

## Popularizing Differentiated Collaboration

It was only in the afternoon of this day, Easter Sunday, 2020, that the memory bubbled up of my saying the Easter Mass, for the First International Lonergan gathering, fifty years ago in Florida. I recall preaching a sermon titled *The Dangling Man*: about The Man dangling in crucifixion, in resurrection.<sup>1</sup> Lonergan had been in high spirits the night before, indeed too high, so that Eric O'Connor and I helped him find his way to bed, but I noticed him moving quietly moving towards a side-altar to celebrate the Feast privately. He was poised and eager for this strange publicity and kept attentive pace with the goings-on for those next days.

What was the conference like? Now that is another story I could well tell,<sup>2</sup> but here my interest is in the further story in which you belong, the next fifty years of the possibility of Lonergan's brilliant dream-science lifting humanity forward in these next millennia.<sup>3</sup> As my wife and I drifted towards the coast of Vancouver, Easter Sunday afternoon, we listened thrice to Robin Gibbs singing *I Started a Joke*, a strange and strangely relevant resurrection song.<sup>4</sup>

Arriving at the conference, my poise was solemn, not joking. One of the papers I had prepared, started astonishingly-for-me in Oxford in the summer of 1969, was on functional

---

<sup>1</sup> *Dangling Man* was Saul Bellow's first novel, published in 1944, about a hesitant character, a character quite different from that of Jesus. I don't recall my off-the-cuff sermon. The focus would have been on the Dangling Man of Resurrection, but perhaps there was some weaving in of the notion of drifting (See the index of *CWL 18, Phenomenology and Logic*, under *drifting*), a characteristic of American intellectualism after the great depression? The deeper point re drifting is raised in my second footnote.

<sup>2</sup> I wrote a little of the conference and its poise in my *Lack in the Beingstalk* (Axial Publishing, 2006, 85-87). In the time since I wrote that I have moved to much greater precision about the scholarly drifting of initial meanings. Might I hope to effectively convey some popular sniff of this horror in this essay? I think of a Poisson statistics of decent response. I mention the fundamental flaw we must deal with in in next note, and shall enlarge on it as we go along. Perhaps you are one of that small statistic that will know luminously that my effort here was not "in vain." I return to that problem below in note 37.

<sup>3</sup> Obviously, I am connecting the further story with the story of the conference—might it be effective in your regard, your re-guard? Perhaps I should nutshell the ongoing story by writing now, wisely, after fifty years, that what was missing then, and is still missing, is a serious genetic grip on the total ongoing story.

<sup>4</sup> Details about this song and its parallel in my years of singing are given in my website essay, [\*Æconomics 6\*](#): "I Started a Joke." The resurrection twist is in the words "Till I finally died, / which started / the whole world living." But the point of the song's flights resonated with my failed effort of sixty years ago to get any shift of poise occurring in Lonergan studies. The effort was "The Contemporary Thomism of Bernard Lonergan" (Philosophical Studies, Ireland, 1962." The article is available on my website as the second of [published articles](#).

collaboration in musicology.<sup>5</sup> Looking back now I can view it as an effort to popularize the differentiated collaboration that Lonergan leaped to sketchily thematize in February of 1965. Surely you would like to meet the Lonergan of that sketch? We'll get to that shortly, but alas and alack, I must ask you to pause over that "surely." Do you really wish to say an effective hello to the Lonergan of the sketch?

I have made a beginning on this essay by writing in the mode of a positive *haute vulgarization* to all you birds of a feather who flock together round classroom tables, in arenas and cinemas, in halls and malls: perhaps most vulnerably at those unpredictably televised talent shows. The latter is particularly on my mind here as I venture forward in my dizzy hope of you responding to Lonergan's X-factor entry in this present show.<sup>6</sup> You have, no doubt, brushed past one of such shows in your long or short life: the series of "hellos" of people on stage who suspect the presence of a talent within themselves. But, more important for you at present, your noticing the "hello back" of the audience, and even the panel of judges, when some shocking talent reaches out to bring forth the "hello back" of applause, brightly shocked eyes, even tears.

I recall now chatting with Lonergan in the late 1970s about Dante and Beatrice.<sup>7</sup> We were weaving round the topic of the meeting and greeting of that strange pair when suddenly he raised his right hand and his voice and exclaimed "that's what life's about: saying hello!"

---

<sup>5</sup> I still recall the shocking moment in the Summer of 1969, as I sat in the small section of the Old Bodleian Library on Musicology—now preplaced by a magnificent section of the New Bodleian library—and it dawning on me, as I paused over periodicals like *Perspectives on New Music*, that the mess of musicology cried out for what Lonergan had introduced to me three summers before in the Old Bayview Regis College in Toronto.

<sup>6</sup> Think of the poise of anticipation in such shows, and the incarnate surprise when there is an astonishing performance. Lonergan steps on stage on page 263, an X-factor competitor-juggler weaving towards a curious self- and selves- identification, "like every other X, it possesses some know properties and aspects that lead to its fuller determination." Does your "native detachment," X, give you genetic determination? Watch astoundedly as Lonergan juggles with the needs of common sense: "What is necessary is a cosmopolis that is neither class nor state, that stands above all their claims, that cuts them down to size, that is founded on the native detachment of disinterestedness of every intelligence, that commands man's first allegiance, that implements itself primarily through that allegiance, that is too universal to be bribed, too impalpable to be forced, too effective to be ignored."

<sup>7</sup> Details of the pair's early encounter and the subsequent events of their lives may help, but the focus of my conversation with Lonergan was the wondrous ontic event of effective greeting. See further, note 28: there I talk of another hello, one of mine to him, about the phyletics of the Symphony of Jesus, a hello whose image only matured in this past decade. With him it was my talk of a long-term perspective, and I used occasionally the inadequate metaphor of "the second million years" (The title of a chapter 6 of [Lonergan's Challenge to the University and the Economy](#): "An Improbable Christian Vision and the Economic Rhythms of the Second Million Years". Lonergan was as familiar with the book, and his version, with his comments, is available in my website.) He brought up the vague take we had on it at various stages (56, 175, 203) in the interviews behind *Caring for Meaning*, but they were edited out (for details, see my website book, *The Redress of Poise*, p. 78 of chapter 5, "Systematics. A Language of the Heart"). One quote from page 203 of the book may nudge your dreams. Nick Graham asks, "what about the third stage of meaning? Was that a break-through for you?" and the text gives a short "yes," but Lonergan's strange reply was, "Yes, and for McShane, eh? He thinks it will come in the second million

Lonergeran's sketch of 1965 was the sketch of a global hello in the shabby competitions of the 20<sup>th</sup> century regarding engineering human progress. The sketch took decent enough shape in the years before the Florida Conference and was available in a 1969 *Gregorianum* article.<sup>8</sup> It took fuller book-form in 1972.<sup>9</sup>

Back we go, and on we go, with our "hello" problems. Lonergan said this particular "hello" to me in the summer of 1966, his eight fingers poised between us as he sketched his cycle of eight related groups of operations. Perhaps it is as well to diagram handily that sketching here, a diagram that emerged much later for me.

I had thought of placing before you his original "hello" to civilization, a sketch of his 1965 leap, but it is tough work listening to that hello.<sup>10</sup> So, here, on the next page, you have a hello to which I would like you to detect your response. We will weave round that detection problem all the way through here.<sup>11</sup> Meantime, take a preliminary look-see.

It is a quite simple image, scribbled by me early in the century; so the numbers refer to the first edition of *Method in Theology*.<sup>12</sup> The names on the diagram may be familiar to you: they are standard names for parts of theology. Lonergan's trick was to get them in the right cyclic order, lifted to new levels of meaning and to a view of spiraling, with feedback,<sup>13</sup> to new levels of engineering the future "in a statistically effective form."<sup>14</sup>

---

years." Drop the metaphor, eh?: I lectured in 2011 in Puebla, Mexico about [Arriving in Cosmopolis](#) in 9011 A.D. The lecture is available on my website in English and Spanish. 9011, eh? So much for the Florida heat.

<sup>8</sup> "Functional Specialization," *Gregorianum* 50 (1969), 485-505.

<sup>9</sup> *Method in Theology*, Darton, Longman and Todd, 1972. I will continue to refer to this edition, putting the reference to the recent edition in square brackets.

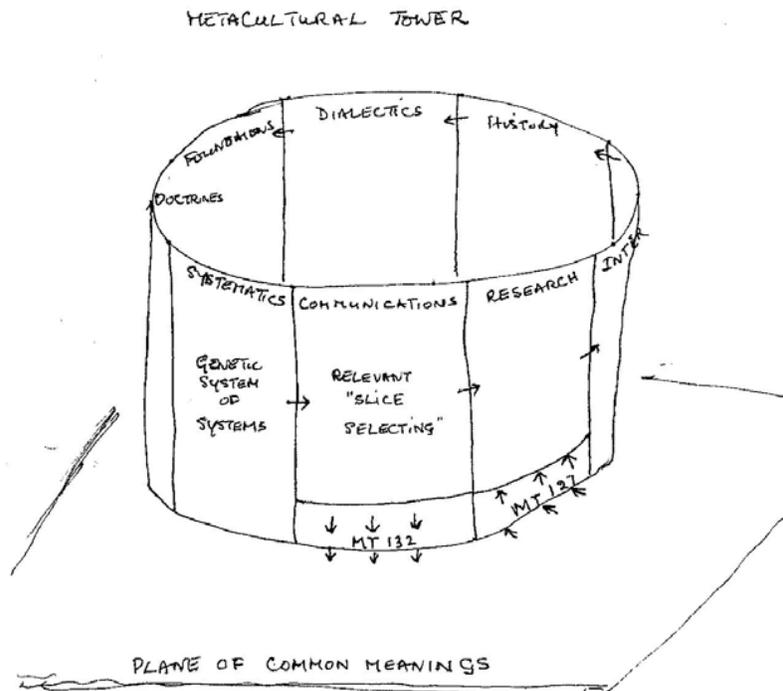
<sup>10</sup> I have made the brilliant page of scribbles available regularly, e.g., in the two recent books. There is a wonderful personal flourish in his outburst at the end of the page, ending with the doubly-underlined mine + catholic. Note the small "c". But it is heavy work digging out the levels of meaning on the page.

<sup>11</sup> There is the obvious detecting that you can do simply by reading, where the detecting reading is not at all simple but genetic and sweaty. Only if one has arrived can one experience that "one has simply to read, and the proper acts of understanding and meaning follow," (*CWL 2, Verbum: Word and Idea in Aquinas*, 223). The full arrival of meaning requires integral W-enzyme response (see *The Future. Core Precepts in Supramolecular Method and Nanochemistry*, 2). The full scientific arrival requires the processes described in the third chapter of that book.

<sup>12</sup> Best add the two editions references for the numbers mentioned in the diagram: *Method in Theology* 132[CWL 14: 127]; 127[CWL 14: 123]. I would suggest that a key focus for your musings on the Tower is the phrase, under Systematics, "Genetic System of Systems." What might you mean by such a phrase? I shall follow through on this question in notes 29 and 37.

<sup>13</sup> There is the broad feedback that I am encouraging here, expressed in the final footnote. Might we try this turn to effectiveness, toward each doing his or her little bit of the task of engineering the future, even while bluffing along in conventional Lonergan studies? Then there is the specialized feedback that I write of in note 37: a task of dialecticians. But here I would note that that specialized feedback may be faced by one and all in the popular venture, initiated by James Duffy, of the current volumes of the [Journal of Macrodynamical Analysis](#).

<sup>14</sup> Lonergan's 1934 *Essay in Fundamental Sociology*, 20.



Let's, for the present, leave the diagram to your leisured musings and get back to that conference of 1970, its general drift and drifting, its aftermath that is startlingly in continuity with today's commonsense Lonergan-ism. I was a naïve enthusiastic 38-year-old but even then I sensed the absence of a scientific bent in the discussions and the exchanges. It took me forty more years to reach luminous precisions about that subtle scholarly common sense, but this is not the place for me to venture into the paradox of a popular peak at its discomforting reality.<sup>15</sup> What I want us to focus on is the diagram, the Tower of Able, the meaning of which was potentially available to those gathered in Florida: but it was not at all a topic of those days. Nor was it at all a topic of the published and unpublished papers.<sup>16</sup> As we moved into the 1970's, functional collaboration, Lonergan's great leap towards the X<sup>17</sup> of a Cosmopolis

<sup>15</sup> I am inviting you to reach for a sense of the paradoxical reality of being in, into, the ethos of ontic and phyletic genetics that is to be characteristic of a distant mature Anthropocene culture.

<sup>16</sup> I returned to Ireland after the conference to edit the mass of papers into six volumes, only two of which eventually appeared: we ran out of money. But it seems appropriate now to begin to identify the drifting that was mentioned in the early notes: the identification finds a fullness for you in so far as you luminously identify in yourself the pointers of notes 12, 29, 37. Here I identify those papers, including the two from myself, as Lonergan does, though he had expectations of dismay that still have to occur. "One may 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 their individual results checked by the general requirement that envisages the totality of results" (*Insight*, 604, lines 3–8).

<sup>17</sup> Recall note 6, and think of the post-war tinkering with what is named at the beginning of that *Insight* page 263, "technology and capital, economy and polity."

of engineering history's blossoming into a stalk of Jesus, was an interest I shared with Fr. Fred Crowe.<sup>18</sup> The rest of Lonergan scholarly interest moved on in refinement of old ways that were tinted with Lonergan's lighter pointers regarding religious love,<sup>19</sup> conversions,<sup>20</sup> and such.<sup>21</sup> The brutal climb of *Insight* beyond common sense was never an interest: pause and muse with the hints of these recent footnotes, on the hearty jump to a real grip on oneself as cosmically solitary within the grip of God.<sup>22</sup> That its luminous possession and self-possession pivoted on the spooky thing called *theoria*, well, that could be and was and is eloquently dodged.

Always here I must watch not to slide away from the main issue even in adding relevant background noise and poise. The main issue is the horror of a settled poise that held to old ways of eruditely paying no serious attention to the depth of the calling of philosophy and theology "to be a resolute and effective intervention in this historical process."<sup>23</sup> Go wild now in fantasy and sniff out sadly how we might be handling the Covid-19 crisis had we

---

<sup>18</sup> On the stalk of Jesus, see note 28 below. The advantage Crowe and I had was that we had lived with the problem of Cosmopolis, I since 1957, he earlier. I recall Crowe's spring letter of 1965 to me, while I was living in Paray-le-Monial France, about the breakthrough. The juggler had got eight clubs weaving in the air! The next summer Lonergan juggled his eight fingers in front of me, a dazzling ten-minute show and tell. More than a decade later we took time to muse over the general failed response. What to do? I recall his grin as I suggested that if a thing is worth doing it is worth doing badly. It's time we had a shot at that badly. See further, note 35.

<sup>19</sup> Read properly, there is no lightness in Lonergan's push here. Two quotations from *Method in Theology* help our musings. "To speak of the dynamic state of being in love with God pertains to the stage of meaning when the world of interiority has been made the explicit ground of the worlds of theory and of common sense" (107 [103]). The other is the shocking push at the end of his listing of general categories. "Such differentiation vastly enriches 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." (287[269]).

<sup>20</sup> Enough here to quote a piece of note 100, page 204, of *Interpretation from A to Z*. "I write here to and about theologians e.g. who write abundantly on conversions. The writing requires **deliberation**; the conversions involve **deliberation**. Generalized empirical method "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." (*A Third Collection* [1985], 141). Being scientific about **deliberation** is doubly dodged by those conversion-talkers."

<sup>21</sup> Best just pause over intellectual conversion, noticing its weaving round the reality and the understanding of deliberation: thus picking up the previous notes pointers. Over the decades I have heard and read quite erroneous claims about its achievement and its meaning. Perhaps a cautionary note helps, about Lonergan's view. In a conversation with him in Dublin, 1971, the topic came up of the meaning of "is? is! is." "When do you sort it out?" I asked him. His response: "When I got that far in *Insight*!" What page was he on?

<sup>22</sup> A context for the musing is the full page 537, starting with line 1's "filling of the structure" problem and battling with "to be" through the long next paragraph that leaves you gasping round about line 29, "so it comes about." The come-about leaves millennia of mystics and theologians far behind.

<sup>23</sup> CWL 18, *Phenomenology and Logic*, 306.

seriously homed in then on that neat and brutal indication of theology's *nomos* that Lonergan wrote of in his 1969 paper.

Communications is concerned with theology in its external relations. These are of three kinds. There are interdisciplinary relations with art, language, literature, and other religions, with the natural and human sciences, with philosophy and history. Further, there are the transpositions that theological thought has to develop if religion is to retain its identity and yet at the same time find access into the minds and hearts of men of all cultures and classes.

Finally, there are the adaptations needed to make full and proper use of the diverse media of communication that are available at any place and time.<sup>24</sup>

The sniffing out is no small task. Indeed, its pursuit leads me back to where this essay began, to fifty years ago when I was bubbling with the fact of the relevance of Lonergan's tower to the mess of musicology.<sup>25</sup> Think further, now, of what a fifty-year maturation of his Tower perspective would bring to the present global mess of sickness and death. I claim, and deeply sense, that thinking out that task and the maturation mess is a shocking challenge, especially when it is now communal. This is a shocking new line in history, the line to be crossed in going from the negative Anthropocene to the positive Anthropocene.

To strike out on a new line and become more than a weekend celebrity calls for years in which one's living is more or less constantly 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 and only the last embracing the whole field to be mastered.<sup>26</sup>

The new line is a culture utterly foreign to present studies of Lonergan. It was foreign from the beginning and, as I spiraled up over the past seventy years, trailing the genius of Lonergan, I have made manifest that foreignness.

But no, no: I have not made that foreignness, that rejection, that dishonesty, that "arrogance of omniscient common sense"<sup>27</sup> manifest to its perpetrators, to those traitors of Lonergan. I have simply added a trail of helpful crumbs on the Everest of Lonergan's minding and stalking of Jesus.<sup>28</sup> So, for example, there is nothing new in my push<sup>29</sup> for the

---

<sup>24</sup> The *Gregorianum* article of 1969 was built *Method in Theology*. The references are 1972, 132; CWL 14, 127.

<sup>25</sup> See note 5 above.

<sup>26</sup> *Insight*, 210.

<sup>27</sup> CWL 17, Philosophical and Theological papers 1965–1980, "Questionnaire on Philosophy: Response," 370.

<sup>28</sup> Here you meet a dominant effective imaging of the new theology of the positive Anthropocene. "Meet"? Recall our musings, yours and mine and Lonergan about Dante meeting Beatrice: a first meeting at age nine. What age are you? and how have you have aged under the pressures of the chemistry of the axial superego? The image was introduced in *Interpretation from A to Z* (See Essay T), and a focus in the Essay Y, "Stalking Jesus". There is the usual meaning of stalking: yes, you, in Grace, stalk Jesus, and

decency of J-wrapping instead of Jay-walking the hearty self-discovery that is involved in having a serious shot at Lonergan's nudge to botany.<sup>30</sup>

Thinking about that serious shot and on how I tried to make it manifest over the years leads me back to that passage, above, on communications, on "theology in its external relations." One of my manifestation ventures about aggreformism was a series of 41 essays that hovered round that paragraph that begins "study of an organisms begins from ..."<sup>31</sup> Imagine a series of 41 or 91 essays that weaved round that paragraph on communications. Imagine, strenuously, the geodynamic networking of imagination of the imaginations of that series in concrete foundational prayer that is a task of these next generations that are called, yes, to struggle towards the dazzling murmuration<sup>32</sup> of fulsome effective collaboration.

---

Jesus stalks you as His bride-to-be. This is an ontic poise to be incarnated slowly through apokataphatic contemplation. But now add the power of the phyletic image: after two millennia of messing we have a small stalk of the Sonflower that is the early chords and cords and cors of the Symphony of Jesus. How are we to rescue it from the axial weeds of churches and states? Murmuration (see note 32) is part of the answer, and we climb here towards sniffing the more abundant answers pointed to in note 95.

<sup>29</sup> There is, of course, an ongoing newness and precision about the key issue that my Florida paper on musicology raised. But the core of that issue was not clear to me then: that the cycle of collaboration required a standard model, always operative, always reaching for major and minor refinements. Fred Lawrence, one the few remaining companions of the Florida event of 1970, has failed to be gripped by that core, a blossom of the paragraph that turns the page of *Insight* 609-10. Jeremy Wilkins, in his review of Lawrence's recent book (*The Heythrop Journal*, volume LIX (2018), 832-847), *The Fragility of Consciousness*, writes plainly on the matter. "Lawrence's practice falls mainly into the function Lonergan called Dialectic. Because Lonergan was famously explicit about issues of method, it strikes me as curious that Lawrence's procedures are largely implicit. In fact, he has very little explicit to say about the centerpiece of Lonergan's proposal in *Method in Theology*: the structure of functional specialties. In his Author's Preface to *Fragility*, Lawrence suggests that Lonergan's functional specialties thematize "the ontological structure of the hermeneutic circle." (63) This is a highly illuminating suggestion. It seems to tally with some of Lonergan's observations, and anyone who has been pondering *Method in Theology* will want to learn more. Yet, Lawrence never returns to it in any explicit manner, and perhaps the most important question I would pose to him regards the meaning of that silence." See note 12 above: I carry forward the nudging in note 37.

<sup>30</sup> My first paper for the Conference focused on botany, with title, "Image and Emergence: Towards an Adequate Weltanschauung." The other, mentioned already in notes 5, 25, and 29, had title "Meta-Music and Self-Meaning". I did not put them in the two first volumes that were published by Gill and Macmillan in the early seventies, (see note 16 above) but made them available in a little book titled *Plants and Pianos*, 1971, later the first half of *The Shaping of the Foundations*, 1976, now a website book. I was quite tickled when Lonergan talked of the botany paper as "opening up area after area!" Well, ho ho, it didn't. On the core problem of J-wrapping, see Chapter J, "Inventing Techniques," [Interpretation from A to Z](#).

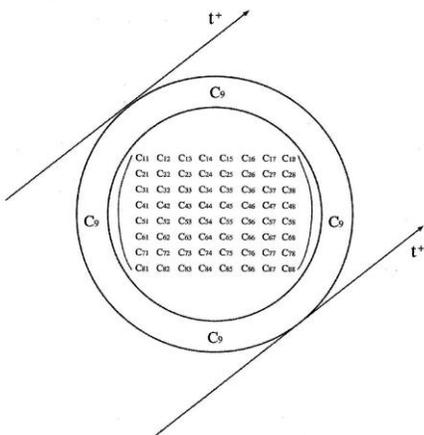
<sup>31</sup> *Insight* 489.

<sup>32</sup> No harm in reminding you of the dominant image in the previous essays, leading to a psychic paralleling of our future efforts with the murmuration of starlings.

Here, yes, I am straining your imagination, and you would need a serious venture into fragments of the genetics of a seriously developed science such as physics to sniff the glorious global effectiveness of the next ten millennia of “theology possesses.” So I come to mention, in strategic manifesting, the beginning (766, line 29) of Lonergan’s two pages, in *Insight*, of suggestions for theology that could have been weaved round that passage on communication in his 1969 essay. Pause please over that beginning, that normative plea of Lonergan for theology or philosophy to be “not merely a constitutional monarch—you do no wrong because you can do nothing at all!—but an effective monarch that exerts a real influence within the fields of the sciences.”<sup>33</sup> “Theology possesses”? It does not.

We are not there yet. And for society to progress towards that or any other goal it must fulfill one condition. It cannot be a titanothore, a beast with a ten-ton body and a ten-ounce brain . . . It must lift its eyes more and ever more to the more general and the 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>34</sup>

Might we begin fulfilling the one condition: bowing to explanation and Explanation as the heart and Heart of the matter, of matter? For two millennia we have failed to cherish that Explanatory Heart effectively. Might a strategic set of nudges here turn you towards that cherishing, turn you towards saying an effective “hello” to Bernard’s towering Tower? In my 89<sup>th</sup> year I am not up to a 41-essay salute, but perhaps a sharing of my own inadequate tinkering with the challenge of “theology possesses” in these last few years might stir your young W-enzymes to “put spade to earth and move the first sod.”<sup>35</sup>



<sup>33</sup> CWL 18, *Phenomenology and Logic*, 126.

<sup>34</sup> CWL 21, *For a New Political Economy*, 20.

<sup>35</sup> F. E. Crowe, S.J., *Theology of the Christian Word. A Study of History*, Paulist Press, 1978, 149. I am very deliberately pulling this book into your musings. I have battled fruitfully with this search of Crowe for decades, and, as Essay Z in *Interpretation from A to Z* notes, Crowe’s efforts, with those of William Zanardi are key to our initial stumblings towards the genetic perspective noted as absent in my first few notes above. We return to this work of Crowe in note 94 below.

The quoting of “theology possesses” turns up in my recent works, and it seemed to me to be a neat pointer to the present challenge if I simply add pieces of those texts here, pieces that may frustrate you, for my expression is brief in the sequence even though I was making complex strides in visioning what the spade-work is to involve.

I start with the first mention of the text, in the third of five articles written for *Divyadaan*. The mention is in a footnote, and I quote the full footnote whose odd beginning refers to the lead-in article, in the previous volume, to those five. The odd beginning, “Minding Reality,” serves also to bring to your attention that you are meeting me, so to speak, near the end of Act Five of my version of Shakespeare’s *Pericles*. Think of the play’s beginning, “To sing a song that old was sung,”<sup>36</sup> indeed, sung consistently in vain.<sup>37</sup> “If you, born in those latter times, / When wit’s more ripe, accept my rhymes,”<sup>38</sup> then that acceptance can blossom into a stalking of history so that, in the later positive Anthropocene, there can be a common climb and clime and claim, “The music of the spheres! List ....”<sup>39</sup>

Here you are.<sup>40</sup>

1. “Minding Reality” (*Divyadaan* 29/2 [2018] 173–192) and the first four essays in this volume. What of the fifth essay here? Far from being some discontinuous leap, it is a pointer to the future of effective convergence of religious global care, a dominant one in a great heuristic topology of care, a central weave into a future meaning of “theology possesses” (*Insight* 766), an effective drive for the pilgrim blossoming of the Kingdom sought by all forms of religiosity. My drive in all these essays is towards a massive discontinuity of care, a discontinuity perhaps best brought to Christian attention by noting that its direction is to be a powerful leap beyond the ongoing journal *Concilium*, to which Lonergan drew attention on p. 230 of “A New Pastoral Theology” (*Philosophical and Theological Papers 1965–1980*, *CWL* 17, 221–39).

---

<sup>36</sup> *Pericles*, line 1, pre-Act 1.

<sup>37</sup> I continue my musings of note 29, nicely surrounded by the ethos of *Pericles*. The key issue is the silence of conventional Lonergan scholarship. Wilkins begins his review of Lawrence’s work thus: “The central thesis of Frederick Lawrence’s recent book, *The Fragility of Consciousness*, is that consciousness is fragile because it is conversational.” Lonergan faces that fragility quite simply and bluntly in his final lines of *Method in Theology*, chapter 10, section 5: it is a matter, for ‘him and her’ of “being at pains not to conceal his tracks but to lay all his cards on the table” (*Method in Theology*, 193[180]). I charitably assume invincible ignorance on the part of Lawrence, the crowd at Florida, the crowds in the fifty years since. The tracks are hidden away under and in the molecules of the superego of a fragile axial consciousness. None of the crowds read seriously the key paragraph of *Insight*: the second paragraph of the “canon of explanation” (*Insight*, 609). So they have pattered on, since the 1950’s as I indicated in note 16 above. The way out is the scientific discomfort pointed clearly to in the third chapter, “Self-Assembly,” of [The Future: Core Precepts in Supramolecular Method and Nanochemistry](#). My seven decades of climbing will not have been in vain if, in these next decades, you break, you break into, the abominable silence.

<sup>38</sup> *Pericles*, lines 11–12, pre-Act 1.

<sup>39</sup> *Pericles*, Act V, Scene 1, line 228.

<sup>40</sup> In the ten texts quoted I do not bother to adjust cross-references to other parts of the works cited. Here and there, however, I add footnotes in brackets—{ }—to reduce the obscurities.

The essay illustrates Lonergan's constrained struggle to get people thinking beyond, e.g., Rahner and Chenu. The sublation is a task for the future, the task of Christ becoming effective in all the large domains and small corners of the globe, so that each human may sense with existential joy, "I am to be my little self" (*ibid*, 392, last line). The pointed claim of Lonergan quoted here is significant in its drawing attention to a real frustrating futility in his surrounds, theological or domestic or economic. So, to return to the relevance of the final essay "Finding an Effective Economist: A Central Theological Challenge": economic stupidity and malice does not a little towards "the animalization of man on the higher level of his achievement" ("Analytic Concept of History," in Michael Shute, *Lonergan's Early Economic Research* [Toronto: University of Toronto Press, 2010] 60).<sup>41</sup>

Next comes a footnote from the fifth article in *Divyadaan*:

2. I would have you pause here over the demand and the hope expressed by Lonergan in the Epilogue of *Insight*: "theology possesses a twofold relevance to empirical human studies" (766). It was only in my labor on Robley Whitson's *Coming Convergence of World Religions* that I managed to thematize a future possession in terms of a heuristic diagrammatically isomorphic with all such diagrammed products of social studies and their real referents—a huge task for this century—that I shifted "possesses" out of the zone of "in vain." The real shift requires the lift of Whitson's "Convergence" to an active meaning of "converging religions" when the converging is done by characters of craving.<sup>42</sup>

I move on now to the three references in *The Future*:

3. There is the challenge of this century for some one or some group to re-write Lonergan's frail effort of *Method in Theology*; indeed there is the challenge of re-writing the frail effort of Thomas in his first question of the *Summa Theologiae*.<sup>43</sup> What can I do to seed the meeting of that challenge? The "Paradigmatic Panel" essay is certainly pretty clear on hints from Lonergan, yet it was dumped by the leading journal of Lonergan studies.<sup>44</sup> The dumping is quite comprehensible, since the Christian tradition into which the work of Lonergan fell was and is one, as Lonergan himself quipped in 1961, of "big frogs in little ponds": a settled rich sophistication of commonsense debating details of past achievements, achievements made under the shadow of Aristotle.

---

<sup>41</sup> This is footnote 23 of my essay "Converging Religions to Effective Historical Intervention," *Divyadaan: Journal of Philosophy and Education*, 30/1 (2019), p. 63.

<sup>42</sup> Footnote 36 of my essay "Finding an Effective Economist: A Central Theological Challenge," on page 107 of the same *Divyadaan* volume as named in the previous note.

<sup>43</sup> A pointing in that direction can be discerned in Lonergan's quoting of the first question of the *Summa* among his scribbles of February 1965.

<sup>44</sup> The rejected essay, "[A Paradigmatic Panel for \(Advanced\) Students \(of Religion\)](#)," is article 10 of my website articles. I discuss the rejection of this article in the series of essays "[Public Challenging Method Board](#)," available at: <http://www.philipmcschane.org/public-challenging-method-journal>.

I would surmise that my best effort since the “Panel” article to intimate or, perhaps better, symbolize the character of the challenge is the final essay in my relevant series, [Economics 17](#), “Engineering as Dialectic.” It symbolically hints at a quite new chapter 17 of *Insight*, one that indeed would shake up the meaning and strategy of the entire book: think of replacing the word *metaphysics* throughout the book with the word *engineering*. Should I write meta-engineering?<sup>45</sup> There is no need for such metatalk if Lonergan’s fullest description of generalized empirical method weaves, in this century, into the minding of the minding of humanity.<sup>45</sup> So, I may speak and write meaningfully to later generations—and to a few evolutionary sports in the 2020 decade—of, let us think, “An Effective Method of Engineering Progress.” Think of humanity coming into possession of what Lonergan writes of in frail hope in the Epilogue of *Insight*: “Theology possesses ...”<sup>46</sup> In fact it doesn’t thus possess. What does the genuine possession involve? A full, statistically-effective, countervailing heuristics of behavior in global situation rooms. Think of a new version of the Pope’s recent address to Big Oil.<sup>47</sup> I write that “Think” with a sad smile in and about “functions of satire and humor.”<sup>48</sup> It was only after the long struggle up to and through my articles of *Divyadaan* volume 30, no. 1 (2019) that I became luminously pushed to begin to think effectively of the massive manifold of heuristic diagrammings involved in the “think,”<sup>49</sup> the think-tank, the think Tower of this century, the global think-ethos of 9011 A.D.<sup>50</sup>

4. But here I wish you to sense the climb of the first sentence of the sixth paragraph<sup>51</sup> to the, yes, high-voiced, high-C,<sup>52</sup> see-ling, field-focused word “situation.” The word occurs eight times

---

<sup>45</sup> I refer to the top lines of page 141 of *A Third Collection*. In the positive Anthropocene it will be accepted as simply normal empirical method.

<sup>46</sup> *Insight*, 766, line 29.

<sup>47</sup> “Pope Francis declares ‘climate emergency’ and urges action,” *The Guardian*, June 14, 2019, accessed October 1, 2019, <https://www.theguardian.com/environment/2019/jun/14/pope-francis-declares-climate-emergency-and-urges-action?%20fbclid>.

<sup>48</sup> What I write of here, to quote that section in *Insight*, “is without the settled assurance and efficacy of form; it tends to be shouldered out of the busy day, to make its force felt in the tranquility of darkness, in the solitude of loneliness, in the shattering upheavals of personal or social disaster.” *Insight*, 648.

<sup>49</sup> It was only in the struggle of the last of the essays there, “Finding an Effective Economist: A Central Theological Challenge,” that the issue of “possession” blossomed into a mature heuristics. See *Divyadaan: Journal of Philosophy and Education*, vol. 30, no. 1 (2019), 107. The drive of those essays was towards active convergence in religions towards having *Insight* as a book of common prayer: so the central issue was implicit conversion to the two canons of explanation of *Insight*. In this little essay I add a strategy that would lead easily to the blossoming of the three functional zones: Dialectic, Foundations, and Communications. The road to the clear emergence of the other five zones is not difficult to imagine, even if only from a poise of a notional ascent.

<sup>50</sup> *The Future: Core Precepts in Supramolecular Method and Nanochemistry*, Axial Publishing, 2019, pp. 30–31.

<sup>51</sup> {The paragraph I refer to here is *Method in Theology*, 358, lines 9-20 [CWL 14, 330, lines 12-21]}

<sup>52</sup> Again, I think of the leisured leaps of Pavarotti on the LP, but now on CD, “King of the High Cs.” Just another image pushing for a fantasy relating to the task mentioned in note 34. Of course, there is the image of Archimedes Screw (see p. 93), screwing up water. How are we to screw up culture?

in these final two paragraphs, ending with “an even deeper crisis in the situation.” The next occurrence of the word “situation” is in the lead into section 4, “The Christian Church and its Contemporary Situation,” and that section’s 21 paragraphs point to 21 ventures of future “fruit to be borne”<sup>53</sup> so that “they all be one.”<sup>54</sup> But I wish you to pause in fantasy now over the pileup of 8 “situations” at the end of the second section. Was he not echoing and Gijkeckoing<sup>55</sup> the plea of “theology possesses” of line 29, *Insight* 766? One might muse that the claim “theology possesses” was false when he typed it in the summer of 1953. He might have typed “theology does not possess a twofold relevance to empirical human science ...”

His strained poise of the Epilogue of *Insight* fermented forward freshly for me as I struggled with the series of essays on *The Coming Convergence of World Religions* for *Divyadaan* 2019. I was thinking forward towards the meaning of *convergence* in the fullest active sense of “fruit to be borne” by “resolute and effective intervention in this historical process,”<sup>56</sup> not at all yet in the G<sub>jk</sub> world to emerge. Indeed, it was only in the final article of that *Divyadaan* series, where I slipped forward to think out the challenge, “Finding an Effective Economist: A Central Theological Challenge,” that the perspective on “theology possesses” expressed here became heuristically and vibrantly luminous to me. That essay was haunted by the mood I set by boldfacing the words *in vain*.<sup>57</sup>

5. I would have you pause here over the demand and the hope expressed by Lonergan in the Epilogue of *Insight*: “theology possesses a twofold relevance to empirical human studies” (766). It was only in my labor on Robley Whitson’s *Coming Convergence of World Religions* that I managed to thematize a future possession in terms of a heuristic diagrammatically isomorphic with all such diagrammed products of social studies and their real referents—a huge task for this century—that I shifted “possesses” out of the zone of “*in vain*.” The real shift requires the lift of Whitson’s “Convergence” to an active meaning of “converging religions” when the converging is done by characters of craving.<sup>58</sup>

In my most recent book, [\*Interpretation from A to Z\*](#), I refer to the phrase “theology possesses” five times.

---

<sup>53</sup> *Method in Theology*, 355[327].

<sup>54</sup> *Ibid.*, 367[338].

<sup>55</sup> {Here you meet the G<sub>jk</sub> of the title. Had it puzzled you? Perhaps you recall my use of in relation to a decently explanatory Trinitarian theology? See note 70 below}. But in this essay I wish to push you discomfortingly with, I hope, a massive suggestiveness. I shall do that pushing in my textual comments between quotations 9 and 10.

<sup>56</sup> *Phenomenology and Logic*, CWL 18, 306.

<sup>57</sup> *The Future: Core Precepts in Supramolecular Method and Nanochemistry*, pp. 86-87. **In vain** was thus printed in bold face. This little book challenges long term pessimism in its plea of stepping beyond Aristotle’s **dealing with** science and that odd invention, metaphysics. Engineering progress is the street task of the Tower of Able.

<sup>58</sup> I quote here note 41, p. 87, of *The Future*.

6. “I advanced that Aristotle was a bourgeois, that he introduced the distinction between the speculative and practical to put the ‘good’ as Socrates and Plato conceived it out of court.”<sup>59</sup> I have kept this ‘good’ news relatively quiet till now in these essays so that you might be shocked at its absence and its obviousness. You are in ‘good’ company in that the ‘good’ Fred Crowe missed the point in his first index of *Insight*: the point that implementation is essential to the poise of whatting, of understanding.<sup>60</sup> This is true whether you are dealing with an orchid or an oak or an okie or an oral tradition. How does that resonate with your reading of the title “Understanding the Object,” or indeed with your reading of the slogan of *Insight*: “*Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood but also you will possess a fixed base, an invariant pattern, opening upon all further developments of understanding.*”<sup>61</sup>

We shall return regularly to the key word in that statement, “possess,”<sup>62</sup> but first, alas, we must do some elementary puttering, or at least I must point to the need to perhaps go against the grain and do such puttering. Perhaps I could annoy you forward into that puttering by placing you in front of the fridge with the problem of cooking dinner. You open it, scan its contents and ask “what might that be?”

What is going on here? If you are the achievement of a basically adequate self-scrutinizing self, then you are at home in those “sixty three articles in a row”<sup>63</sup> of Thomas, but now your deliberation is twirled and screwed freshly into creativity.<sup>64</sup> Getting to grips with the question,

---

<sup>59</sup> I am quoting a 1935 letter of Lonergan to a Jesuit superior. The ten-page letter is fully reproduced on pages 144–54 of Pierrrot Lambert and Philip McShane, *Bernard Lonergan. His Life and Leading Ideas*, Axial Publishing, 2010. The quotation is on page 152.

<sup>60</sup> The poise, in its fullness, is to be an effective emergence of characters who personally have solved the problem of the chasm. See note 9 of Essay L, p. 90. This raises again the problem mentioned in note 15 of Essay A, p. 5, and note 16 of Essay C, p. 18, and the beginning of Essay D, p. 19ff. Solving globally the problem of the chasm requires a quite new poise of Doctrines, Systematics, and Communications, one that is to lead to an effective structuring of what I would call *situation analysis*. See Essay P, note 12, p. 115.

<sup>61</sup> *Insight*, 22: the italics are in the text.

<sup>62</sup> The lead-into reflection on the word for me was through my musing, in the context of my five articles in *Divyadaan. Journal of Philosophy and Education*, (30:1), 2919, *Whitson’s Coming Convergence of World Religions*. I returned to the discussion that begins at line 29 of *Insight* 766: “theology possesses.” Our problem is that it does not, in any religion, possess an effective relevance. How then is one to conceive of moving towards such a possession? What is needed is a massive climb to an effective heuristics countervailing contemporary warps in all the heuristics of sciences and in their referents. Such a climb involves the genesis of a full global topology of situation analysis. For more on that see the final chapter, “Nanochemistry” of [The Future: Core Precepts in Supramolecular Method and Nanochemistry](#).

<sup>63</sup> CWL 1, *Grace and Freedom: Operative Grace in the Thought of St. Thomas Aquinas*, 94: the articles are *Summa theologiae*, 1-2, qq. 6–17.

<sup>64</sup> I would draw attention to the inadequacy of the entire philosophic tradition in its consideration of deliberation: think of the full challenge engineering the future and the massive heuristics of deliberation it is to involve. See the final chapter, “Nanochemistry,” of my [The Future: Core Precepts in Supramolecular Method and Nanochemistry](#).

‘What is going on?’ “if more than general and vague, is arduous and time-consuming; it leads to the impasse of scrutinizing the self-scrutinizing subject.”<sup>65</sup>

Does it take much self-scrutiny to become a little luminous about you and the universe going on? Might we say, brightly, that “what is going on in the universe,” where there is no question mark? Might we part with Aristotle and take a stand on fulsome science as engineering that is going on?<sup>66</sup>

7. There is no point in my going on regarding that mess: my aim, after all, is simply presenting an exercise of the Duffy type that may be taken up in the future.

That take-up sadly involves a massive catch-up and throw-beyond. The center-piece of my (2019) heuristic image goes back to my sublating the work on Fisher and Markov<sup>67</sup> into a flow of world maps that, at say, various intersections of latitudes and longitudes, has a statistics of recurrence-schemes of progress and probable “situation room” components of progress.<sup>68</sup> The centerpiece of my (2020) shift, pointed to in the previous essay, is the cyclic conception, affirmation, and implementation<sup>69</sup> of a glocal lift of global intersubjectivity which includes the

---

<sup>65</sup> *Method in Theology*, 167[157-8].

<sup>66</sup> [Interpretation from A to Z](#), 111.

<sup>67</sup> See my *Randomness, Statistics and Emergence* (Gill, Macmillan and Notre Dame, 1970), p. 237. The book is not easily available—I must remedy that—so a quotation there from F.M. Fisher (“On the Analysis of History and the Interdependence of the Social Sciences,” *Phil. Sc.*, 27, 1960) may flex your imagination. Think of a flat global map moving along the time axis: Fisher calls the consequent box of heuristic control a *tensor*. “The typical element of the tensor, say  $M_{i_1 i_2 i_3 \dots i_{n+1}}$ , is defined as the probability that Nature will be in state  $i_1$  at time  $t_1$  given that at the time  $t-n$  to  $t-1$  she was successively I states  $i_{n+1}, i_n, \dots i_3$  and  $i_2$ .” (op. cit., 149). “Toynbee’s Study of History can be regarded as an attempt at a great Markovian reduction of the historical process to a very few variables and very large subdivisions and the consequent description of the process by a multiple Markov tensor of manageable rank.” (op. cit., 156). My own imaging shifts this tensor into an earth-sphere expanding out along a radial axis  $t$ —this helps to glimpse—think longitude and latitude for  $\theta$  and  $\Phi$ —my meaning of <sup>0ΦT</sup>. The geohistorical imaging gives a new level of control of Lonergan’s “ongoing, overlapping, etc etc contexts.” Think of the <sup>0ΦT</sup> weave of pairs like Antioch and Alexandria, Luther and Lainez, Descartes and Dilthey, whatever. Useful here, from the [Questions and Answers](#) series, is *Question 36*: “An Appeal to Fred Lawrence and Other Elders,” available at: <http://www.philipmshane.org/questions-and-answers>.

<sup>68</sup> I introduced the heuristic reach towards Tower and town control of global situations in chapter 12, “*The Situation Room: The Stupid view of Wolf Blitzer*,” of [Profit: The Stupid View of President Donald Trump](#) (Axial Publishing, Amazon, 2016).

<sup>69</sup> Follow up musings on the two previous notes with some fantasy about effective “implementation.” Follow up? “The meaning and implications of this statement have now to be explored” (*Insight*, 416: end lines): indeed! “Theology possesses relevance” (*Ibid.*, 766, line 29). It does not. It needs a massive Dionysian shift of the characters of communication, lusting after “fruit to be borne” (*Method in Theology* 355[327]). That lusting has to produce, in these next centuries, a full countervailing heuristic imaging of the objectives of sciences, arts and technologies in situations large and small, to bring us to progress towards the flowering of humanity. How do you stand in regard to this flowering? In the work mentioned in the previous note (see there page 85), I bring forth the question of a global Amendment to any type of constitution. Here, then, is your question: “do you view humanity as possibly maturing—in some serious way—or just messing along between good and evil, whatever you think they are?”

subjectivities of  $G_{jk}^i$ ,<sup>70</sup> where the “i” points to the dual consciousness of the Christoffer tensor, a tensor weaved molecularly into humanity’s wavering potential of a unified collaboration towards oneness.

That molecular weaving becomes, for the searcher, personally and poignantly manifest in the self-upgrading necessary for reaching the statistically-effective meaning of the title to the final section of the final essay of the 2019 *Divyadaan* effort, “Developing Characters of Craving.”<sup>71</sup> How are we all to stretch forward, in these next millennia, *sun*-flower-wise, beyond a religious “vegetative living”?<sup>72</sup> I stay here with Christian religion and its Pauline sloganizing, “What is immediate in us is that de facto we are temples of the Spirit, members of Christ, and adoptive children of the Father, but in a vegetative way. That can move into our conscious living, into our spontaneous living, into our deliberate living.”<sup>73</sup> It can! It can edge us seedingly and seethingly, in this century, to effective fantasy of the supermolecular Eschaton, with, yes, memories of pets and plants,<sup>74</sup> but no such reality, nor food nor drink in any normal sense, but

---

<sup>70</sup>  $G_{jk}^i$  represents a massive challenge to what I may call vegetable thinking, chatter in terms of “The God of Abraham or the God of the philosophers,” God thus thought of as a substance of common sense. First, the God of section 9 of *Insight* chapter 19 is not that God, but a God towards which one “comes about” (*Insight*, 537, line 29) though the *sun*-animated analogically-self-luminous conversation of the “In” (first word of *Insight*’s first chapter), Inn, Innn, of each fresh intersubjective “spooky” (*A Third Collection*, “Mission and the Spirit, section 3) recycling of *Insight*. The vegetable reading of this masterpiece of Lonergan is a disgusting reality of his vegetating followers. One reaches the 26<sup>th</sup> place of *Insight* 19.9 and then joins Aquinas, but in a deeply new context, in the *Summa*’s Question 27. On this struggle see my “Embracing Luminously and Toweringly the Symphony of Cauling,” [Seeding Global Collaboration](#), edited by Patrick Brown and James Duffy (Axial Publishing, 2016), 221–240. The nudge towards the discomfiting symbol comes from Lindsay and Margenau, *Foundations of Physics*, 362, where there is consideration of the Christoffel Tensor.

<sup>71</sup> *Divyadaan: Journal of Philosophy and Education* vol. 30, no. 1 (2019), edited by James Duffy and titled by him “Religious Faith Seeding the Positive Anthropocene,” contains five essays of mine focused on weaving Whitson’s *The Coming Convergence of World Religions* towards what I would now call a *sun*-shattering acceptance of *Insight* as a book of common prayer. The core challenge in the prayer is the reach for luminosity regarding The Beyond as intimate friendship, this in the bright dialogue of affirmation sheltered from muddiness by bowing to negation and eminence.

<sup>72</sup> Philosophical and Theological Papers 1958–1964, “The Mediation of Christ in Prayer,” CWL 6, Philosophical and Theological papers 1958—1964, 179, line 10.

<sup>73</sup> *Ibid.*, lines 25–29.

<sup>74</sup> This is obviously a complex heuristic issue, pivoting on Thomas’s meaning of “*possibilia esse et non-esse*” (*Summa*, Ia, q.2, a. 3, *Tertia Via*). See my popular presentation (1958) of that Via and the references to Thomas given in the notes all reproduced in [Cantower 19](#). Further there is my *The Everlasting Joy of Being Human* (Axial Publishing, 2013), where, in chapter 4, (36–43), I reflect on Thomas’s eschatology. See especially notes 10 and 11 there. The conclusion of note 11 (*Summa Contra Gentiles*, IV, ch. 97) is echoed in my text above. “But the other animals, the plants, and the mixed bodies, those entirely corruptible both wholly and in part, will not remain at all in the state of incorruption.” See also, the final note of the book, note 86 of page 125, where I wrote of “Son-lit everlasting Saplings in a circumincensing Field without flowers or trees or fauns or bees. Thomas was quite on the ball when he wrote...” And I leave you there, as I am reminded now of Lonergan using such a phrase “Thomas was quite on the ball,” re Thomas’ eschatology, in an Easter walk we had in Dublin in 1961.

supra-living in the radiant sharing of Jesus' romping galactic molecules.<sup>75</sup> "Is this to be taken literally or is it figure? It would be fair and fine to think it no figure."<sup>76</sup>

8. "Charity is an eternal fire of optimism and of energy, dismayed at naught, rebuked by none, tireless, determined, deliberate; with deepest thought and unbounded spontaneity charity ever strives, struggles, labours, exhorts, implores, prays for the betterment of the unit of action of man, for the effective rule of sweetness and light, for a fuller manifestation of what charity loves, Wisdom Divine, the Word made Flesh."

"With deepest thought" : but "we are not there yet."<sup>77</sup>

There is a definite sense in which we are not yet in the world of Lonergan's chapter on Doctrines, certainly not with deepest thought.<sup>78</sup> To that, and its footnote flight, I return only suggestively later. In the meantime, in the very mean axial time, might I say that I give you notice that we are possessed of simple doctrines,<sup>79</sup> not at all globally aglow, but they begin now to trouble our human warped molecules, our W-enzymes, in an emergent "unbounded spontaneity,"<sup>80</sup> genuine care, here and there, in the axial air, the axial heirs. 'I give you'—can you begin to *take* that notice?<sup>81</sup>

9. What was Lonergan hiddenly reaching for in the chapters "Doctrines" and "Systematics"? Think of the odd reaching expressed in the phrases that edge my stare diagram: "Synthesis is a doctrine of history"; "Synthesis is a theory of history." Synthesis was the problem that had him pacing before me in his room in the old Bayview Regis in the summer of 1966. There was no way that he could deliberate out—nor was I any help to him—an integral presentation of the screw-up that he had in mind. What to do when he finished his non-integral presentation of a

---

<sup>75</sup> The end poem here, from the beginning of my [Cantower](#) climb (that climb began with *Cantower* 2, where the poem emerged), is strangely intersubjective, where nature is cognized cyclically as "God's silent communing with man" (*Topics in Education*, 225, CWL 10, line 2). Add, then, the next question in the text above. This is no fancy, but a fact of a finitude in which "God is not an object." What what what is this Complex Subjectivity, in which we are cauled, that we may call Them OM?

<sup>76</sup> The end of Lonergan's 1934 *Essay in Fundamental Sociology*. The full quotation here, number 7, is from Interpretation from A to Z, 149.

<sup>77</sup> CWL 21, *For a New Political Economy*, 20. As I have already suggested: if you happen to have the book, pause over the page-long paragraph that follows these words.

<sup>78</sup> The depth in the deepest thought takes on the suspicion of startlingly integral meaning as we seek, in our shared reading, to find redemptively our molecularity.

<sup>79</sup> The key word here is "possessed." Are we, Supermolecules, possessed in our W-enzymes, by that broad craving W (See *The Future: Core Precepts in Supramolecular Method and Nanochemistry*, 2) that, in its genetic fullness, is spiraling to constitute the *Eschaton*? "Theology possesses a twofold relevance" (*Insight*, 766, line 29). It does not. Later I invite you to stare at my Stare and Stair Diagram and sense the horrid present emptiness of those four forward steps of the cycle of engineering finitude and it's spiraling to the *Eschaton*.

<sup>80</sup> Recall the center of the quotation at note 42. Increasingly here *unbounded* may take on larger shades of meaning in your present reading, but the unbinding in history is a matter of a start that my 21 notes here—83 to 103—seek to inspire.

<sup>81</sup> This 8th quotation is from page 193 of [Interpretation from A to Z](#).

foundational perspective? He **deliberately** aimed to be “as simple as possible for theologians of different allegiances to adapt my method to their uses.”<sup>82</sup> There was nothing vague about his **deliberations** about the failure to push readers to the climb towards being themselves spooky doctrinal interpersonal syntheses.<sup>83</sup> “What on earth”<sup>84</sup> could that mean for theologians then or now or for a foreseeable future? “I have written a chapter on doctrines without subscribing to any but the doctrine about doctrines set forth in the first Vatican council. I have done so **deliberately**, and my purpose has been ecumenical.”<sup>85</sup> If you want to sniff the synthetic mind hiding behind that **deliberation**, read the extract, meshed now with the “Stare Diagram,”<sup>86</sup> preceding it, a quotation taken from a letter Lonergan wrote to Fred Crowe in the summer of 1954, which of course will bring us back to Crowe and his rescue effort, his synthetic reaching. And now we join Crowe, staring at but not stairing up that piece of Lonergan’s letter.

The Method of Theology is coming into perspective. For the Trinity: Imago Dei in homine and proceed to the limit as in evaluating  $[1 + 1/n]^n$  as  $n$  approaches infinity. For the rest: ordo universi. From the viewpoint of theology, it is a manifold of unities developing in relation to one another and in relation to God, i.e., metaphysics as I conceive it but plus transcendent knowledge. From the viewpoint of religious experience, it is the same relations as lived in a development from elementary intersubjectivity (cf. Sullivan’s basic concept of interpersonal relations) to intersubjectivity in Christ (cf. the

---

<sup>82</sup> *Method in Theology* 332–3[309]. As simple as possible? I point towards the seeming simpler, but that simpler is only remotely possible in these decades. And the paradoxical time-span to the full effective 30-year heuristic named in my final note 115? Oh la la. I think now of my younger self of 40 years ago beginning the first chapter, “The Psychological Present of the Academic Community” (*Lonergan’s Challenge to the University and the Economy*, 1980: a photocopy of Lonergan’s own copy, with his markings, is available on my website) thus: “If there is to be a massive shift in public minding and kindness and discourse in the next century, there must be a proportionate shift in the mind of the academy and the arts at the end of this century, with consequent changes in operating schemes of recurrence from government to kindergarten.” The “if” is valid, but we must seed a beginning of minding in the now of this millennium.

<sup>83</sup> Recall, recaul, note 86 (pp. 198–99) above, with its intimation of a later global spookiness.

<sup>84</sup> I am recalling Lonergan’s appeal to a superior in 1935, when he wrote at the end of a ten-page letter, “what on earth is to be done?” I write here to and about theologians e.g. who write abundantly on conversions. The writing requires **deliberation**; the conversions involve **deliberation**. Generalized empirical method “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.” (*A Third Collection* [1985], 141). Being scientific about **deliberation** is doubly dodged by those conversion-talkers.

<sup>85</sup> *Method in Theology*, 332[308–9]. My purpose is global. There is the reach to all religions of my five articles in *Divyadaan* (30:1) 2019, with the apt title “Religious Faith Seeding the Positive Anthropocene.” There is the doctrine, “When Teaching Children X, You Are Teaching Children Children” that spreads into education the poise of generalized empirical method mentioned in the previous note. Note, then, that the global move is a move into commonsense, a peculiar *haute vulgarization* that is to layer humanity’s neuromolecules. Perhaps *haute vulgarization* will then need to backfire into theology?

<sup>86</sup> The mature meshing gives a startling historical lift to the stairs and to the poises of *anamnesis* and *prolepsis* in them. So, W-enzyme-view the move up the stairs as a dark climbing through the negative Anthropocene into the present predawn of the positive Anthropocene.

endless Pauline [suv- or] sun- compounds) on the sensitive (external Church, sacraments, sacrifice, liturgy) and intellectual levels (faith, hope, charity). Religious experience : Theology : Dogma :: Potency : Form : Act.

This piece of the 1954 letter permanently puzzled Crowe and he shared the puzzlement and the letter with me in later years. I only recently came to what seemed a satisfactory poise in regard to that giant Lonergan flight of and from *Insight*,<sup>87</sup> but the question now for you, as you are nudged to “scrutinizing the self-scrutinizing self,”<sup>88</sup> is, what sense do you make of it? You might muse over it as a foundational flight at the end of his first year in Rome, still in the mood of *Insight*'s Cosmopolis search and the search there for a view of Christ's Body and Psyche that would possess theologians, and effectively ground his hopeful *nomos* of the end of *Insight* that “theology possesses . . .”<sup>89</sup>

So I arrive at the tenth and last context of the referencing of those two words, *theology possesses*. It is in fact the last context in the sense that it is the conclusion of my last—in both senses—book. Footnote 96 below is the last footnote of *Interpretation from A to Z*, and it is the note that is repeated at the beginning of the first of these seven essays, since it initiated these essays. Might you say hello to my plea, pose your questions and suggestions to me? In note 55, above, I promised a push, but your initial puzzlings and suggestions need not reach a filling of the sketchy heuristics of that push. Filling that heuristics is a task for the remainder of history.

How do I put the push succinctly yet suggestively? Note 70 is a basic clue, and my regular use of the symbol  $G_{jk}^i$  as referring to the Trinitarian God with “i” nudging you to think of the One of Three that is incarnate. Regularly in recent years I have pushed the need for a massive explanatory lift of the sixth section, “The Divine Missions” of *CWL 12, The Triune God: Systematics*. Here I give a nudge towards that effort from a particular zone, the zone that is the end of the fifth chapter of *Insight*.

---

<sup>87</sup> See the Website essay, [LO and Behold 10](#): “Assembling  $[1 + \frac{1}{n}]^{nx}$ ”. The venture to which I point in these 21 footnotes (83–103) {the references are to the book's notes} lifts all that into a quite new context of science, but it does so, at present, only for me. I turn my pointing at this stage to appointing you as the Assembler of those 21 points.

<sup>88</sup> *Method in Theology*, 167[158]. As you face the “Assembly” and its leap to three objectifications I would ask that you lean into what “breaks in upon the busy day” (*Insight*, 649, line 1)—and daze—of present super-ego neuromolecular confinement: satire and humor, which “challenges the enclaves of bright chatter” of conferences, theses, lectures, publications. Pause over my repeated quotation and sniff the satire that lurks in the final four words of Lonergan's sentence, sentencing, of self-scrutiny: “it leads into the impasse of scrutinizing the self-scrutinizing self and into the oddity of the author who writes about himself writing: such authors are exceptional.” Are you one of the odd exceptions? Then you will be at home in the three objectifications. {This 9<sup>th</sup> quotation is from page 205 of [Interpretation from A to Z](#).}

<sup>89</sup> *Insight*, 766, line 29. I am odd enough to write about myself and my astonishment at lifting this issue of possession to an implementable heuristic while I struggled through *Divyadaan* (30:1), 2019. Now the heuristic is an altogether fuller grip of the future global nanochemistry. How might that fit or misfit in your second objectification?

The nudge is obscure, about the final obscure paragraph of that chapter that begins, “The answer is easily reached.” (LOL at Lonergan’s light-fingered laconism!). The heuristics of “The Concrete Intelligibility of Space and Time” invites us forward, in open genetics, to cherish effectively, in finalistic joy, “*the potentials in the natural geometry.*”<sup>90</sup> I am quoting there from that part of Lindsay and Margenau that was the source of my odd “**Christoffer tensor,**” a theological cousin to the “contracted Riemann-Christoffel tensor.”<sup>91</sup> But the theological cousin is to become vastly more complicated than its little companion in the simplest of sciences, physics.<sup>92</sup> Turn two pages from the previous reference and brood honestly and slowly over the symbols of pages 366-67 of *Foundations of Physics*.<sup>93</sup> The heading on page 367 is “Motion of a Particle in a Gravitational field.”<sup>94</sup> The Christoffer Tensor is to deal with the engineering motion of the minding resurrected Jesus in our gravitational field.<sup>95</sup> That engineering is to increasingly sing and tingle in our psyches in the millennia of the positive Anthropocene.

---

<sup>90</sup> *Foundations of Physics*, R. Lindsay and H. Margenau, Dover, 362.

<sup>91</sup> *Ibid.*, 364. Elwin Bruno Christoffel (1829-1900) was a German mathematician and physicist whose work led to the development of tensor calculus, which would later provide the mathematical basis for general relativity. The name was a happy coincidence in my work of hitting on a symbol of getting the Incarnate Explanation into a heuristics of the spread of His causalities.

<sup>92</sup> This claim is quite beyond present religious imagination. For Lonergan students it is neatly and discomfotingly put in my paralleling the two pages 722 of *Insight* and Joos’ *Theoretical Physics* (See my “*Insight and the Interior Lighthouse,*” *Divyadaan*, vol. 28, no. 2 [2017], 290).

<sup>93</sup> As in the previous note, I ask you to confront your molecular axial superego with this imaging, which is way below the actual challenge of imaging the process ahead of us in really making it true that “theology possesses.” Recall now, as we move into imaginings of the Jesus Particle in these next notes, the lift I am asking of Lonergan’s challenge to image effectively Jesus. The effective engineering of The Divine Missions “cannot take place without a construct of some sort. In this life we are able to understand something only by turning to phantasm; but in larger and more complex questions it is impossible to have a suitable phantasm unless the imagination is aided by some sort of diagram.” (CWL 7, *The Ontological and Psychological Constitution of Christ*, 151). Finding the suitable effective network of negentropic and genetic imagings is the challenge ahead in these next millennia. Might you make a start?

<sup>94</sup> I have already (see notes 13 and 35) referred to the support of Crowe in the struggle to turn the corner towards a functional collaboration dominated by a standard model of genetic poise. Here it is useful to pause again over the book referred to in note 35, *Theology of the Christian Word. A Study of History*. Fancy now the title “Motion of a Particle in a Gravitational field” as referring to the peculiar Particle Jesus, the Word in history. Note the genetic struggling of Crowe’s book. Then add the sublation of that narrow view of genetics into mixing the engineering motions of the Particle with the engineering motions to which we particles are called. Are you not startled by these heuristic shiftings towards “a resolute and effective intervention in this historical process” (CWL 18, *Phenomenology and Logic*, 306).

<sup>95</sup> Here we arrive at a particular vein of the new beginning, one I paused over in the previous essay (see note 36 there), Lonergan’s teaching “chores” of Rome. How, for instance, are we to re-vamp, J-wrapped, Thesis 12, on the knowledge of Jesus the Engineer, of CWL 8, *The Incarnate Word*, and Section 6, “The Divine Missions” of CWL 12, *The Triune God: Systematics?* How are we to effect the huge dialectic challenge of slowly, effectively, discomfotingly, recasting Rome in the task of Stalking Jesus? I think first here of the strange title of the fourth of my articles in *Divyadaan*, vol. 30, no. 1 (2019), “Converging Religions to Being Into Love with Jesus ETC”. The title of that volume is “Religious Faith Seeding the Positive Anthropocene.” But I wish now that you think and sing small as I recall the earlier

10. I wish that singing and tingling on you and in you effectively by asking you—though you, perhaps, have no aspiration to be a functional dialectician—to come visit with me, with others, in that needed “measure of bluntness”<sup>96</sup> that Crowe wrote of in 1964, that emerged as a *nomos* of bluntness in *Method in Theology*, a cyclic crowning whirl of self-scrutinizing selves nakedly together.<sup>97</sup> “There is the final objectification of horizon when the results of the foregoing process ... are assembled ...” Let you assemble the foregoing Appendix-essay, position yourself in its regard and its implicit suggestions about these coming decades of Lonergan studies. But, but but, as the butt of the three objectifications that are the but and butt of section 5 of chapter 10 of *Method in Theology*, my positioning requires my battling and butting and buttling towards making the implicit explicit. So: here I stand, butler to Jesus.

The project sketched in the 12<sup>th</sup> chapter of *Method in Theology* is beyond present competences. What is not beyond present competence, your competence, is the shift to an ontic and phyletic effect-bent scrutinizing of the **deliberation** that grounds doctrines. “The direction of this shift is correct in the sense that the fourth level of intentional consciousness, the level of **deliberation**”<sup>98</sup> has so far been Jay-walked and Day-walked by global humanity. We need a talented sub-community to wrap and ‘rap’ round the core and *cor* meaning of **deliberation**, “at a rather crucial moment in the historical process.”<sup>99</sup> We need to wrap and rap around **deliberation** in the mood of Greta Thunberg rather than in that of Bernard Lonergan. Such a strange street focus is to have, of course, a backfire effect<sup>100</sup> on the negative

---

volume (*Divyadaan*, vol. 21, no. 2 [2010]) with title “Do you Want a Sane Global Economy?” where, in the concluding essay, I point to the old Christian Hymn, “Jesus Bids Us Shine” (1868: words by Susan Warner, music by Edwin Excell). It is a matter here and now of “you in your small corner, and I in mine.” Have you found your way to say a seeding hello to the two greetings mentioned first in note 7, greetings that haunt this seventh introductory essay to our common questing? “We have a battered stalk of the Sunflower in a toxic garden of weeds, and the challenge is to let Grace loose in our molecules in order, in *nomos*, to stalk the Son.” *Interpretation from A to Z*, 175.

<sup>96</sup> F. E. Crowe, “The Exigent Mind,” *Spirit as Inquiry. Essays in Honor of Bernard Lonergan, S.J.*, 27.

<sup>97</sup> The *nomos* of bluntness is in the demand for the nakedness of the three objectifications that conclude section 5 of chapter 10 of *Method in Theology*, nudging into a larger cycle our foundational comrades.

<sup>98</sup> *Method in Theology*, 316[294]. Recall now, creatively and humbly, that the chain of transcendentals suffers from the principle of “the weakest link.” Are the words of the five transcendentals, then, not pretty-well pointers to fuzzy initial meanings?

<sup>99</sup> CWL 18, *Phenomenology and Logic*, 300. In these concluding footnotes I am inviting you to a shocking suspicion about this moment, this millennium, this minder that is you, in history.

<sup>100</sup> The full heuristics of the backfire effect is eventually to be meshed with that of the sublated “theology possesses” (*Insight*, 766, line 29). Indeed the gradual  $W_i$  diagramming of the tentative and growing heuristic is to be quite soon—if only I could move the Lonergan group—a countervailing pressure on all disciplines’ heuristic symbolizations and their referents in present slum-living. A footnote is not the place to shoot for a fantasy of such a complexity of neurocontrols, but at least you staring creatively at the upper stairs of my stare diagram gives your molecular superego a kick in the assumptions. But more simply you can pause, like Archimedes’ screw-jobbery, and try to do a screw-up job on the version of the transcendentals that make present to you staring, your stair, now: Be inventively

Anthropocene’s commitment to truncated selfishness, but its main bent—and I am suggesting a jump in the bent of Lonergan studies as “unit action”<sup>101</sup>—is, so to speak, to “field”<sup>102</sup> the seeds of an aesthetic new global politics and economics in this millennium, starting in this decade with you.<sup>103</sup>

---

attentive, Be inventively intelligent, Be inventively reasonable, Be inventively adventurous, Be inventively responsible. Might the one simple word, *inventively*, J-wrapt, change history, gown and town?

<sup>101</sup> Lonergan, *Essay in Fundamental Sociology*, 45, line 29, but read now in the context of the Lonergan’s concluding reflections of “a real and an ideal unity” in the last page of *Method in Theology*.

<sup>102</sup> See CWL 18, *Phenomenology and Logic*, index under *Field*. “The field is the universe, but my horizon defines my universe” (*Ibid.*, 199). The challenge of the jump? “They have to be people in whom the horizon is coincident with the field. If they are not, then all they can possibly do is increase the confusion and accelerate the doom.” (*Ibid.*, 306). “We are in a situation where the people who can do the most harm are doing it and the people who could do the most good are not.” (*Ibid.*, 307). We are in a situation that invites us all, yes all Lonergan folk, to turn for at least a decade or three into forward specialists, mainly indeed into the last specialty and its C<sub>9</sub> pusher-ons: 2020–2050 needs to be the age of a discontinuity in the genesis of street-smarts. Recall my 21 nudges that ended with note 103 above. Recall note 108 and Lonergan’s appeal of ¾ of a century ago. I have much on my mind regarding the way forward, not least the problem of sublating The Interior Castle, adequately identified, into The Interior Lighthouse. But I refrain from writing further: this seems a decent end-book of a long run. It seems best to venture on a new website series, *Questing2020*, questions and tentative answers about these next decades. That series will, I hope, be only the tip of the iceberg of *Assembly* that cools the business of present Lonergan studies in favor of a search for fertile seeds of a global effectiveness. But also I think of the *Questing2020* series as just a public tip of the bergamot of private communications with me about that task: a herding of hearts towards Dionysian drives in these next generations. My e-mail is [pmcshane@shaw.ca](mailto:pmcshane@shaw.ca)

<sup>103</sup> This final, 10<sup>th</sup>, quotation is from the end of [Interpretation from A to Z](#), p. 207.