

Editor's Preface

James Duffy

The Story of Everything

One fine day, four year-old Lupita said to her mother, "Mommy, tell me the story." Her mother was puzzled, and asked, "Which story my dear?" Lupita replied, "The story of everything, Mommy."¹

What would you say if you were Lupita's mommy? Lupita is too young to read what Toynbee writes about the Americas being off-shore islands,² what Voegelin writes about convulsions and humility,³ and what Lonergan writes about the "the Babel of our day."⁴ And even if mommy has read

¹ This is a true fine day—Lupita's mother is a former student of mine. There is a photo of Lupita in the lodge where ten would-be dialecticians gathered in the Black Forest to collaborate on writing total history. The photo reminds the group why they gathered. I describe the fictitious gathering in *Divyadaan: Journal of Philosophy & Education*, vol. 30, no. 1 (2019), 12–15.

² "The habitable dry land surface of the biosphere consists of a single continent, Asia, together with its peninsulas and its off-shore islands. Asia's most prominent peninsulas are Europe, Arabia, India, and Indo-China. This last would have been the largest of the four if it had extended continuously from Malaya to Australia and New Zealand. Actually, its middle section has sagged and has partly foundered, and Australia is now sundered from the mainland of Asia by the narrow sea of the Indonesian archipelago—a maze of straits and islands. The three largest of Asia's off-shore islands are Africa and the two Americas." Arnold Toynbee, *Mankind and Mother Earth* (New York: Oxford University Press, 1976), 32.

³ "A 'modern age' in which the thinkers who ought to be philosophers prefer the role of imperial entrepreneurs will have to go through many convulsions before it has got rid of itself, together with the arrogance of its revolt, and found the way back to the dialogue of mankind with its humility." Eric Voegelin, *The Ecumenic Age* (Baton Rouge, LA: Louisiana State University Press, 1974), 192.

⁴ "The Babel of our day is the cumulative product of a series of refusals to understand." *Insight: A Study of Human Understanding*, vol. 3, Collected Works of

widely about order and disorder in history and the origins and goals of modern science, and has in mind an unwritten history of economics, still, how could, would she mediate a timely word to little Lupita? “In a box / with a fox / in a house / here or there / or anywhere”?⁵

At my baby-best, perhaps after a third-class cabin trip to Tahiti, I would like to know: “Where Do We Come From? What Are We? Where Are We Going?”⁶ Gauguin’s fine questions echo my own: “Where did I come from? Who Am I? What is my destiny, momma?”⁷ Indeed, in the concrete good that is history and her-story, your story and my story, multi-colored and multi-tongued, to ask about my upstream swim to spawn before dying is to ask, like Lupita, about all of time.⁸ The concrete good is geohistorical.⁹ What does *that* mean?¹⁰ “What we need is a larger biomedical science to

Bernard Lonergan, ed. Frederick Crowe and Robert Doran (Toronto: University of Toronto Press, 1992), 267.

⁵ An allusion to the children’s book *Green Eggs and Ham* by Dr. Seuss.

⁶ *D’où Venons Nous / Que Sommes Nous / Où Allons Nous* (Paul Gauguin, 1897). Gauguin made the trip to Tahiti on a ship called *Océanien* in the spring of 1891.

⁷ Recalling the scene from the film *Forrest Gump* when Forrest asks his dying mother: “Momma, what is my destiny?”

⁸ In a primordial sense, there is no “I” without a “we.” The “principle of promotion” and “instrumental causality” combine in a solidary chain, Paul’s “individual members of one another” (Romans 12:5). Cf. Bernard Lonergan *Pantôn Anakephalaiôsis*, eds. Frederick E. Crowe and Robert M. Doran, *METHOD: Journal of Lonergan Studies*, vol. 9, no. 2 (October 1991), 134–172; *Archival Material: Early Papers on History*, vol. 25, *Collected Works of Bernard Lonergan*, ed. Robert Doran and John Dadosky (Toronto: University of Toronto Press, 2019), 38–75.

⁹ The human good “is a history, a concrete, cumulative process resulting from developing human apprehensions and human choices that may be good or may be evil”? Lonergan, *Topics in Education*, vol. 10, *Collected Works of Bernard Lonergan*, ed. Robert Doran and Frederick Crowe (Toronto: University of Toronto Press, 1993), 33.

¹⁰ An example might help. Chemical sensitivities permeate the story of Humpty-Duffy. In the seventeenth century, when London began taxing salmon (pilchards and herring) exported from Ireland to places other than England, and Irish fishing went into decline, it is likely that this decline contributed to chemical deficiencies in the Irish O’Duffy brain and to craziness. The search for treatments is geohistorical and inventive. See also my comments about arsenic, *Vin Mariani*, and Dr. House’s team’s up-to-date understanding of strange illnesses and strange cures in “MacIntyre and Lonergan’ Revisited,” *Journal of Macrodynamic Analysis*, vol. 12 (2020), 90–91.

reintegrate what was taken out three hundred years ago."¹¹ Or was what taken out three thousand years ago?

Does anybody really know what time it is? Does anybody really care?¹² Little Jimmers would like to know what time it is. Might I answer him? How? Is it crazy to think of myself as little and big, "the child the adult man at the basic level"?¹³

It Is Time to Exercise

Recently I visited the dentist for a cleaning and a report on the condition of my mouth. The good news was that the upper teeth are in fairly good condition for a person my age; the not-so-good news was that in the lower teeth a crown needs to be replaced and three implants are needed to restore integrity. The dentist advised me that before re-crowning or implanting, I would have to do some dental exercises three times a day to reduce plaque and strengthen the gums; otherwise, the prescribed treatment would be for naught.

I have reason to believe—and reason to believe that I ought to share my reason to believe—that it is high time to suspend pseudo-intellectual coveralls similar to what I tried at UMSNH ten years ago,¹⁴ as well as the usual academic comparisons like the one I did twenty years ago,¹⁵ and attempt the structured dialectic exercise.¹⁶ It is a procedure at the heart of mediating "between a cultural matrix and the significance and role of"

¹¹ Candace Pert, *Molecules of Emotion* (New York: Simon & Schuster, 1997), 304, quoting a panel remark by David Lee.

¹² You might recognize the lyrics: "As I was walking down the street one day / A man came up to me and asked me what the time was that was on my watch, yeah / And I said / Does anybody really know what time it is (I don't) / Does anybody really care (care about time) / If so I can't imagine why (no, no) / We've all got time enough to cry." Chicago, "Does Anybody Really Know What Time It Is?"

¹³ Lonergan, *Phenomenology and Logic*, vol. 18, *Collected Works of Bernard Lonergan*, ed. Philip McShane (Toronto: University of Toronto Press, 2001), 286.

¹⁴ See note 11 in the exercise "Effective Dialectical Analysis" on page 24.

¹⁵ "Lonergan and MacIntyre: Metaphysical Genealogies?" is a paper I submitted to *The Thomist* in the spring of 2000. In "'MacIntyre and Lonergan' Revisited" (*Journal of Macrodynamical Analysis*, vol. 12 [2020], 60–95), I evaluated the 2000 essay with an eye on friendly self-reversal.

¹⁶ *Method in Theology*, 249–50; CWL 14, 234–35.

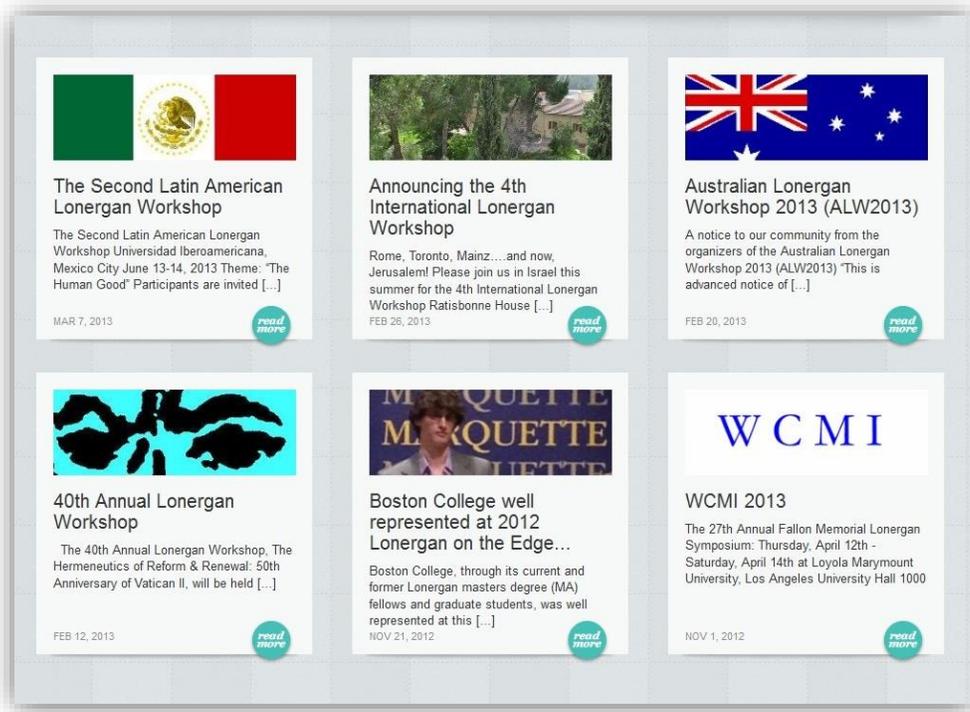
intimately “hooking up”¹⁷ in that matrix. It is also a specific answer to the question: What might we do differently to exercise “the dull mind and sluggish body” symptomatic of a “decayed culture,”¹⁸ to get out of the rut of effete academic chitchat, and to humbly, repentantly turn our lives towards creative intervention in Milwaukee, Boston, Seattle, and Shanghai?¹⁹

This is not the first time I ponder the question regarding how we might do things differently. Seven years ago, some three months prior to the Second Latin American Lonergan Workshop at the *Universidad Iberoamericana*, June 13–14, 2013, we (organizers) began thinking about what might, could, or should happen in our two days together in Mexico City. We had hoped to do something different, something untried before, either at the First Latin American Lonergan Workshop (Puebla, June 16–17, 2011) or at similar gatherings on the West and East Coasts of the U.S., in Milwaukee, in Australia, and in Jerusalem.

¹⁷ The Spanish *ligar* (from the Latin *ligare*) means to bind, to tie up, or, for most Mexican youth, to hook up. The prior quote is from *Method in Theology*, xi; CWL 14, 3.

¹⁸ Lonergan, “Philosophy of History,” circa 1933–34. The fragment is the surviving portion of a broader early effort by Lonergan titled, “Essay in Fundamental Sociology.” Lonergan Archive no. A713-09DTE030, at 35–36 (pages 129–30 of the original manuscript). The broader effort is published in Michael Shute, *Lonergan’s Early Economic Research*, edited with commentary by Michael Shute (Toronto: University of Toronto Press, 2010), 15–44, at 43, and is also now available in CWL 25 (*Archival Material*), 3–37, at 37.

¹⁹ I wrote about failures to intervene in Milwaukee and Boston in “The Joy of Believing” in *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies*, vol. 16 (2015–2016), 216–223. As I type, Seattle and Shanghai are hot spots of the coronavirus, which, like general bias, does not have a driver’s license or passport and does not discriminate by political party, nation, education, or philosophical school. Recently on the news there has been discussion about believing science, which president Trump has a hard time doing. The “Joy of Believing” in the title of my essay honoring Fr. Brendan Lovett is the joy of believing that “some third way must be found” to replace low-, medium-, and high-rung sciences as well as academic disciplines. See further *Method in Theology*, the second paragraph on page 3 in the original (CWL 14, 7–8) and the first paragraph on page 4 in the original (CWL 14, 8).



Lonergan Workshops 2013

In the days following the gathering in Mexico City, I did not give the workshop a cheery evaluation. For me the highlight of the two days was dancing salsa during the lunch hour of the second day. Perhaps we should have scrapped the scheduled presentations for the remainder of the day.

After the workshop, I wrote up a list of various possibilities for conferencing and workshoping differently. Two of them are relevant to the dialectic exercise:

Another possibility would be for undergraduates, graduate students, and professors alike to take our best, humble shot at narratively positioning ourselves in a footnoteless and mostly autobiographic monologue about progress and decline or, perhaps more realistically, about differentiating basic and surplus economic flows.

A possibility for those of us in the trenches of teaching or pastoral ministry would be to share frustrations, doubts, hopes, and fears, and how these experiences intimate sets and sequences of differentiated consciousness. What are small, doable steps to move from “filler”²⁰ to

²⁰ In my experience teaching philosophy, both in the United States and in Mexico, I have seen and spoken with students who wonder if I have something like “a clear and distinct idea about what precisely” (*Method in Theology*, 137;

something filling and satisfying? Participants in these encounter groups²¹ could share stories of successes and failures. Encounter groups of those directing masters or doctoral theses could focus on what we might do to help graduate students and ourselves to get in tune with timely differentiations of roles and tasks. Along these same lines there is the possibility of self-interpreting a teaching practice, a text, or a publication with a friendly and self-loving eye on reversal.²²

Narratively positioning myself with a minimum of footnotes is a basic step in the dialectic three-step.²³ Likewise, encountering others doing the basic steps and self-scrutinizing is a part of the procedure.

CWL 14, 131) I am doing. I do not. In all fairness, teaching undergraduates is outside the eightfold division, a fruit of the direct discourse specialties that by and large do not yet exist. The Spanish phrase for the undifferentiated mess, not just in philosophy but pretty much across the humanities curriculum, is “*de relleno*,” which means “filler” or “stuffing.” See also “Spontaneous Questions and Belief” in James Duffy, “Ethics as Functional Collaboration,” *Journal of Macrodynamic Analysis*, vol. 7 (2012), 127–128.

The pre-functional challenge is to conceive of teaching as “a second expression addressed to a different audience” (CWL 3, 585), and to figure out some way to deal with the fact that expressions are relative to audiences, which “are an ever-shifting manifold.” CWL 3 (*Insight*), 586. “If interpretation is to be scientific, then it has to discover some method of conceiving and determining the habitual development of all audiences, and it has to invent some technique by which its expression escapes relativity to particular and incidental audiences.” *Ibid.*, 587. Say what?

²¹ Fred Crowe writes of encounter groups, challenging and being challenged to self-scrutiny, and the un-imagine-ability of inviting colleagues to participate in a discussion where the spirit of the meeting would be self-revelation. Crowe, *The Lonergan Enterprise* (Cambridge, MA: Cowley, 1980), 92–93.

²² “Method, Bold Spirits, and ‘Some Third Way,’” *Journal of Macrodynamic Analysis*, vol. 8 (2015), 41. The essay cited in note 15 is an example of self-interpreting and evaluating an earlier text.

²³ Both the waltz and the foxtrot are three-step dances. In the 1950s and 60s, Merce Cunningham encouraged his dancers to be independent, but his company were a disciplined group, technically trained. Things like storyline, character development, and musical cues were not part of the works he choreographed. “The effect of his work for many was an assault upon their habits of viewing and upon their unspoken prejudices about how dancing should look.” Don McDonagh, *The Rise and Fall and Rise of Modern Dance* (New York: Dutton, 1970), 53. The movements of a group doing the third step of dialectic is intimated in notes on dance that did not make it into Lonergan’s lecture on art: “request,

Two Oddities

I will do my Humpty-Duffy best to say something helpful, hopefully inspiring, about a paragraph that lies two-thirds of the way towards what Lonergan writes about “The Church and the Churches”²⁴ at the end of *Method in Theology*. My view is that this paragraph deserves attention, deserves a try ... for the love of little Lupita and all little ones. An oddity of my procedure in this preface is that I am assembling and positioning the procedure itself. While other teams of two-to-five individuals assembled, positioned, and encountered one another—as best we could, given the circumstances—vis-à-vis the general categories, the general bias, the meaning of *probability*, the science of interpretation, or the discovery of a possible solution to a specific theological problem while implementing the procedure, I am assembling the procedure itself.

A second oddity is that I am exercising alone in this preface, so the third and final objectification, “when the results of” the first two objectifications “are themselves regarded as materials,” is left dangling. The Preface ends with an invitation to you to help undangle.

Dialectic in Individuals and Communities

Dialectic is a concrete, dynamic tension that we experience every day in discussions, negotiations, and settlements small and large, and that is present in the historical process itself in a general way. One person would like Italian food, another votes for Thai. One member of the family proposes a trip to the Jersey shore for the upcoming summer vacation, and another

hesitation, reluctance, agreement, demand, refusal, dispute, consent; command resistance struggle submission” CWL 10 (*Topics*), 228, n. 52. The time has come for his three step “swirling dervish” (*ibid.*) to assault our habits and unspoken prejudices. The issue of technical competence for interpreting is the topic of Chapter J, “Inventing Techniques,” in Philip McShane, *Interpretation from A to Z* (Vancouver: Axial Publishing, 2020), 75–82.

²⁴ *Method in Theology*, 367–68; CWL 14, 338–39. The third paragraph begins, “In so far as ecumenism is a dialogue ... our chapters on *Dialectic* and on *Doctrines* indicate the methodical notions that have occurred to us.” In his essay honoring Fr. Brendan Lovett, Brown questions the occurrence of the procedure outlined on page 250. See note 31 below. This preface aims at positioning it and promoting it, while the five essays in this volume of the *Journal of Macrodynamic Analysis* are the results of doing it.

proposes something different, perhaps wildly different. "Let's go to Tahiti this year."²⁵

In the second paragraph of Lonergan's two-page treatment of dialectic in *Insight*, he writes: "There will be a dialectic if (1) there is an aggregate of events of a determinate character, (2) the events may be traced to either or both of two principles."²⁶ Here I find it useful to further specify the tension resulting from opposed principles of change by asking, which events? There are everyday negotiations, discussions, and movements involving individuals, most of whom most of the time are concerned with practical matters. There are also micro-events 'within' individuals, the "events [that] originate from two principles, namely, neural demand functions and the exercise of the constructive or oppressive censorship."²⁷ Historical process could be described as a summation of a manifold of sets of individuals relating to other individuals, each of whom is meeting or neglecting neural demands.

Our most-of-the-time concern with practical matters can result in a disdain for big, bigger, biggest questions as well as an aversion to solving great problems by breaking them down into little ones. Lupita's mom might fake an answer instead of saying, "I do not know the story of everything, dear." In general we see what we want to see, think what we are comfortable thinking, and make vacation plans under the limitation of a horizon. The resulting situations are "given a twist by the limited mentality of that horizon,"²⁸ resulting in the big mess—progressive deterioration of situations. Is there a way to effectively intervene and to communicate the intervention through education and the media?

²⁵ The first on my list of suggested ways (see note 22) for conferring and workshopping better was to create and share analogies, stories, and images in order to appreciate and in some way hold on to that which we do not understand. "*Vacaciones Familiares en Acapulco*" (Family Vacations in Acapulco) is a fable that I wrote for, and regularly shared with, undergraduate students. An English version can be found in "Ethics as Functional Collaboration," *Journal of Macrodynamic Analysis*, vol. 7 (2012), 134–136. See also "The Turn Around," Chapter 1 of Philip McShane, *Futurology Express* (Vancouver: Axial Publishing, 2014).

²⁶ CWL 3 (*Insight*), 242.

²⁷ CWL 3 (*Insight*), 242.

²⁸ CWL 18 (*Phenomenology and Logic*), 304. "Everybody has de facto some mode of thinking, and if yours justifies your horizon, his justifies his equally well." *Ibid.*, 312.

Dialectic: The Structure²⁹

What on earth did Lonergan have in mind while writing those two pages? Why on earth have Lonergan scholars avoided the procedure? Why have we “refused to face”³⁰ one another in the way the master teacher suggests?³¹ That would never fly at my Latin rhythm dance class on Tuesday night. Is the procedure simply too obscure? Or does it simply ask for too much exposure?

It is safe to say, I believe, that intervention in the historical process was in and on his mind. The work of assembling researches, interpretations, and histories, as well as the “events, statements, movements to which they refer,” is carried out by different investigators operating from within different horizons. So a procedure is needed to bring the “lack of uniformity out into the open.”

In the first objectification, I do my best to answer the leading question: What are the conditions and assumptions of my interpretation of the selected text? The task is for me to position myself, as best I can, describing the past that has made me what I am. I do my best to articulate with a precision that might include a tincture of my systematics, if indeed I have any.

This confession regarding my model, or myself as incarnating a model, is by no means easy. What are my views on classical laws and enriching abstractions? What are my experiences with classical and statistical methods? How do I conceive the complementarity of classical and

²⁹ See note 16 on page 3. I would like to thank Catherine King, Phil McShane, Cecilia Moloney, Terrance Quinn, and Bill Zanardi for their input; various email correspondences contributed to what I write here about the structure of dialectic.

³⁰ See footnotes 60 and 61 below.

³¹ “Page 250 of *Method* sketches the structure of dialectic as method. Though there are many candidates for the dubious distinction, and though the competition is rather fierce, I think it may well be one of the most neglected pages in the 24 volumes of Lonergan’s *Collected Works*. It is not only neglected, but almost unnoticed. This, to me, borders on the inexplicable. Three generations of Lonergan scholars have rushed or breezed past it, in what C.S. Lewis in another context once gently called ‘years of contented misreading.’” Patrick Brown, “Functional Collaboration and the Development of *Method in Theology*, Page 250,” in *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies*, vol. 16 (2015–2016), p. 174. The quoted material within the quotation may be found in C.S. Lewis, *Studies in Words* (Cambridge: Cambridge University Press, 1967), 1.

statistical laws? Do these issues even have a place in my model? What do I hold and defend—let alone teach *in any way whatsoever*³²—about the physics of motions or the biochemistry of emotions?

In any developed field of inquiry, a standard model allows researchers and interpreters to do their work without rehashing issues that have been settled.³³ The standard model makes possible teamwork.

You can have teamwork insofar, first of all, as the fact of reciprocal dependence is understood and appreciated. Not only is that understanding required; one has to be familiar with what is called the *acquis*, what has been settled, what no one has any doubt about at the present time. You're doing a big thing when you can upset that, but you have to know where things stand at the present time, what has already been achieved, to be able to see what is new in its novelty as a consequence.³⁴

Being familiar with “what has been settled” is a normative condition for the possibility of collaboration. But in undeveloped areas, instead of a familiarity with things that have been settled, typically there is set of models or schools. You might think of various schools of psychology or the pluralities of models in introductory economics courses.³⁵ The assemblers can and sometimes do cater to such diversity. Indeed, in some areas the diversity is taken as a settled need and there is an established view that those working in the area find one way or another to deal with the diversity. There might be progress in both jazz and atonal music, but why should they meet? Likewise, there might be progress in process theology, Franciscan theology, and Hindu theology, or progress in Latin American philosophy, Continental philosophy, and symbolic logic. But why should any of these meet? Such diversities, some would claim, point to the richness of cultural

³² An important phrase in the injunction read to Galileo by the Inquisitor in 1616. Arthur Koestler, *The Sleepwalkers* (London: Penguin Books, 1959), 492.

³³ See further my comments about the respective roles that Aristotle and Lavoisier played in the ongoing genesis of the story of *fire* in “MacIntyre and Lonergan’ Revisited,” *Journal of Macrodynamic Analysis*, vol. 12 (2020), 82–84, as well as my comments about Dr. House and his team sharing an up-to-date understanding of strange illnesses and strange cures on pages 90–91.

³⁴ Bernard Lonergan, *Early Works on Theological Method 1*, vol. 22, *Collected Works of Bernard Lonergan*, ed. Robert Doran and Robert Croken (Toronto: University of Toronto Press, 2010), 462.

³⁵ See Terrance Quinn and John Benton, *Economics Actually: Today and Tomorrow, Sustainable and Inclusive* (Toronto: Island House, 2019), 2–3.

differences. There are, in these diversities, linked and opposed principles of change. Indeed, there are opposed principles of change within Continental philosophy, for example, the Gadamer–Habermas debate,³⁶ as well as opposed principles of change within the readers of a single thinker, for example the splintering of readers of Aquinas.³⁷ “Why [did] he merely found a school? Why [did] even the school that he founds splinter and become decadent and undergo renewals and revivals?”³⁸

Note that there is a narrative aspect of positioning myself, an implicit bio-addendum, “I know what I am talking about,” as well as a frank acknowledgment of things I cannot talk about.³⁹ This involves a minimum of name-dropping except when the name is needed, e.g., Maxwell (equations). This aspect of positioning poses a hefty challenge to those of us trained to drop names willy-nilly and pre-scientifically.⁴⁰

The second objectification is a further spelling out of “the resulting view.” I grope around elaborating where my positioning leads. What are my hopes for concrete, historical progress—healing Humpty-Duffys and all

³⁶ See Fred R. Dallmayr, “Borders or Horizons? Gadamer and Habermas Revisited,” in *Chicago-Kent Law Review*, vol. 76 no. 2 (2000). This issue is a collection of essays from the *Symposium on Philosophical Hermeneutics and Critical Legal Theory*, held at the University of Nevada, Las Vegas School of Law in 2000.

³⁷ Gerald McCool writes of a few of those readers—Rousselot, Maréchal, Maritain, Gilson—and the “explosion of pluralism” in *From Unity to Pluralism: The Internal Evolution of Thomism* (New York: Fordham University Press, 1989). See also what William Znaniecki writes about different interpretations of Nietzsche in his review of *Interpretation from A to Z* on p. 168.

³⁸ CWL 18 (*Phenomenology and Logic*), 285.

³⁹ The list I drew up (see note 22) after the 2013 workshop in Mexico City included some ideas for eliciting Socratic humility to ‘break in upon busy’ workshops: garden, campus, or zoo (*Method in Theology*, 83; CWL 14, 80) walkabouts, followed by a show-and-tell of heuristics; performances of teaching in some area, be it algebra, chemistry, or economics, with feedback from the audience on the performances; appropriate homework assignments for workshop participants, who go back to our rooms and try them; next day we compare notes.

⁴⁰ In the essay not comparing MacIntyre and Lonergan, I wrote that “it is safe to say that the methodical hermeneutic revolution, pivoting ‘on the analogy of the canons of empirical method in such a science as physics,’ is still some years away.” “MacIntyre and Lonergan’ Revisited,” *Journal of Macrodynamical Analysis*, vol. 12 (2020), 94, n. 40. See further the fourth exercise “Assembling the Science of Interpretation” below.

others—vis-à-vis the assembled text? How would a development of my position lead to a reversal of ineffective roles, tasks, institutions, goods of order? How would a development of my position lead to an appropriate reply to Lupita? Normatively I pin down, as best I can, the manner in which my own shabby standard model might be incorporated into whatever bit of the assembled that I view as worth carrying forward. Spelling out a resulting view might lead to an individual or group reversal.⁴¹

The third step in the procedure places me and my shabby standard model among others. It invites me to a naked intersubjectivity, a stroll on the runway without my lecture notes. The two prior objectifications could be shared via email or on a forum. Individuals read and evaluate what the others as well as they themselves have produced in the first two objectifications.⁴² They do their best to further develop and reverse positions and counterpositions, positionings and counterpositionings.

These three steps constitute the dialectic exercise recommended to those interested in getting to grips with the character of dialectic operators. Notice the ambiguity of the phrase: “character of dialectic operators.”⁴³ Notice as well the strenuous task of envisaging fantasyland, “an idealized version of the past, something better that was the reality,”⁴⁴ somewhere over the rainbow.

Collaboration can be done virtually. In fact, the five of us who did the first exercise live in three different countries (Canada, Mexico, and the US). Those willing to participate in an exercise might gather in one hemisphere or another to face the task of being honest with each other. A printed version of the third objectification could ease the stress of coming clean.

⁴¹ The moral of the story I told in the essay cited in the prior footnote was the identification of my well-intentioned comparison of two thinkers carried out in 2000 as attending to industry standards, but pre-methodical. I appealed and continue to appeal to colleagues young and old not to compare two thinkers this way unless you need to do it in order to survive the academic industrial complex. I refer to the normative meaning of the task *Comparison* in note 116 on page 89 of the same essay. That meaning poses a basic believe-in-order-to-understand challenge to one and all in the busy academic business of comparing.

⁴² In the first exercise in this volume, the third objectification was handled by one person (myself). Ideally it should be done by the entire team.

⁴³ Recall the occurrence of the word “character” on line 12 of *Method in Theology*, 356.

⁴⁴ *Method in Theology*, 251; CWL 14, 236.

Situating the Pioneers

Has this procedure been tried by others? It might help to recall Max Planck and Thomas Kuhn as two thinkers who tried to understand the dynamics of old positions and paradigms giving way to new ones. "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 professorial chairs."⁴⁵ And for Kuhn, "mistaken ideas that once were dominant are not so much refuted as abandoned. They vanish when they prove incapable of gaining competent disciples."⁴⁶ The "ultimate reduction ... of subject and object, scientific world and world of common sense, to being,"⁴⁷ however, was no more carried out by Planck or Kuhn than it was by Husserl. Neither the subjects who do science, nor the subjects Planck and Kuhn, are subjects-as-subjects.⁴⁸

It is in this realm of Lonergan's thinking that one appreciates the gap between splintered and splintering areas of scholarship and the possibility of collaborating in its fullness. The final two chapters of *Phenomenology and Logic* spell it out in the full normativity of "its concrete unfolding."⁴⁹ The gap is

called the existential gap, [it] is not merely a call to the authenticity of the subject in his private existence. It is also a call to authenticity in all

⁴⁵ CWL 3 (*Insight*), 549. Lonergan gives the source as Max Planck, *Scientific Autobiography and Other Papers*, trans. Frank Gaynor (New York: Philosophical Library, 1949), 33–34. He elaborated on this theme in the 1971 Dublin lectures, and his Dublin comments are quoted in a footnote in the Collected Works edition of *Method*. The acceptance of new doctrines is "not limited to physics; it goes right across the line," and it happens "when the older professors retire from their chairs." CWL 14, 338, n. 13.

⁴⁶ Lonergan, "Philosophy and the Religious Phenomenon," *Philosophical and Theological Papers 1965–1980*, vol. 17, Collected Works of Bernard Lonergan, ed. Robert Croken and Robert Doran (Toronto: University of Toronto Press, 2004), 403–04.

⁴⁷ CWL 18 (*Phenomenology and Logic*), 265. Footnote 14 on that page indicates that the notes Lonergan distributed added "and not to 'intending,' which also is."

⁴⁸ See CWL 18 (*Phenomenology and Logic*), 314–17.

⁴⁹ CWL 3 (*Insight*), 242. Notice the value of meshing the two contexts. This text is about six years earlier than the lectures on Existentialism. One can assume a much more refined heuristic of concrete unfolding being operative in the later talks.

subjects, an invitation to understand something about the process of human history, and a summons to decisiveness at a rather critical moment in the historical process.⁵⁰

What is this subject as subject on the dance floor, in the classroom,⁵¹ or while snuggling with my “*media naranja*”?⁵² What is the subject as subject wanting to get water up the hill,⁵³ leaning on convenient symbols regarding and guarding a daily shower or bath as part of a standard of living? I am asking about an appeal and appealing to you to appeal to your living and dying, loving and hating, rejoicing and suffering,⁵⁴ kissing and hugging, as you swim upstream to spawn before dying.

These pointers and the questions I raise are in a world quite foreign to Planck, Kuhn, and Husserl, and indeed to contemporary Lonergan studies. In the latter one does indeed find numerous examples of debates in which individuals encounter one another. There is a discussion between Jeremy Wilkins and Bob Doran (among others) regarding how to interpret the claim “for every [metaphysical] term and relation there will exist a corresponding element in intentional consciousness.”⁵⁵ Years ago *METHOD: Journal of Lonergan Studies* published a conversation Michael Baur had with Gadamer.⁵⁶ The same year the journal published a follow-up sweeping and vigorous reply by Fred Lawrence to Baur regarding “the disconcerting impression of Gadamer’s failing to understand Lonergan’s meaning at every turn.”⁵⁷ In the *Journal of Macrodynamic Analysis* volume 2, there is an

⁵⁰ CWL 18 (*Phenomenology and Logic*), 300.

⁵¹ “The challenge was and is to be in form, addressing craving subjects as subjects as craving subjects as subjects—a huge challenge indeed, given the longly-cycled ‘Babel of our day.’” “MacIntyre and Lonergan’ Revisited, *Journal of Macrodynamic Analysis*, vol. 12 (2020), 70–71.

⁵² Literally the other “half [of my] orange,” figuratively my soul mate.

⁵³ Two weeks ago the water stopped flowing in the neighborhood where I live in Mexico. That was a critical moment, a critical couple of days, especially for those living with five or six others under the same roof at the top of a hill.

⁵⁴ A context is the discussion of the “subject as subject,” CWL 18 (*Phenomenology and Logic*), bottom of page 315.

⁵⁵ *Method in Theology*, 343; CWL 14, 317.

⁵⁶ See “Conversation with Hans-Georg Gadamer,” *METHOD: Journal of Lonergan Studies*, vol. 8, no. 1 (1990), 1–13, and “Contribution to the Gadamer-Lonergan Discussion,” *METHOD: Journal of Lonergan Studies*, vol. 8, no. 1 (1990), 14–23.

⁵⁷ *METHOD: Journal of Lonergan Studies*, vol. 8, no. 2 (1990), 140.

ad cor loquitor discussion between Frederick Crowe and Patrick Brown regarding how to understand the relationship between history that is written and history that is lived.⁵⁸

Do these encounters intimate “objectifications of subjectivity in the style of the crucial experiment”? Do the encounters involve any or all of the basic steps that I described above? Are there intimations of subjects asking basic questions “even about themselves”? The challenge of scrutinizing horizons, the central task of ‘encountering, meeting, appreciating, criticizing, and allowing our living to be challenged at its very root,’ is revealed insofar as we take seriously the self-attention to ourselves in identifying that self—“a series of zones from the ego or *moi intime* to the outer rind of the persona”⁵⁹—as a piece of a lonely cosmic chemistry that “keeps some matters entirely to oneself, and refuses even to face others.”⁶⁰

What has been the failure of the Lonergan school, the precise issue about which we have been mistaken? We tacitly accept and proclaim the status of authenticity while, in various subtle fashions, “refusing”⁶¹ to expand what we consider authentic. For example, there was, at least implicitly, a standard for rejecting the first exercise published in this volume by the editorial board of *METHOD: Journal of Lonergan Studies*. Indeed, in any review of an article or book—be it double-blind or not—someone measures, or evaluates, to determine if the article or book measures up. To what? To an implicit norm of what the reviewer considers decent, what is on par with a standard for publication. The norm that the editorial board used to reject the article is described in their letter, which appears in an appendix to the exercise.⁶²

⁵⁸ Crowe highlights various texts which could be interpreted to mean that it was only after writing *Insight* that the history that is written became a focus of Lonergan’s thought. Brown suggests that the history that is written was thematic for Lonergan prior to his stint at the Gregorian in Rome, that he conceived historical process and historical investigation in tandem from the earliest historical manuscripts all the way through *Insight*.

⁵⁹ CWL 3 (*Insight*), 495.

⁶⁰ CWL 3 (*Insight*), 495.

⁶¹ The word “refuses” is used in a relevant context on page 495, line 25, of *Insight*. CWL 3 (*Insight*), 495. That line ends an impressive paragraph on self-development. Indeed, one might do well to pause over the five final words of the paragraph, “refuses even to face others,” lift those words, and twist them into the challenge of facing each other in a third objectification.

⁶² See pages 40–42 below.

The authors of the first exercise in this volume do not agree with the assessment of the editorial board, and we replied in a letter to the editorial board, which follows their letter in the same appendix. But for the disagreement to be fruitful, something like the three objectifications would have to occur in a public forum. Are we ready to lay cards on the table about our failures? I have in mind our failures as teachers, readers, and writers.⁶³ Unfortunately, we have grown accustomed to erudite and recondite ramblings about feelings, levels of consciousness, and threefold conversion, most of them settled in the patterns of descriptive intentionality analysis wrapped in initial meanings.

Challenging Circumstances

We are, all of us, facing challenging circumstances. The shift from random dialectics to structured dialectics is by no means easy and is going to be quite messy for a number of years. In the five exercises presented in this volume, were the assembled texts chosen wisely? On the analogy of science, what is assembled is a suggested detailed advance of “what has been settled” or, rarely a large shift. The assembly involves a self-assembly,⁶⁴ so exposure is key.

Who might coordinate efforts to come clean about habits of teaching and reading? How do we, or I, convince organizers of conferences and

⁶³ See notes 14 and 15 above. Also relevant are what I write about reading a single sentence from Chapter 4 of *Insight* in the exercise “Assembling Lonergan’s Heart,” note 48 on page 156; my well-intentioned overreaching design of the course “Modernity and Postmodernity,” in note 70 on page 107; and my comments about skimming and scanning in “MacIntyre and Lonergan’ Revisited,” *Journal of Macrodynamic Analysis*, vol. 12 (2020), 60–63. See further Patrick Brown’s discussion of “The Ethics of Reading,” in “Functional Collaboration and the Development of *Method in Theology*, Page 250,” 183–190, and McShane’s comments on “the happily read words *light* and *electricity*” in note 20 of the preface to *Interpretation from A to Z*, p. vii.

⁶⁴ See “Self-Assembly,” in Philip McShane, *The Future: Core Precepts in Supramolecular Method and Nanochemistry* (Vancouver: Axial Publishing, 2019), 41–57. “Think of three happy chemists exchanging views of progress in phlogiston chemistry: what has been achieved, what might come next. Then along comes the odd supermolecule Lavoisier who decides, literally, to throw some light, some fading light, on the scene by burning a candle under a glass dome. So much for phlogiston! There is a double-take here: there is the neat methodical shake-up of shattering phlogiston chemistry. But also there is the deeper twist of identifying Lavoisier as part of the flow of data.” *The Future*, 47.

workshops, as well as editorial teams, to give the usual a rest and the unusual and untried a go? I am writing about and to those who are stuck and stalling on the West Coast, East Coast, Midwest, Latin America, Australia, and other parts of the globe.

"Where am I? What time is it? What is the date? Everyone is always aware that he is here and now."⁶⁵ That might work for the man on the street,⁶⁶ but how do I answer little Lupita, who is implicitly asking about the best and worst of times? The lean into "presenting an idealized version of the past, something better than was the reality"⁶⁷ is a lean into the whole story, the story of everything, the story Lupita would love to hear. For the leaning to be effective, those leaning need a grip on the geohistorical statistics of actual success, a complex challenge to the sub-group of grouped-collaborators⁶⁸ for answering her precious question. We are simply not there yet. If Toynbee's *Study of History* can be regarded as an attempt at a great reduction of the historical process to a very few variables and very large subdivisions,⁶⁹ what might those variables and subdivisions be?

⁶⁵ CWL 3 (*Insight*), 168. Lonergan is writing about public reference frames. In the following paragraphs he writes about mathematical and physical special reference frames and "the problem of transposing statements relative to one reference frame to statements relative to another." This is the first instance in the book where "a problem of interpretation arises" (186), one having to do with invariant transformations of standard units.

⁶⁶ See note 12.

⁶⁷ *Method in Theology*, 251; CWL 14, 236.

⁶⁸ The paradox of the group containing itself has to do with the best possibilities of collaboration gleaned by the possibilizers being shared by all the collaborators (functional specialists). The uncanny mutual mediation that is implicit in *Topics in Education* ("One can conceive empirical natural science as a group of operations. It is a dynamic group." CWL 10, 160) is further described in Chapter 5 of *Method in Theology*. Bear in mind that "the use of the general categories [the text assembled in "Assembling Lonergan's Heart"] occurs in any of the eight functional specialties." *Method in Theology*, 292; CWL 14, 273.

⁶⁹ F.M. Fisher, "On the Analysis of History and the Interdependence of the Social Sciences," *Philosophy of Science*, vol. 27 (1960), 156. "What is needed is a metaphysic of history, a differential calculus of progress." Bernard Lonergan, "Essay in Fundamental Sociology," in Michael Shute, *Lonergan's Early Economic Research* (University of Toronto Press, 2010), 20. See further the references to Fisher and Fisher-Markov probability schedules on pp. 88 and 102 below.

Might we tame this question by focusing our attention on vague notions of actual, probable, possible, success in 2020–2050? The important thing is to make an effective beginning, increasingly sensing, absorbing, naming, humorizing, and satirizing how shabby our situation is. “Insofar as you are doing that, you are heightening the action of the dialectic that produces the unsatisfactory situations as manifestations of unsatisfactory minds.”⁷⁰ The hope is that there will emerge a group increasingly unsatisfied with, and increasingly luminous about, our own unsatisfactory minds. “Such an objectification of subjectivity is in the style of the crucial experiment.”⁷¹ The manifestations to emerge from a decision to take Lonergan seriously regarding how to deal with splinters, fractures, and cliques are to be stumbling bumblings effective stumbling bumblings. “Let’s not screw this up.”⁷²

Are you willing to give the three-step procedure a go? The invitation of this preface is for you to join me in assembling Lonergan’s recommended procedure for bringing differences and disagreements out into the open.⁷³ The text I have assembled in this preface is the fifth on the list below. You might recommend another. Indeed, you might recommend a recent essay or book of your own to assemble—the last but not least on the list of seven. And you could even be a part of the team assembling your essay or book.⁷⁴

⁷⁰ CWL 18 (*Phenomenology and Logic*), 307–08.

⁷¹ *Method in Theology*, 253; CWL 14, 237.

⁷² A reference to a COVID-19 meme. “First time in history we can save the human race by laying in front of the TV and doing nothing. Let’s not screw this up.”

⁷³ The assembly now includes the interpretation proposed in “Self-Assembly,” Philip McShane, *The Future: Core Precepts in Supramolecular Method and Nanochemistry* (Vancouver: Axial Publishing, 2019), 41–57. McShane describes the demands of self-assembly while assembling a text in these words: “The challenge is to find your horizon, if you have such an integral perspective, or your bundle of limited horizons if you really have not got your acts together, whether you are fifteen or fifty or three score years and ten.” *The Future*, 48.

⁷⁴ Like Lavoisier, I am part of the data in the ongoing story of whatever it is I am assembling (see note 64 above). “All we know is somehow with us; it is present and operative within our knowing; but it lurks behind the scenes” (CWL 3, *Insight*, 303) and is assembled when I ask myself: What are my grounds for reading any or all of the text on the list? Someone else assembling the same text(s) might take issue with my interpretation and ask about my grounds.

1. The heuristic notions of space and time “form a natural bridge over which we may advance from our examination of science to an examination of common sense.” CWL 3, 163.
2. “While common sense relates things to us, our account of common sense relates it to its neural basis and relates aggregates and successions of instances of common sense to one another.” CWL 3, 269.
3. “Now let us say that explicit metaphysics is the conception, affirmation, and implementation of the integral heuristic structure of proportionate being.” CWL 3, 416.
4. “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 to have their individual results checked by general requirements that envisage simultaneously the totality of results.” CWL 3, 604.
5. “The results, accordingly, will not be uniform. But the source of this lack of uniformity will be brought out into the open when each investigator proceeds to distinguish between positions, which are compatible with intellectual, moral, and religious conversion and, on the other hand, counterpositions, which are incompatible either with intellectual, or with moral, or with religious conversion. A further objectification of horizon is obtained when each investigator operates on the materials by indicating the view that would result from developing what he regarded as positions and by reversing what he has regarded as counterpositions. There is a final objectification of horizon when the results of the foregoing process are themselves regarded as materials, when they are assembled, completed, compared, reduced, classified, selected, when positions and counterpositions are distinguished, when positions are developed and counterpositions are reversed.” CWL 14, 235.
6. “It was the theologians of the twelfth and thirteenth centuries that brought data and intelligence together by developing the technique of the *quaestio* and by applying it to the materials assembled in collections, commentaries, books of sentences. When they discovered that the solutions to their many questions would themselves be coherent only if underpinned by a coherent conceptuality (*Begrifflichkeit*), theology became a science. ... Unfortunately this

matching of systematic intelligence with a wealth of positive information was short-lived. It was derailed by the Augustinian-Aristotelian conflict of the late thirteenth century. When the controversies subsided, a cult of the minimum took over." CWL 17, 364–65.

7. "What general education provides is a common background for all educated men and women. It provides a sound background for all specialization, making sure that people have the human touch along with that specialization." CWL 10, 206–7.
8. "But we are not there yet. And for society to progress towards that or any other goal it must fulfil one condition. It cannot be a titanothore, a beast with a three-ton body and a ten-ounce brain. It must not direct its main effort to the ordinary final product of standard of living but to the overhead final product of cultural implements. It must not glory in its widening, in adding industry to industry, and feeding the soul of man with an abundant demand for labor. It must glory in its deepening in the pure deepening that adds to aggregate leisure, to liberate many entirely and all increasingly to the field of cultural activities." CWL 21, 20.
9. "In his Author's Preface to *Fragility*, Lawrence suggests that Lonergan's functional specialties thematize 'the ontological structure of the hermeneutic circle.' 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." Jeremy Wilkins, "The Fragility of Conversation: Consciousness and Self-Understanding in Post/Modern Culture," *The Heythrop Journal*, volume LIX, (2018), 845.
10. Articles, essays, or books written by individuals who would like feedback from a group. The author is welcome to participate in the exercise.

