

Q. 30. What is your view on Bob Doran's new book, *The Trinity in History*? This question and its answer really is a continuation of Q/A 27, where I was asked to comment on Bob Doran's new book, which at the time I had not yet seen.

A. 30. I promised that an answer to this question would be included in my fresh surge of the Spring Campaign, which I said would begin this Easter Monday, April First, All Fools' Day, eleven years after that same day and date of 2002 on which I started the *Cantower* series, 1,500,000 words of revolution – ten volumes - which went relatively unheard, I would surmise, by most of the Lonergan community. Perhaps the present start has a better chance of effectiveness? The sad fact is that theological effectiveness depends on the implementation of the Cosmopolis of functional collaboration: that challenge has been dodged by my colleagues. But that is to be the topic of Q/A 31.

I am ahead on my promise: this goes out on St.Patrick's Day Is there a little symbolism in that?

In Q/A 27 I noted that Doran is an exception in that he writes and speaks out, sticking his neck out as I do increasingly. There too I noted our recent clash, on Lonerganforum,¹ regarding a ninth functional specialty. I did not know then, not having the new book, that this supposition of a ninth specialty was a dominant element in it. So, after musing over my approach to giving my view, I settled on starting here with that topic. Indeed, I settled with the strategy of dealing with a sequence of topics rather than giving a broader review. I would note that this fits in with good scientific collaborative discussion. And finally, I would note that such discussion is often quite blunt. I could instance this from my own fields of mathematics and physics, but that would be a distraction, and indeed necessarily quite lengthy. So, to recall Fred Crowe, it seems to me that "there is room for a measure of bluntness,"² and the need is now. And the need, especially, is to meet and greet effectively the younger generations with news of the shockingly new, dodged, scientific position of Lonergan named *functional collaboration*. And **my** need, in my 82nd year, is very much **now**. "Scientific method does not succeed in teaching old dogs new tricks. As Max Planck testified, a new scientific position gains general acceptance, not by making opponents change their minds, but by holding its own until old age has retired them from their professional chairs" (*Insight*, 549). The trouble in Lonergan studies is, first, that the old dogs – who were young dogs when I first pushed this in the Florida Conference of 1970 – are, after forty years of Lonergan's sketching, presently trapping the younger generation in the stale strategies made obsolete by Lonergan; secondly, that this old dog is at the end of his pilgrim run. So, my revolution takes off on Easter Monday, April 1st, a fool's day, remembering that Patrick Pearse's Easter Monday folly in Dublin lasted a week. He surrendered and was shot for his

¹ Available at: <http://www.lonerganforum.com/index.php?topic=28.0>

² F. Crowe, "The Exigent Mind: Bernard Lonergan's Intellectualism," *Spirit as Inquiry. Studies in Honor of Bernard Lonergan S.J.*, Herder and Herder, 1964, 27.

troubles. Being shot might do the trick for me – ho ho are some of my colleagues praying for my demise? – but it seems that I may keep going for more than a week if not a decade. I would hope, in that week or decade – please, please! – for some public outcry at my elderly stand. My stand is not new: what would be new is if some burst of condemnation of my stand occurred. That my stand is not new is relevant, and I would note that it includes increasingly my operative luminous view of normative adult growth.³ My first struggles with Trinitarian theology were in the late 1950 and the struggle blossomed out into an article written in the summer of 1961, “The Hypothesis of Intelligible Emanations in God.”⁴ From an odd quirk of temperament the mood of “subject-as-subject” was lurking unidentified in my psyche, and also the *memoria*⁵ of what I quite recently symbolized as G^i_{jk} , an up-to-date perspective on the divine.⁶ In 1964 Lonergan sent me the two volumes now contained in *CWL* 11 and 12, and volume 12, the systematic part, gradually fell apart from its constant contemplative use. My doctorate⁷ and post-doctorate struggles of the 1960s brought me to see the massive need for cultural therapy, a perspective which found its way into that first of my Florida Conference papers, “Image and Emergence: Towards an Adequate *Weltanschauung*.”⁸ Conversations with Lonergan in the 1960s and 70s gave me a better perspective on the “Existential Gap” separating him from his disciples, but most important for what follows is his humorous take on his Roman teaching.⁹ What to do in class? Talking to the ‘lower level’ intelligence would lose the bright boys, so his policy was to talk to the bright members and hope for a trickle-down effect. But his talk was, so to speak, in the old mode, and his writing stayed close to that mode. As Doran illustrates soundly, he was pressing on in his strange solitude, but the technical language of the tradition made his discoveries available to common sense. I am regularly amused at paragraph-starters such as “this being well-understood” in *CWL* 12: well, yes indeed; but what were these undergraduate theologians making of the stuff? *CWL* 12, as I mentioned, was a challenge of contemplation for me and remains so. My recent effort in the 21 *Posthumous* essays was just another climbing venture: to the character of this climb I return in section 4 below. But here what needs luminous attention is the dangerous continuity of the conventions of expression in Trinitarian theology: this will be a

³ See, for a summary, the concluding pages of my *Lack in the Beingstalk*, (Axial Publishing, 2007).

⁴ Written on request from Fr. John Courtney Murray, it was published promptly in *Theological Studies*, 1962.

⁵ *Memoria* is a central topic in Doran’s book, to which I refer below as *The Trinity in History*: see the index under “memoria.” The issue is complex but let me simply say that sophistications of *memoria* are generated by the existential tensions between the participated active spiration and passive spiration, and in its Tower fullness it leads to the ongoing genesis of the genetic sequence of global views on the mystical body.

⁶ The symbolism G^i_{jk} is borrowed from general relativity, but used to refer to the complex advance understanding of God that leaps into theology from Insight. The superscript “i” refers in this context to the incarnate word, the subscripts to the other divine persons.

⁷ *Randomness, Statistics and Emergence* (Gill, Macmillan and Notre Dame, 1971). *Posthumous* 2, “The Riverrun to God: Randomness, Statistics and Emergence” (available at: <http://www.philipmcshane.ca/posthumous-02.pdf>), is the Preface to a new on-line edition.

⁸ This paper became the first chapter of *The Shaping of the Foundations* (1976); the second chapter contains the second of my Florida papers, on functional specialization in musicology. The discussion of therapy is at the conclusion of chapter 1. The book is now available at: <http://www.philipmcshane.ca/foundations.pdf>.

⁹ There is more than humour in his quip about the writing of *The Ontological and Psychological Constitution of Christ*: “not because I had nothing else to do.” (*CWL* 7, 3)

topic in later studies of expression, but it is enough here to note obvious parallels between Thomas and Lonergan. One does not easily notice that there is a massive shift in systematic meaning and in context. And one does not easily notice the further subtle shifts of Lonergan's meaning. At all events, there is prevalent more than a tendency to read and discuss Trinitarian theology within the limited minding represented by undergraduate studies: twists certainly are added from historical studies and from contemporary needs, but there is a dominant expectation that reading requires little more than earnest scholarly common sense. Indeed, this might be claimed of the entire discipline of religious studies.¹⁰ This leads, in many minds, to a comfortable settling in initial meanings or what I might call 'young tadpole meanings'. There is a drift towards ontic shrinkage, an exclusion of minding growth. But also that ontic drift grounds a phyletic drift, so that there is no serious communal expectation of "cumulative and progressive results."¹¹

Now it seems to me that Doran, battling as he precisely for "cumulative and progressive results," is aware of both these dangers, and, as I noted in Q/A 27 he is willing to stick his neck out, especially on the need to follow up, as central to future theology, what we call the four-hypothesis. We both stick our necks out: the question I am asked is how we differ in our ventures.

On, then, to my task of identifying briefly differences between Bob – best call him 'Doran' here – and me. I have written of these differences before, but I invite you to reach from those writings only later.¹² Here then are some rambles on topics of disagreement, emphasizing those disagreements but in a manner that, I hope, will push us forward. "Some third way must be found and, though it is difficult and laborious, that price must be paid if the less successful subject is not to remain a mediocrity or slip into decadence and desuetude."¹³ The price here is the bluntness which Lonergan makes a central requirement in his 1833 Overture.¹⁴ That leads me directly to my first topic.

[1] A Ninth Specialty

It is best to focus on Bob Doran's claim as it is made in chapter 6 of his book. We meet the claim on page 110, in his brief summary of the specialties. He has a list, not of the usual eight, but of nine, so that the fifth place is not foundations but his new specialty that comes between dialectic and foundations. "Fifth, there is an entirely different set of operations involved when

¹⁰ See *Method in Theology*, 3-4.

¹¹ *Method in Theology*, p. 4. On page 5 he has the expression in italics.

¹² Two of my Website books are particularly relevant. Chapters 9, 10, 11 and 12 of *Lonergan's Standard Model of Effective Global Inquiry* (available at: <http://www.philipmcshane.ca/lonergansmodel.html>) deal with Doran's *Theology and the Dialectic of History*. Part Three of *Method in Theology: Refinements and implementations* (available at: <http://www.philipmcshane.ca/method.html>) focuses on aspects of his *What is Systematic Theology?*

¹³ *Method in Theology*, 4.

¹⁴ I refer to lines 18-33 of *Method in Theology*, 250.

theologians turn from stating what others have said and done to providing the grounds for their own positions. I call this operational specialty Horizons.”(page 113) There are variants of this scattered through these 20 pages, e.g. in the middle of page 113 and the middle of page 121, but I had best be suggestively brief. The key to the proposal is that the first four specialties are mediated by the past, then foundations swings to the future, where it mediates through categorial assertions. “The language of *Method* obviously places the objectification of the normative subject within the functional specialty ‘foundations’ itself. I am suggesting simply that such objectification constitutes a distinct specialty outside the eighth differentiated by Lonergan. I would call that specialty ‘horizons.’ Its sole task would be the objectification of ‘the mediating subject,’ ‘the normative subject,’ ‘foundational reality.’ The specialty that begins the second phases I would call ‘categories.’ “

What have I to say to his claim, spread through this chapter but sufficiently represented by the above?

I would say, simply and bluntly, that Doran, misreads lines 18-33 of *Method* 250¹⁵: so he has not accepted what I have called Lonergan’s 1833 Overture: the brilliant discomfiting invitation to let it all hang out, flaggingly.

I had thought of simply including here those sixteen lines, but you surely have the book handy. The challenge begins: “The results will not be uniform. But the source of this lack of uniformity will be brought out into the open when each investigator” does – wow! – what Doran puts in his new functional specialty. I have written about the rest of these lines in various places, but read on carefully and be entertained or shocked or dismayed at the twist Lonergan gives to the task of dialectic. Each of the dialectic group writes a book with two quite definite end chapters, and then run the results through the whole “assembly”¹⁶ etc. business again. What comes out is a baton-handing to foundational people.

I see no point in elaborating on this further here. But I am tempted to claim that this page is the most brilliant page of the book.

[2]. A Theory of History

Doran correctly writes of the need for a theory of history. It is sad that he does not notice in *Insight* that such a theory is very much the problem of identifying the treatise on the mystical body, where Lonergan begins his puzzling thus: “It may be asked in what department of theology the historical aspect of development might be treated, and I would suggest that it may possess peculiar relevance to a treatise on the mystical body of Christ.”¹⁷ There is no reference to the mystical body in Doran’s work. Further, there is the problem of development that arises whether

¹⁵ I have not found any reference to page 250 of *Method*, the bulk of section 5, “Dialectic: the Structure” in any of Doran’s writings.

¹⁶ The last word on *Method in Theology*, 249.

¹⁷ *Insight*, CWL 3, 763.

one is dealing simply with the genesis of history or the genesis of His Story. But that problem, presented in brutally dense heuristic in *Insight* chapter 15, does not seem to be part of Doran's operative *Weltanschauung*.

The viewpoint that Doran offers on history is, I would suggest, very much locked into what I would call "initial description" or what I named above tadpole meaning. Section 4 below adds my own suspicion of the fuller context that "initiates a theology of history."¹⁸ I considered giving a short expression of Doran's view here, but it would not do it justice and would moreover require elaborate comment to bring out our differences. So I leave it to you to follow up the topic, perhaps by moving through Doran's 26 lines of index reference on *History*, focusing on lines 18-26.¹⁹

3. Explanatory System.

We are still in chapter 6 of Doran's book, and find the sole presentation of his meanings for System in these first few pages, 108-111. It is a relatively naive view, all too close to identifying one meaning in relation to functional system,²⁰ and the other in a rather elementary view that echoes Aristotle's, and indeed Thomas', use of axiomatic presentation. "There emerges the strictly theological meaning of 'system,' which has to do with organizing these theological affirmations in a systematic manner"²¹ – call it a content system. This just won't do, and indeed Doran knows that from his struggle with the genesis of theological systems. But the problem is not faced explanatorily in this book or in any of his writings. So he, and all of us, needs to climb molecularly, against our axial superegos, in a fantasy that seeks to intussuscept a new systematic theology. This is not the place to venture much further in this, so I just give footnote pointers to steps towards complexification.²² Here I think that one particular point could help to nudge us all towards a better envisaging of the full systematic task. Doran is pushing for a front-line systematics, and he avails of elements in Lonergan's work in doing so. Now it helps here to ask the odd question, "Where is Lonergan's work to be placed in the history of systematics?" I suggest that we think of theology's development as zoology thinks of the frog. Suppose Lonergan's content-system is like the system that defines the young tadpole. It is a slice of the tadpole-development, which can be viewed as integrator or operator, but in the concrete is, of

¹⁸ *The Trinity in History*, 165 and 167.

¹⁹ I note three zones that trouble me, but it would be foolish to venture into detail. First, I am puzzled about the meaning of *social grace* when viewed in the context of Lonergan's view of the content of primary relativity. Secondly, a fuller critical and theoretic assessment of Girard would, I think, leave his stuff with a much less central role in an analysis of the dynamics of history. Finally, the analysis of that dynamics of history desperately needs the control of meaning given by W_3 , in its pointing to the need for explanation on the levels of and below the of level of neurodynamics.

²⁰ See the bottom of page 109.

²¹ *The Trinity in History*, 109-110.

²² A start would be *Cantower 7*, "Systematics and General Systems Theory" (available at: <http://www.philipmcschane.ca/cantower7.pdf>). *The Road to Religious Reality*, (Axial Publications, 2011) centers on the topic.

course, a contextualized operator. A central problem for Lonergan, from his early days, was that viewing the system as integrator just does not work in present theology: it tends to turn the queen into a remote monarch.²³ An effective dynamic view of the contextualized operator was what was needed. Let us suppose that Doran has hit on some details of the next slice of tadpole-system. Certainly that is a good desirable business. But in so far as this is done consistently it is theology in the old mode. Doran juggles the old mode towards the inclusion of history. Does it work? Can it top, as a working hypothesis, Lonergan's suggestion of an omni-disciplinary global dynamic that reaches the complex remoteness of quite new strokes, strokes that promise to "bear fruit" effectively?²⁴ I shall push this question further in the few remaining pages, but I risk in anticipation an odd inaccurate parallel: Doran's effort is a goodly struggle regarding the late tadpole. He is interested in an improved tail-stroke, and he has musings over the frog's breast-stroke while yet neglecting the molecular dynamics of the tadpole's tail-stroke. The parallel is inaccurate in that we do have frogs with their simple aquatic talents: the strokes of a future theology are quite unknown apart from heuristic nudges from Lonergan: they involve dynamic global collaborative weavings beyond our present fantasy.²⁵

4. Subjectivity's Systematics

The word *subjectivity* does occur in the book, but not the ethos of it as it is pointed to in such a phrase as 'the subject as subject,'²⁶ and that ethos is the heart of the new theology in a third stage of meaning that is still distant. It seems best to leap to that forthcoming stage by mentioning the suggested²⁷ central tower prayer of the new age, "Double You Three in me, in all, Clasp Cherishing, Calling, Craving, Christing." The heuristic existential power of the prayer pivots on the double meaning of **W₃**, the third of the Metawords.²⁸

I include **W₃** here, in its original version, to save you chasing it down in, for example, the Lambert/McShane **Lonergan Biography** at p. 161. Further, I relate this presentation to the puzzle mentioned in note 27. The problem of comparing my effort with Doran's is that it would require a development of what I sketched in the 21 *Posthumous* essays, where the central drive

²³ See *Phenomenology and Logic*, CWL 18, 126-127, 130.

²⁴ See *Method in Theology*, 355.

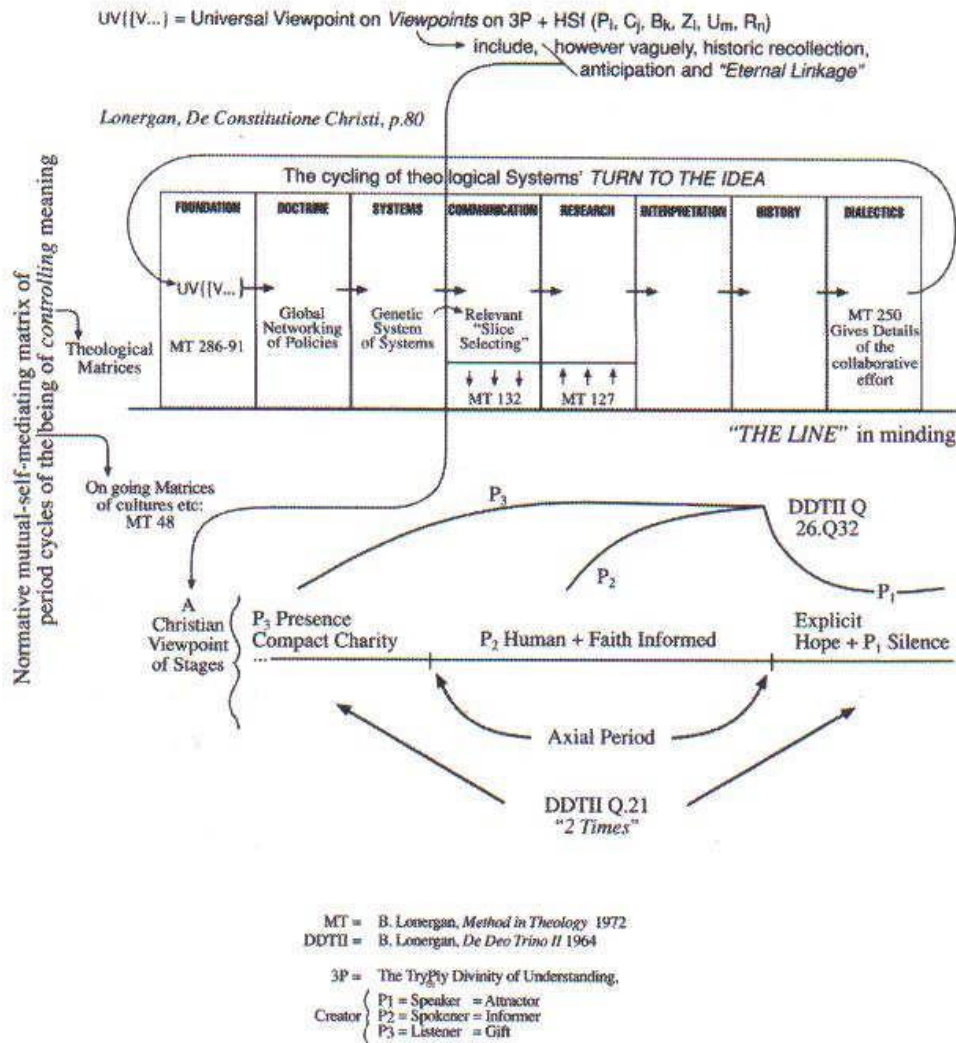
²⁵ There is the invitation to fantasy in my Puebla Conference paper of 2012, available in both English and Spanish at: <http://www.philipmcshane.ca/archive8.pdf> and <http://www.philipmcshane.ca/archive7.pdf>.

²⁶ See the index of the work mentioned in note 23.

²⁷ I puzzled, for quite some time, over how to handle this suggestion. It points to a large contrast between Doran's approach and mine. My effort fits in with the 5-point suggestion of Lonergan of *Method* 290-1, and picks up the context of Lonergan's Trinitarian assertions. Doran's method goes back to theses-formulating that does not easily connect with an on-going standard model. My solution to the problem was to add, as an appendix to this answer, an extract from *Posthumous* 21, starting from the text at note 14 there. It is of course a discomfiting pointing both to the entire climb of the *Posthumous* series and to the long climb ahead to a subjectively-luminous thematic of my five Cs, of the 4-hypothesis of Lonergan which is Doran's primary concern.

²⁸ The metawords are presented briefly in *Prehumus* 2, available at: <http://www.philipmcshane.ca/prehumous-02.pdf>

was to arrive at a skimpy indication of the filling out, in these next generations, of “A Christian View of Stages” in W_3 .



Coincidentally, that diagram-word emerged for me startlingly on the morning of my lecture at the Concordia Conference of the late 1980s, a lecture which was the reply to Bob Doran’s paper there.²⁹

Part of its power here is that it lifts this and the previous three points into the context relevant for effective progress, the context of The 1833 Overture. Within its full heuristic imaging it gives the “level of the times” set of meanings of system, emphasizing the necessity of explanatory system, even though it be only in the thinnest of initial meanings at present. This is best seen by

²⁹ The Conference papers, edited by Ben Meyer and Sean McEvenue, were published by the Catholic University Press of America in 1989: *Lonergan’s Hermeneutics. Its Development and Application*.

recalling the first Metaword: $f(p_i; c_j; b_k; z_l; u_m; r_n)$. One possesses there, and is possessed by, the need to shed description at all levels, thus freed self-luminously from the “pseudometaphysical mythmaking”³⁰ that haunts Doran’s work. The human, pointed to by W, is the pattern of chemicals that is to be swept up into the eschaton, the blossoming of the mystical body. One needs to be dominated by this in a search for a theory of history that is, at its best, a genetics of treatises on the mystical body, “an integral perspective on the weaving sequence of understandings – more or less effective in history – of that incomplete reality,”³¹ each generation of dialecticians revisiting the global yearnings to seed “a quite new telling of the old story. The revisiting is to lead, so so slowly, to a glimpse of a new front-line thesis on the mystical body, that front-line thesis eventually to blossom and be integrated into the sublated genetic systematics of all such theses through the ages.”³² Obviously – or not so obviously – this sentence means little without a long climb: it is a tiny flag on a distant theological Everest. The flag points to the shockingly open meaning of a single word on Method 250: *Comparison*, the heuristic heart of the new future theology.

So, in pointing flimsily to the heuristic heart, I am led back to the prayer, and to W_3 , and to its imaged³³ Tower equivalent that is to twirl the geohistorical global human group into the *Eschaton* of the full molecular reality of Subjects-as-Subjects. *The Road to Religious Reality* is a slim identification of the climb, a climb into the music of the spheres, the symphonic Christ. The *Posthumous* series is a further weaving towards it that invited all of us to humbly, freshly read the first five words of *Method*, “Thought on Method is Apt,”³⁴ in a full Trinitarian meaning that pulls us into the field,³⁵ pulls us beyond dread, pulls us, subjects-as-subjects, towards being “human bodies, linked in charity”³⁶ beyond “Descartes’s cogito to concrete living,”³⁷ so that “we live and die, wonder and dread”³⁸ luminously melodious fragments of history’s womb filled with music. Pulled? The pull is the cosmic Claspings.

³⁰ *Insight*, CWL 3, 528.

³¹ *Method in Theology 101 AD 9011: The Road to Religious Reality*, (Axial Publications, 2011), 34.

³² *Ibid.*, 38. I changed to text slightly here.

³³ See *Lonergan Biography* 163, the final image of Part Two, with the title “**The Tower of Able: Lonergan’s Dream.**”

³⁴ I move to a Trinitarian meaning of these words in the final *Posthumous* essay, *Posthumous 21: “Rewriting and Righting Allurexperiences”* (available at: <http://www.philipmcshane.ca/posthumous-21.pdf>)

³⁵ See *Phenomenology and Logic*, CWL 18, 199. The index to the book ends with a comment on the word *Field*.

The reference here is to Part Two of the volume, as are the following references, and I would note that I have some regrets about the strategy of indexing (see CWL 18, 381) which treated Part Two, the lecture outlines, as already something of an index so that I did not generally include references to it in the index I made. Still, if the point is remembered, then one goes to that Part for compact statements of lecture content. In the present context this entire 198-205 needs serious self-digestive contemplation.

³⁶ *Insight*, CWL 3, 745.

³⁷ CWL 18, 215.

³⁸ *Ibid.*

Thus have I come round again to the prayer, the strange dynamics of which are given unexplained in naming *Posthumous* 12, “Clasping, Cherishing, Calling, Craving, Christing”: notional acts but now Friends subtly weaving us, calling and cauling, to a molecular Christing. In this next millennium³⁹ we will, mol-asses-wise, be twirled in hope into an auxiliary⁴⁰ to Clasping so that Craving becomes a global tone of mystery, squeezing myth out of history.⁴¹ My summary here is an impossible index to unwritten volumes. My reach is towards the emergence of the few, and later the omnidisciplinary many to surface out of the molasses’ honey-trap of Lonerganism, anchored conservatively in old safe ways of talking to itself in a pretense of salvation, dodging dread. “It is not the reality of my world that is the anchor, the conservative principle; it is the dread I experience and spontaneously I ward off whenever my world is menaced.”⁴²

Concretely, here and now, Doran menaces the conservative “effete” dysfunctional safety of narrow scholarly interests and ghetto-like gatherings of disciples.⁴³ That he fails is no surprise, even to himself: he acknowledges it many times and recognizes the hugeness of the cultural task. But, recalling Crowe’s conclusion to his failed effort, *Theology of the Christian Word: A Study of History*,⁴⁴ he is not sitting on his hands.

5. Functional Specialization

So, Doran’s great but flawed effort brings to mind my many readings of that wonderful flawed book of Fred Crowe. I struggled with *Theology of the Christian Word* continuously over some years, finding eventually seeds in it of the attitude required for functional research.⁴⁵ I fancy that a further struggle with Doran’s searchings would generate content for that same specialty as well as a solid case for the functional collaboration that has been my focus since Lonergan outlined it to me in 1966. But here I am just making hurried jottings to meet an interesting question of the difference between my work and that of Doran, and short refined comments on our differences

³⁹ Part Two of *Sane Economics and Fusionism* (Axial Publishing, 2011) focuses on the slow climb of these next centuries to a fuller heuristics of spirit, a compacted topic of *Insight*.

⁴⁰ “The antecedent willingness of hope has to advance From a generic reinforcement of the pure desire to know to an adapted and specialized auxiliary...” (*Insight*, CWL 3, 747, end).

⁴¹ The context is the first section of *Insight* chapter 17. I risk adding here a comment on the problematic zone of sexuality and the mythologies associated with it. The Word *Craving* in the prayer, mentioned in the sentence above, echoes its occurrence in Lonergan’s essay, “Finality, Love, Marriage” (CWL 4, 49), “an infinite craving” that may be disoriented by sexuality. The essay goes part ways towards opposing some mythologies, but leaves a fogginess through the poise of its final two pages. *Craving* in the prayer needs to be lifted into a full embodiment.

⁴² CWL 18, 205.

⁴³ These are topics of the next question, Q. 31, posed by James Duffy.

⁴⁴ Paulist Press, New York, 1978.

⁴⁵ I struggled with Fr. Crowe’s book in *Cantower* 37, “Functional History” and only gradually moved towards seeing it “better than was the reality” (*Method*, 251). Eventually it lead me towards refinements of my notion of functional research: that effort of analysing Crowe’s book is contained in the five essays, *Humus* 8-12. My fullest treatment of functional research is contained in the ten *FuSe* Essays 0-9 that are also now available in *Journal of Macrodynamical Analysis* 8, 2013.

are out of the question. What I can do and will do, briefly, is point to the case for functional collaboration. Let me, then, make a broad comment, one that leads into the next Q/A. Functional Specialization is an X about which we can pose a scientific “What?”⁴⁶ If one is “never bitten by theory”⁴⁷ one is apt to expect to have an answer in a way described by Lonergan neatly in 1961: “tell me about it over tea ... in my own simple words.”⁴⁸ Answering the question, “What is functional collaboration?” has preoccupied me for 47 years and I have reached now enough clues to be able to help initiate its realization. Very few of my colleagues, and none of the senior generation, have faced the pragmatic task of scientifically understanding the nature of the enterprise nor the manner in which it is to solve the problem of Cosmopolis, the problem of global control of meaning. Doran is no exception to this. But perhaps the evident functional flaws in his book will help him and us to see freshly Lonergan’s problem of changing history. I recall Fred Crowe’s blunt question, “What specialty are you in?” or Tom Halloran’s blunter inquiry, “To whom are you talking?” I do so effectively here for readers of *The Trinity in History* because an element in my reading of Doran’s book was bringing that sort of question into the task, page by page, indeed line by line. Bringing? Such bringing has to be, in these coming years, a growing self-luminous presence to authors and speakers. Later, when the differentiation of functional talk becomes refined, it is to fade from Tower exchanges. So what I say here is pragmatically helpful, indeed may help us all to turn a dreaded corner. My possession of my own copy of the book allowed me to jot down, at the top of pages, and even on lines, notations like FS 2, FS 8, FS 5/8, FS 4/5, FS 6: etc. Doran’s book is easier to work with in this than was Crowe’s. Crowe, in many pages, weaved around tantalizingly line by line. In this short comment I cannot do more than recommend that you try this exercise: it will be a way into functional collaboration in these next years. But my brief pointer to readers and writers is to urge you to begin to advert to the needed self-luminous differentiation of collaborative consciousness that is to lead to “cumulative and progressive results.”⁴⁹ Doran’s book would lead there were it restructured into functional parts. The dominant specialization in the book is in fact FS 2, even when the appearance is of FS 5. FS 1 and FS 8 are in there and of course FS 6, the intended focus of Doran’s work. Further details here would be less helpful than my invitation to the exercise, thus “cajoling or forcing attention”⁵⁰ on a task craving attention for over forty years. The simple point was made by Lonergan in Florida, Easter, 1970. “The eight functional specialties are a set of self-regulative, ongoing, interdependent processes. They’re not stages such that you do one and then do the next. Rather you have different people at all eight and

⁴⁶ It is enormously important for the Lonergan community to begin to appreciate X as a distant goal, at present lacking sources of metaphysical equivalence. See my website book, *Method in Theology: Refinements and Implementations*, chapter 10, “Metaphysical Equivalence and Functional Specialization.”

⁴⁷ CWL 6, 155.

⁴⁸ Lonergan told the story in the first of the Easter Lectures of Dublin 1961. All these lectures, except the first, are available in Lonergan archives. I repeated the story in my *Wealth of Self and Wealth of Nations* 1975, page 2 (available at: <http://www.philipmcschane.ca/wealth.pdf>).

⁴⁹ *Method in Theology*, 4.

⁵⁰ *Insight*, CWL 3, 423.

interacting.” The full matrix of inter-relations is given on page 108 of *A Brief History of Tongue*.⁵¹

6. Conclusion.

I halt abruptly here. There are indeed many more points requiring attention but might I not say, as I would with Crowe’s work, that this little statement re “points requiring attention” points directly to the first functional specialty, the slogan for which I already gave: “this is worth cycling and recycling”?⁵² And again, there is the parallel that I can make with my discerning in both writers what I discerned in Crowe: Doran, too, points to an urgent pastoral need and a deep human yearning. But my concern all along here is with a fuller stretching of the fantasy that is central to foundations and is to be endlessly cycled by it. There is the challenge of moving from initial meanings and tadpole meanings towards the collaborative climb to remote explanatory meanings, meanings that crave, in Tower subjects, to “fuse into a single Explanation,”⁵³ “to embrace the universe in a single view,”⁵⁴ and to do all this in a new mode of subject-as-subject contemplative “theoretical understanding.”⁵⁵

The full story of Bernard Lonergan’s failed seeding of a revolution will be told, perhaps in a century or three. Here the focus has been on his failed seeding of a new Trinitarian theology, but elsewhere and at abundant length I have traced his failure to sketch explanatorily functional method. In Rome he was trapped in undergraduate teaching; in *Method* he has handicapped by tiredness and by the ignorance of his potential Christian readers. The undergraduates and almost all his present followers come under the critical bite of the already-frustrated young Lonergan who wrote, in 1942, that “we are not there yet. And for society to progress it must fulfill one condition. It cannot be a titanothore, a beast with a three-ton body and a ten-ounce brain,”⁵⁶ tons of theological energy⁵⁷ with only a ten-ounce flow of infolding tadpole meaning.

⁵¹ *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Publishing, 1998. There are further helpful diagrams on pages 109 and 110, and the central heuristic diagram, **W₃**, is on page 124.

⁵² See *Posthumous* 1, “The Gross Immorality of Lonerganism?” (available at:

<http://www.philipmcshane.ca/posthumous-01.pdf>)

⁵³ *Insight*, CWL 3, 610, line 9.

⁵⁴ *Ibid.*, 442.

⁵⁵ *Ibid.*

⁵⁶ *For A New Political Economy*, CWL 21, 20.

⁵⁷ For Lonergan’s brilliant treatment of energy, see *Insight* 467-69. My struggle with it lasted more than 40 years, but eventually took shape in the **Lonergan Biography**, 178-88. The explanatory-heuristic meaning of the word *infolding* used in the sentence above is pivotal to that understanding. The full theology of the third Divine Person is to bring out the positive shift in the statistics of infolding’s evolution, including eschatological anticipations.

Appendix, relating to note 27 above

Plainly,⁵⁸ my own re-write of the chapter on religion would contain as section 1 some handprints of the 5 or 7 C's. But notice now a wrinkle in the rewrite, the meaninklink, the righting, blossoming slowly from collaborative realism regarding the other four sections. I point to an odd re-shuffling of the whole dynamic of the five sections by raising the question, "Do I write the second section or do I share the first section with a foundational community so that we could right and re-write the foundations, the characters, of the spirals to follow?" Parallel that first section with Wiley's first presentation of Fermat's last theorem:⁵⁹ were there people there who 'clung to the door in,' came to his door ready to enter the upgraded spiral? Et cetera: where the long cetera is a spelling of generations of the mission of Spirit and spirits in a how-language communal revision of the five sections.

⁵⁸ [note 14 in the original text of *Posthumous* 21]. A mischievous inclusion, this word, deliberately connecting this final effort of mine with Lonergan's first effort at public address, *For a New Political Economy*. "Plainly, the way out is through the more general field" (CWL 21, 7). The 38-year-old genius could not possibly have foreseen how unplain it would all be to his disciples and, of course, to the global community, living now in its increasingly pretentious and brutalizing economic mess. At all events I would like to acknowledge how I benefited through this winter from conversations with my elder Lonergan colleague, Conn O'Donovan, who opened up to me the power of those early chapters of Lonergan's economics.

⁵⁹ Of course, there are those who just cannot take this parallel seriously. I already made the parallel quite clearly and cheekily on pp. 12-13 of *The Axial Lonergan*. And indeed I was tempted to use 18 assertions from the actual text of Andrew Wiley ("Modular elliptic curves and Fermat's Last Theorem," *Annals of Mathematics* 142 (1995) 443-551) to parallel the 18 Trinitarian assertions of CWL 12 of *Posthumous* 16 (available at: <http://www.philipmcshane.ca/posthumous-16.pdf>). And might it not have stirred some folks? After all, it is a sort of Trinitarian problem that looks so simple, having to do with $x^n + y^n = z^n$. $3^2 + 4^2 = 5^2$, so why should there not be integers for higher ns? But I suspect that the paralleling is pointless. Christian piety, in its red pill- grim BUS, prefers God simple, even simple-minded, or perhaps with the mind of a Roman canon lawyer. Is there no suspicion of, and reverence for, the **infinite**^{infinite} that is Apt Thought on Method?