness such as we strained to vibrate with in the previous essay? By the quote in the note I am led now to think of that old bird, Fred Crowe, smiling as, 40 years ago, I remarked to him that “if a thing is worth doing,

⁴⁴ “The operators” are the topic of the first two paragraphs of “Dialectic: The Structure.” Arriving at the topic as we weave towards the apparent end of this little essay nudges you to view the essay as a cousin to the invitation to cyclic reading that is the project of *Finnegans Wake*. The operators need an ongoing cycle of W-enzyme self-scrutinizing.

⁴⁵ Gerard Manley Hopkins “The Windhover. To Christ our Lord,” early lines.

it is worth doing badly.” Is your axial bird-brain up to “sheer plod makes plough down sillion / Shine.”

Shine? Is there a sense in which now, 2020, in the midst of climate and covid and culture crises, there could be a shining of heroic eyes and ayes, a joy of aligning with birds and buds in “the order of the universe,”⁴⁶ “with that order’s dynamic joy and zeal”?⁴⁷ “We are not there yet,”⁴⁸ but there and here can come, in these decades, a gleam of the Rights of Spring in our ayes, in your aye? Thus can bud an increasingly effective global statistics of *happenings* of the singing of spring: “Nothing is so beautiful as Spring —”⁴⁹

What is all this juice and all this joy?
A strain of the earth’s sweet being in the beginning
In Eden garden.—Have, get, before it cloy,
Before it cloud, Christ, lord, and sour the sinning,
Innocent mind and Mayday in girl and boy,
Most, O maid’s child, thy choice and worth the winning.

⁴⁶ *Insight*, 722: end of page.

⁴⁷ *Ibid.*

⁴⁸ CWL 21, *For a New Political Economy*, 20.

⁴⁹ Again, Hopkins: “Spring”: its first line. I end with the poem’s concluding lines.