

Editor's Introduction[†]

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"Study problems, not periods."¹

"Well, it's easy, you just double the structure."²

The year 2022 marks the 50th anniversary of the publication of Bernard Lonergan's *Method in Theology*.³ To commemorate this event, a group of seven individuals consented to carry out a specific, three-step procedure.⁴ The task centered on assembling chapter 5 "Functional Specialties."⁵ That chapter, originally published as an article in *Gregorianum* in 1969,⁶ is arguably the most important of the five background chapters, possibly even the most important chapter in the book.⁷

[†] I would like to thank Terrance Quinn for commenting on an earlier draft of this introduction. Final responsibility for the views expressed is mine.

¹ The advice of Lord Acton, as reported by R.G. Collingwood, *The Idea of History* (Oxford, Clarendon, 1964), 281. Lonergan cites this passage in "Merging Horizons: System, Common Sense, Scholarship," *Philosophical and Theological Papers 1965-1980*, ed. Robert C. Croken and Robert M. Doran, vol. 17, *Collected Works of Bernard Lonergan* (Toronto: University of Toronto Press, 2004), 62.

² "I got word of his breakthrough at the time of its discovery while I was in the Jesuit tertianship in Paray le Monial and, in the summer of 1966, sat in front of him in his room in Regis College, Toronto, dazzled by his laconic presentation. 'Well,' he said, 'it's easy,' holding up then his eight fingers, 'you just double the structure.' In ten minutes I had it. Of course, I didn't have it, nor do I yet have it, that strange restructuring of culture." Philip McShane, *Quodlibet* 17, "The Origins and Goals of Functional Specialization," 5 (<http://www.philipmcshane.org/quodlibets>). See also Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, second printing (Vancouver: Axial Publishing, 2013), 77.

³ Bernard Lonergan, *Method in Theology*, ed. Robert Doran and John Dadosky, *Collected Works of Bernard Lonergan* 14 (Toronto: University of Toronto Press, 2017).

⁴ The procedure is tersely described by Lonergan in chapter 10, "Dialectic: The Structure," CWL 14, 234–235.

⁵ CWL 14, 121–138.

⁶ Bernard J. F. Lonergan, "Functional Specialties in Theology," *Gregorianum* 50, no. 3 (1969), 485–505. Four editorial footnotes were added to chapter 5 "Functional Specialties" in *Method in Theology*, CWL 14: 121, n. 1; 123, n. 2; 126, n. 3; 133, n. 4.

⁷ This is the position of Fred Crowe. "The high point of the background section and the heart of the book is chapter 5 on functional specialties." *Lonergan, Outstanding*

There are four parts to this introduction. In the first part, I recall some expressions of the problem that dogged Lonergan for more than thirty years.⁸ In the second part, I identify some attempts to implement the “doubling” idea⁹ in the last 50 years. In the third part, I briefly comment on the three-step procedure (or three “objectifications”¹⁰) attempted by those who participated in this exercise. I also mention some practical-technical limitations placed on the exercise that were accepted by those consenting to do it. In the final section, I mention some “what next?” possibilities for those wanting to better

Christian Thinkers Series, ed. Brian Davies (Collegeville, MN: The Liturgical Press, 1992), 108.

⁸ My recalling is suggestive, and I resonate with what Frederick Crowe writes about his treatment of Lonergan’s lifework: “These bits of history are quite inadequate to convey the Herculean effort of thirty-four years that produced *Method in Theology*. To speak of going to the drafting-board three times at intervals of sixteen to eighteen years gives little idea of the courses, lectures, institutes, sets of notes, and published materials that mark the stages of the struggle.” *The Lonergan Enterprise* (Cambridge, MA: Cowley, 1980), 23.

⁹ See note 2.

¹⁰ The word *objectification* is potentially problematic. It is safe to say that the author had a precise meaning in mind when he typed the phrases “a further objectification” and “a final objectification” (CWL 14, 235), and identified dialectic as “an objectification of subjectivity in the style of the crucial experiment” (CWL 14, 237). In common parlance, however, *to objectify* carries the negative connotation of treating a person as a *thing* or an *object*, where the person uttering these words most likely does not mean what Lonergan meant while writing about unimaginable plant-things, tree-things, and extroverted kitten-things (*Insight*, CWL 3, 275-277) or while writing about the disappearance of an epistemological pseudo problem. The pseudo problem is reflected in this question: On which side of the bridge should the philosopher imagining objects “out there” and subjects “in here” begin? The question about where to start assumes a split that is not verifiable if what I mean by *conscious* is knowing *sub ratione experti*, a tacit knowledge, for example, of “feeling blue” before the feeling is noticed and named. “It is one thing to feel blue, and another to advert to the fact that you are feeling blue. It is one thing to be in love and another to discover that what has happened to you is that you have fallen in love. Being oneself is prior to knowing oneself. St. Ignatius said that love shows itself more in deeds than in words; but being in love is neither deeds nor words; it is the prior conscious reality that words and, more securely, deeds reveal” (“*Existenz and Aggiornamento*,” *Collection*, CWL 4, 229; see also CWL 3, 401-402). The pseudo problem might disappear in interpersonal relatings. “The problem of the bridge from ‘in here’ to ‘out there’ tends to vanish when the whole stress falls on the interpersonal situation, the psychic interchange of mutual presence, the beginnings of what may prove to be a lifelong union.” “*Cognitional Structure*,” CWL 4, 219.

understand the problem and willing to take small steps toward functional collaboration.

The problem

In January of 1935, Lonergan wrote in a letter that the Catholic philosopher “always tends to express his thought in the form of a demonstration by arguing that opposed views involve a contradiction. The method is sheer make-believe but to attack a method is a grand scale operation calling for a few volumes.”¹¹ Many years later in an interview, he remarked about his four years (1926–1930) in London, where he first studied philosophy: “I was very much attracted by one of the degrees in the London syllabus: Methodology. I felt there was absolutely no method to the philosophy I had been taught; it wasn't going anywhere.”¹² He would have taken methodology, but his provincial, Fr. John Filion, replied: “No, do classics.” Later Lonergan was grateful for the advice: “The only time I had an idea of what I'd like to study, I wanted to do methodology. Now I'm glad they wouldn't let me.”¹³

While Lonergan actually began writing *Method* in 1949,¹⁴ his search for a method spanned a period of at least thirty years beginning in the early 1930s.¹⁵ In the interviews published in *Caring about Meaning*, he spoke of “stages in a program towards writing on method” and noted that his plan to write *Method in Theology* changed when he was notified that he would be teaching at the Gregorian:

Again, *Method* was not a new idea. I was aware of the mess theology was in and considered the transposition from the question of the ‘nature’ of

¹¹ Letter to Henry Keane, January 22, 1935. This letter is reproduced in *Bernard Lonergan: His Life and Leading Ideas*, 144–54.

¹² Cathleen Going, Pierrot Lambert, and Charlotte Tansey, eds., *Caring about Meaning: Patterns in the Life of Bernard Lonergan* (Montreal: Thomas More Institute, 1982), 10. This book is an edited transcript of conversations that took place during the week of February 16–20, 1981 and on Thursday, May 20, 1982. *Ibid.*, vii.

¹³ *Caring about Meaning*, 137.

¹⁴ “I began work on this book in 1949. Three years later I was informed that in a year's time I was to begin teaching at the Gregorian in Rome.” “Rejects of Introduction to Method,” page 3, archival item 69900DTE060, <https://bernardlonergan.com/archive/69900dte060>. See also the text at note 16 below.

¹⁵ Mike Shute sketches the early history of this effort in “‘Let Us Be Practical’ – The Beginnings of the Long Process to Functional Specialization in the ‘Essay in Fundamental Sociology,’” in *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, S.J.*, ed. John Dadosky (Milwaukee, WI: Marquette University Press, 2009), 465–485.

theology to the ‘method’ of theology to be the essential step. The work I did on *Verbum* and in *Insight* was just two stages in a program towards writing on method in theology. Indeed from 1949 to 1952 my work on *Insight* was conceived as the first part of my *Method in Theology*. But in 1952 I was told I would be teaching at the Gregorian from 1953 on, and that prompted me to publish *Insight* as a separate work.¹⁶

In his “Essay in Fundamental Sociology,” likely written in the spring of 1934,¹⁷ a central topic was the notion of human solidarity over time—the unity of human action¹⁸ and the purpose of the flow of human action. In this essay, Lonergan asserted that “there is as a matter of fact such a thing as progress”¹⁹ and expressed the challenge of discovering the dynamics of progress in these terms: “What is needed is a metaphysic of history, a differential calculus of progress.”²⁰ Immediately after articulating this need, he posed the question “What is progress?” and answered in terms of “a statistically effective form” of “human action transforming the sensible data of life.”²¹ As in his works on economics, he was thinking in terms of historical cycles, in particular cycles of human action.

Years later, in *Insight*, he would write about statistically effective transformation in terms of the possibility of humans becoming “executors of emergent probability”:

¹⁶ Letter to M. Lemieux, December 31, 1976, page 2, archival item 32790DTE070, <https://bernardlonergan.com/archive/32790dte070>.

¹⁷ Bernard Lonergan, “Essay in Fundamental Sociology,” in *Lonergan’s Early Economic Research*, ed. Michael Shute (Toronto: University of Toronto Press, 2010), 15.

¹⁸ “Finally, men [and women] are one by their action. *Quidquid movetur ab alio movetur*” [Whatever is moved is moved by another]. Bernard Lonergan, *Archival Material: Early Papers on History*, ed. Robert M. Doran and John D. Dadosky, *Collected Works of Bernard Lonergan 25* (Toronto: University of Toronto Press, 2019), 7. In a footnote Lonergan cites Thomas Aquinas, *Summa theologiae*, 1, q. 2, a. 3. See also “The Possibility of Contingence,” in Bernard Lonergan, *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas*, ed. Frederick E. Crowe and Robert M. Doran, *Collected Works of Bernard Lonergan 1* (Toronto: University of Toronto Press, 2000), 104–11.

¹⁹ CWL 25, 8. *Progress* is central to Lonergan’s notion of method articulated in *Method in Theology*: “A method is a normative pattern of recurrent and related operations yielding cumulative and progressive results” (CWL 14, 8). The same definition is repeated and italicized on page 9. McNelis underscores the relationship between functional collaboration and progress in the concluding comments of his second objectification. McNelis, 89.

²⁰ CWL 25, 9. See also note 56 below.

²¹ CWL 25, 9.

The course of history is in accord with emergent probability; it is the cumulative realization of concretely possible schemes of recurrence in accord with successive schedules of probabilities. The specific difference of human history is that among the probable possibilities is a sequence of operable insights by which men grasp possible schemes of recurrence and take the initiative in bringing about the material and social conditions that make these schemes concretely possible. In this fashion man becomes for man the executor of emergent probability of human affairs.²²

One way to formulate the method problem that concerned Lonergan at the time of writing *Insight* is how executors of emergent probability might effectively intervene in the shorter and longer cycles of decline.²³ The problem is intimated in various questions in chapter 7 of *Insight*: "Why, then, is it that the longer cycle of decline is so long? Why is the havoc it wreaks so deep, so extensive, so complete?"²⁴ What might be done about "the Babel of our day that is the cumulative product of a series of refusals to understand"?²⁵ What is the X cosmopolis "that is neither class nor state, that stands above all their claims, that cuts them down to size ... that is too universal to be bribed, too impalpable to be forced, too effective to be ignored"?²⁶ One might add the difficult question: When is cosmopolis?²⁷

In a phrase borrowed from Ortega y Gasset, Lonergan would speak of the need for those with the vocation to intervene "to live up to the level of the

²² Bernard Lonergan, *Insight: A Study of Human Understanding*, ed. Frederick Crowe and Robert Doran, Collected Works of Bernard Lonergan 3 (Toronto: University of Toronto Press, 1992), 252.

²³ On the shorter and longer cycles of decline see CWL 3, 251–57.

²⁴ CWL 3, 258.

²⁵ CWL 3, 267.

²⁶ CWL 3, 263. By the time of writing chapter 7 of *Insight*, Lonergan knew the characteristics of collaborative intervention (see further Philip McShane, *Joistings* 22, "Reviewing Mathews' *Lonergan's Quest*, and Ours," available at: <http://www.philipmcshane.org/joistings>), and towards the end of the book he described it in terms of "a new and higher collaboration" (CWL 3, 740). There are 29 occurrences of the word *collaboration* in the pages that follow.

²⁷ This question is not raised in chapter 7 of *Insight*. It is implicitly raised in the "Dialectic: The Structure" and answered in a second objectification, "when each investigator operates on the materials by indicating the view that would result from developing what he regarded as positions and reversing what he has regarded as counterpositions." CWL 14, 235.

times.”²⁸ The book *Insight*, an invitation to live at the level of the times that Lonergan worked on from 1949 until 1953, was going to be the first of two works. In a 1971 interview, when asked whether *Insight* was a *way* or a *theory*, he remarked:

My original intention was method in theology. *Insight* was an exploration of methods in other fields, prior to trying to do method in theology. I got word in 1952 that I was to go to the Gregorian and teach in 1953, so I cut down my original ambition to do method in theology and put this book together.²⁹

While the worldview called emergent probability is not elaborated on in *Method in Theology*, it is a “sub-word”³⁰ that is identified in chapter 11 “Foundations.”³¹ The same can be said about the definition of metaphysics that includes the word *implementation* and the phrase *integral heuristic structure*.³² While there are four chapters in *Insight* with the word *Metaphysics*

²⁸ “What is authentic for a lesser differentiation of consciousness will be found unauthentic by the standards of a greater differentiation. So there is a sin of backwardness, of the cultures, the authorities, the individuals that fail to live on the level of their times. (Bernard Lonergan, “Dialectic of Authority,” in *A Third Collection*, ed. Robert M. Doran and John D. Didosky, Collected Works of Bernard Lonergan 16 [Toronto: University of Toronto Press, 2017], 6.) See also CWL 14, 323 and “Questionnaire on Philosophy,” CWL 17, 366. Regarding Lonergan’s sustained attempt to bring Catholic social thought up to “the level of the times” in his very early work on historical theory and economics beginning in the 1930s, see Patrick Brown, “‘Aiming Excessively High and Far’: The Early Lonergan and the Challenge of Theory in Catholic Social Thought,” *Theological Studies* 72 (2011), 620–644.

²⁹ “An Interview with Fr Bernard Lonergan, S.J.,” in *A Second Collection*, ed. Robert M. Doran and John D. Didosky, Collected Works of Bernard Lonergan 13 (Toronto: University of Toronto Press, 2016), 180.

³⁰ The context of *Method in Theology* is the mind of the author, “all he knows somehow with him ... present and operative ... lurking behind the scenes” (CWL 3, 303). Thus, the idea that emerged in February of 1965, after years of thinking about a rather complex problem, was not isolated. “The concept emerge[d] from understanding, not an isolated atom detached from all context, but precisely as part of a context, loaded with the relations that belong to it in virtue of a source that is equally the source of other concepts.” *Verbum: Word and Idea in Aquinas*, CWL 2, 238.

³¹ “A universe in which both classical and statistical laws are verified will be characterized by a process of emergent probability.” CWL 14, 269.

³² “Now let us say that explicit metaphysics is the conception, affirmation, and implementation of the integral heuristic structure of proportionate being. The meaning and implications of this statement have now to be explored.” CWL 3, 416. “The contribution of science and of scientific method to philosophy lies in a unique ability to

in the title, one has to read *Method in Theology* carefully to identify where Lonergan advocates implementing heuristic structures.³³ A second way to express the method problem in terms of education. How might grade school and high school teachers be educated so that a fraction of their students might one day be university and graduate school professors whose students “settle up” to be part of a creative minority capable of implementing an integral heuristic structure while intending an increase in the probabilities of ‘is-to-be’ leisure in the short and long term, however you or I might understand *leisure*³⁴ and identify short and long periods of time.³⁵ In an ideal world, professors in higher education have themselves been taught by grade school

supply philosophy with instances of the heuristic structures which a metaphysics integrates into a single view of the concrete universe.” CWL 3, 455. On the problem of somehow getting *Insight* into *Method*, see Philip McShane, “‘What-To-Do?’: The Heart of Lonergan’s Ethics,” *Journal of Macrodynamical Analysis* 7 (2012), 69–93.

³³ For example, in the discussion of general categories in chapter 11 “Foundations,” the “basic nest of terms and relations that can be differentiated in a number of manners” includes “classical, statistical, genetic, and dialectical heuristic structures[†] and, embracing them all, the integral heuristic structure, which is what I mean by metaphysics^{††}” (CWL 14, 268). The inner citations are to (†) CWL 3, 57–92, 242–69, 476–511, 553–617 and to (††) CWL 3, 415–21. See also the discussion of “a fully metaphysical context” for understanding the decree of the Council of Chalcedon in chapter 12 “Doctrines,” CWL 14, 287–88.

³⁴ In the “Essay in Fundamental Sociology,” Lonergan asserted that “the function of progress is to increase leisure” (CWL 25, 36). Increasing the rate of leisure, not full employment, could be, and should be, the goal of economic policies, planning and executions. On the potential role of economy in the expansion of leisure, see CWL 21, 18–20, 22, 25. The word *leisure* does not appear in the index of *Insight* (CWL 3), although it is a ‘sub-word’ of the book. See Patrick Brown, “*Insight* as Palimpsest: the Economic Manuscripts in *Insight*,” in Richard M. Liddy, ed., *Forging a New Economic Paradigm: Perspectives from Lonergan*, vol. II, *The Lonergan Review* 1 (Seton Hall University, 2010), 130–49.

³⁵ Big numbers and long periods of time characterize geological epochs (Holocene, Pleistocene, Pliocene), periods (Quaternary, Tertiary, Jurassic), eras (Cenozoic, Mesozoic, Paleozoic), and eons (Phanerozoic, Proterozoic). At the end of the *Essay in Fundamental Sociology*, Lonergan expressed big-number, long-period hope when he wrote that “it would be fair and fine to take” the vision of Isaiah 2:2–4 literally (CWL 25, 37). Such hope is compatible with emergent probability: “Given sufficient numbers and sufficient time, even slight probabilities become assured” (CWL 3, 150). See also what St. Amour writes about possible “long-term fruit of functional specialization” (St. Amour, 143). The emergence of differentiated and statistically successful collaboration is a central theme of Philip McShane et al., *Seeding the Positive Anthropocene* (Vancouver: Axial Publishing, 2022).

and high school teachers facing “the big block”³⁶ and by high school and university professors attending to the fundamental need.³⁷

After the publication of *Insight*, and in spite of teaching in circumstances that he considered absurd,³⁸ Lonergan continued to think about the method problem and how to transform academic theological circumstances. In particular, he separated what he called systematics from doctrines in *The Triune God: Doctrines*, and then separated those two from “positive studies” in *The Triune God: Systematics*.³⁹

The problem of fragmentation in the air in the 1950s and 1960s was described by Gerald McCool as a “new theology” crisis.⁴⁰ The crisis was prompted by debates regarding the possibility of embracing Aristotelian metaphysics and Aristotelian scientific method as viable ways to preserve meaning.⁴¹ At the crux of the crisis was a question regarding what kind of systematic pluralism could be acceptable, somehow not add odds with

³⁶ See the text cited at note 62 below.

³⁷ The fundamental need is mentioned in note 61 below. In *Topics in Education* (ed. Frederick E. Crowe and Robert M. Doran, Collected Works of Bernard Lonergan 10 [Toronto: University of Toronto Press, 1993]), Lonergan contrasts what he calls “the human touch,” developed by studying languages, literature, history, and mathematics, with premature specialization producing “crackpots” (CWL 10, 206). “One is educating, in the sense of developing assimilative power, by the teaching of language, by teaching people to read, so that they are able to read not merely the comic books and the captions under the pictures in *Life*, but anything” (CWL 10, 205). In an ideal world, “anything” would include the first five chapters of *Insight*.

³⁸ “I taught theology for twenty-five years under circumstances that I consider absurd. And the reason why they were absurd was for lack of a method, or because of the survival of a method that should have been buried two hundred years ago.” From an interview published in *Curiosity at the Center of One’s Life: Statements and Questions of R. Eric O’Connor*, ed. J. Martin O’Hara (Montreal: Thomas More Institute, 1984), 408. Thirteen of those years (1940–1953) were in Canada and twelve were in Rome (1953–1965). The five treatises he produced while teaching at the Gregorian are *De constitutione Christi ontological et psychologica* (1956), *Divinarum personarum conceptionem analogicam* (1957), *De Verbo Incarnato* (1961), *De Deo Trino: Pars systematica* (1964), and *De Deo Trino: Pars dogmatica* (1964). A complete list of the courses Lonergan taught in the twelve years in Rome is provided in *Bernard Lonergan: His Life and Leading Ideas*, 74.

³⁹ In a 1971 interview, Lonergan quipped “Well, I’ve moved on from those three to eight entirely different tasks.” “An Interview with Fr Bernard Lonergan S.J.,” CWL 13, 180.

⁴⁰ See “‘New Theology’ Crisis,” Duffy, 58.

⁴¹ Gerald A. McCool SJ, *From Unity to Pluralism: The Internal Evolution of Thomism* (New York: Fordham University Press, 1989), 227–30. See also “Aristotle and the Creation of an Organon” in Fred Crowe, *The Lonergan Enterprise*, 8–10.

doctrinal theology.⁴² How might theologians follow the precept “acknowledge your historicity”?⁴³ What might be the nature of post-axiomatic “foundations”?⁴⁴

In the 1968 essay “The Future of Christianity,” Lonergan referred to *Die Wendung zur Idee*, or “shift to the idea”⁴⁵—a phrase coined by the German sociologist Georg Simmel—and added that what “is going forward in Catholic circles is a disengagement from the forms of classicist culture and a transposition into the forms of modern culture.”⁴⁶ In various essays published in the 1960s, he described a breakdown of classical culture and the fitful emergence of modern empirical culture.⁴⁷ During those years, he often referred to the twin challenges of modern empirical science and historical-mindedness, both developments resisted by the Roman Church.⁴⁸

⁴² At the end of the chapter 12 “Doctrines,” Lonergan contrasts classicist dogmatic theology with “the theological apprehension of doctrines that is historical and dialectical” (CWL 14, 309). Orji refers to the former as an “old-style abstract and non-contextual theology” that does not address his many questions. See Orji, 104.

⁴³ “The structure of our knowing and doing expresses the conditions of being an authentic person; but this structure is a matter of being attentive, being intelligent, being reasonable, being responsible; accordingly, there are four basic precepts that are independent of cultural differences. Moreover, since the actuation of the structure arises under social conditions and withing cultural traditions, to the four there may be added a fifth, Acknowledge your historicity.” “Questionnaire on Philosophy: A Response,” CWL 17, 378. In the 1959 lectures on the philosophy of education, Lonergan referred to the problem of general history as “the big problem” (CWL 10, 250), and raised the question, “What has one to know to be able to write general history?” CWL 10, 251.

⁴⁴ In February of 1981, when an interviewer asked Lonergan where he had gotten the term “foundations,” he replied: “From Lindsay and Margenau’s *Foundations of Physics*, which I quote often in *Insight*” (*Caring About Meaning*, 73). In *Bernard Lonergan: His Life and Leading Idea*, McShane makes the possibly annoying claim that *The Foundations of Physics* is the dominant context of *Insight*, one that had been overlooked by two other biographers. See pages 171–172.

⁴⁵ The phrase is repeated in chapter 5 “Functional Specialties,” CWL 14, 133.

⁴⁶ “The Future of Christianity,” CWL 13, 136.

⁴⁷ Bernard Lonergan, “Dimensions of Meaning,” *Collection: Papers by Bernard Lonergan*, ed. Frederick E. Crowe and Robert M. Doran, vol. 4, *Collected Works of Bernard Lonergan* (Toronto: University of Toronto Press, 1988), 232–244. He writes: “The crisis, then, that I have been attempting to depict is a crisis not of faith but of culture.” *Ibid*, 244.

⁴⁸ He wrote of a revolution and restoration in “Revolution in Catholic Theology,” CWL 13, 195–201. There are references to historical-mindedness and modern science in “The Future of Thomism,” “Theology in Its New Context,” “Belief: Today’s Issue,”

It was in February of 1965 that Lonergan, by his own account,⁴⁹ had distinguished the eight tasks that he would later describe in the 1969 article “Functional Specialties” published in the *Gregorianum*.⁵⁰ The solution to the problem, the ‘mess theology was in’ at the middle of the twentieth century, is to double four be-attitudes⁵¹ in direct discourse (*oratione obliqua*) and indirect discourse (*oratione recta*). While Lonergan’s stated intention was to provide a method for theology, indeed for theologies,⁵² as astute readers like

“The Absence of God in Modern Culture,” “Theology and Man’s Future,” and “Revolution in Catholic Theology” in *A Second Collection*, CWL 13.

⁴⁹ “I had the eight, for the first time, in February of 1965.” *Caring about Meaning*, 59.

⁵⁰ See note 5 above. Robert Doran speculates that Lonergan first spoke publicly about functional specialization in lectures that he delivered at Boston College in 1968. At the time, the chapter on functional specialties was projected to be chapter 2 in *Method in Theology*. “Functional Specialties for a World Theology,” *Lonergan Workshop* 24 (2013), 99, n. 1.

⁵¹ Conveniently named “be attentive,” “be intelligent,” “be reasonable,” and “be responsible.” CWL 14, 22–23. See also *Early Works on Theological Method 1*, CWL 22, 478–479. Since “being intelligent includes a grasp of hitherto unnoticed or unrealized possibilities” (CWL 14, 52), one might add “be adventurous” to the list—a spontaneous be-attitude in and for children, also for those working 9 to 5 and waiting for the weekend: What weekend adventure might rejuvenate me? The modal difference between asking “What is it?” and “What might it be?” is reflected in two specialties. “The what-question in the first mode characterizes the second functional specialty of interpretation; the what-question in the second mode is the dominant ethos of systematics ... focused on action possibilities: it reaches for ever fuller creatively implementable ‘closed options.’” Philip McShane, commenting on the two diagrams in appendix A “Two Diagrams” in Bernard Lonergan, *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*, ed. Philip McShane, *Collected Works of Bernard Lonergan* 18 (Toronto: University of Toronto Press, 2001), 320–321. “Closed options” is the title of section 2 of the chapter on Systematics in *Method in Theology*.

⁵² “I desire it to be as simple as possible for theologians of different allegiance to adapt my method to their uses. Even though theologians start from different church confessions, even though their methods are analogous rather than similar, still that analogy will help all to discover how much they have in common, and it will tend to bring to light how greater agreement might be achieved” (CWL 14, 309). See further what Coelho writes about an “ecumenical, interreligious, humanist” team. Coelho, 50.

Karl Rahner observed,⁵³ the method is relevant to all fields of inquiry,⁵⁴ as is the challenge of living luminously at the level of the times.⁵⁵

⁵³ Rahner wrote: "*Die theologische Methodologie Lonergan's scheint mir so generisch zu sein, dass sie eigentlich auf jede Wissenschaft past.*" "*Kritische Bemerkungen zu B. J. F. Lonergan's Aufsatz: 'Functional Specialties in Theology,'*" *Gregorianum* vol. 51, no. 3 (1970), 537. In translation: "Lonergan's theological methodology seems to me to be so generic that it actually suits every science."

⁵⁴ "The functional specialties of research, interpretation, and history can be applied to the data of any sphere of scholarly human studies" (CWL 14, 336). "Corresponding to doctrines, systematics, and communications in theological method, integrated studies would distinguish policy making, planning, and the execution of the plans" (CWL 14, 337). In the Preface to "First Lecture: Religious Experience" (Queens University, Kingston, Ontario, March 2, 1976), Lonergan remarked: "I had already published a book, *Method in Theology*, which I had conceived on interdisciplinary lines" (CWL 16, 108). See also the last three paragraphs of "Healing and Creating in History" (CWL 16, 103).

Since 1972, various authors have discerned the need for functional collaboration in a number of areas. For example, Bruce Anderson, "The Evident Need for Specialization in Visual Art Studies," *JMDA* 6 (2011), 85–97; John Benton, *Shaping the Future of Language Studies* (Vancouver: Axial Publishing, 2008); Patrick Brown, "Functional Specialization and the Methodical Division of Labor in Legal Studies," *Method: Journal of Lonergan Studies* 2, no. 1 (2011), 45–65; Sean McNelis, *Making Progress in Housing: A Framework for Collaborative Research* (Abingdon: Routledge, 2014); and Terry Quinn, "Invitation to Functional Collaboration: Dynamics of Progress in the Sciences, Technologies, and Arts," *JMDA* 7 (2012), 94–122, *The (Pre-)Dawning of Functional Specialization in Physics* (Hoboken NJ: World Scientific, 2017), and "On the Operative Presence of Eight Tasks in Economics," *Method: Journal of Lonergan Studies* (upcoming) have discerned the need to divide up the tasks in various areas. The trailblazer in taking up the challenge was Philip McShane, who, over a period of fifty years, identified the need for functional collaboration in areas such as musicology, economics, linguistics, physics, and theology.

⁵⁵ See CWL 14, 11, n. 4. In *Method in Theology*, Lonergan describes the process of becoming luminous in terms of mediating what is immediate: "Besides the immediate world of the infant and the adult's world mediated by meaning, there is the mediation of immediacy by meaning when one objectifies cognitional process in transcendental method and when one discovers, identifies, accepts one's submerged feelings in psychotherapy" (CWL 14, 75). We might call this 'mediation of immediacy' a "philosophical" and/or "psychological" venture, but the task of becoming luminous about meaning and *me-ning*, "moving out of a world of sense and arriving, dazed and disoriented for a while, into a universe of being" ("The Subject," CWL 13, 68), is certainly not limited to university philosophy departments and counseling centers. See also what Lonergan writes about going "through a crisis involved in overcoming one's spontaneous estimate of the real" in "Consciousness and the Trinity," in *Philosophical and Theological Papers 1958-1964*, ed. Robert C. Croken, Frederick E. Crowe, and Robert

More than thirty years after criticizing the ‘sheer make-believe’ method of exposing contradictions, when Lonergan sketched a diagram of the dynamic unity of eight functionally related tasks, a ‘differential calculus of progress,’⁵⁶ that was his and catholic,⁵⁷ he was too tired to write ‘a few volumes.’ And even if he had had the time and energy to write two or three volumes, they likely would have been solo efforts, at best forays into one or other specialty in which he would have “drawn attention to the fact of specialization and given some indication of his awareness of what is to be added to his statements in the light of the evidence available to other, distinct specialties.”⁵⁸

Lonergan did, however, leave indications of some ongoing challenges for those concerned about making progress and reversing decline: to conceive of theology post-axiomatically, “not some one system valid for all times and places, as the Aristotelian and Thomist notion of system assumes, but as manifold as are the many cultures within which a religion has significance and value;”⁵⁹ to endorse an operative division of work in any area of human inquiry and somehow move beyond disciplinary silos of the “less successful subjects;”⁶⁰ to attend to the fundamental need at the present time—displacement (conversion) towards a practical theory for doing good and avoiding evil;⁶¹ to face “the big block ... the novelty of training teachers that (1) can thematize their own conscious activities and (2) help their pupils do

M. Doran, *Collected Works of Bernard Lonergan 6* (University of Toronto Press, 1996), 130.

⁵⁶ The differential calculus is a “sub-word” (see note 20 above) of the *Collected Works of Bernard Lonergan*. See further James Duffy, “Minding the Economy of *Campo Real*,” *Divyadaan* vol. 29 no. 1 (2018), 19, n. 27.

⁵⁷ The words *mine* and *catholic* are double underlined in the 1965 discovery page that is reproduced on page 25 below.

⁵⁸ CWL 14, 131.

⁵⁹ “Lecture 2: The Functional Specialty ‘Systematics,’” CWL 17, 190.

⁶⁰ “In the less successful subject, precisely because it is less successful, there is a lack of masters to be followed and of models to be imitated. Nor will recourse to the analogy of science be of any use, for that analogy, so far from extending a helping hand to the less successful, is content to assign them a lower rank in the pecking order.” CWL 14, 8.

⁶¹ “What I am talking about is a crisis in the church, the crisis in the church that involves radical change in theology brought on by the inadequacy of the philosophy and the scholarship and the notions of science that we had in the past. ... The fundamental problem is not celibacy or faith but theory, and that is what I am saying.” Bernard Lonergan, “Lecture 3: Philosophy of God and the Functional Specialty ‘Systematics,’” CWL 17, 214.

likewise;⁶² and to do dialectic—which aims “ultimately at a comprehensive viewpoint, and proceeds towards that goal by acknowledging differences, seeking their grounds real and apparent, and eliminating superfluous oppositions”⁶³ and spins out (phases out) “the hard-line dogmatists that defend an inadequate method no matter what its deficiencies.”⁶⁴

Lonergan did what he could in a period of crisis, given time constraints, teaching commitments, and other limiting factors. He did not have an opportunity to implement dialectic in the way he tersely described the procedure in “Dialectic: The Structure,”⁶⁵ although he was capable of vigorously defending his views against critics.⁶⁶ He was not a poet or a song writer and his “bent” as a thinker was more towards retrieval and random dialectics⁶⁷ than to *footnoteless* foundational fantasy regarding, for example, what might happen at Vatican III.⁶⁸ While there are indications that functional collaboration remained a concern for him in the 1970s and early 80s,⁶⁹ for the

⁶² This is part of a reply to this question: “*In case you would prefer different philosophical studies for those who do not have philosophical talent, or whose studies are directed to other fields than professional philosophy and theology, please indicate what should be the minimum content of such studies.*” “Questionnaire on Philosophy: Response,” CWL 17, 372.

⁶³ CWL 14, 125.

⁶⁴ Bernard Lonergan, “Philosophy and the Religious Phenomenon,” CWL 17, 403.

⁶⁵ CWL 14, 234–235. In the editor’s introduction to “Religious Faith Seeding the Positive Anthropocene,” I fantasized about William Johnston, Susanne Langer, Frederick Lawrence, Bernard Lonergan, Philip McShane, Raimundo Panikkar, Karl Rahner, Joan Robinson, Arnold Toynbee, and Robley Whitson taking a retreat in the Black Forest to raise basic questions and deal with ultimate problems. *Divyadaan: Journal of Philosophy & Education* 30, no. 1 (2019), 12–15.

⁶⁶ See Bernard Lonergan, “Christ as Subject: A Reply,” CWL 4, 153–84.

⁶⁷ See, for example, the end of chapters 4 and 14 in *Insight*.

⁶⁸ The question posed at note 27 above is relevant to foundational fantasizing. There was only one footnote in the essay “Functional Specialties” published in 1969 (see note 6 above). There are *footnoteless* flights in *Insight* that evoke phantasy. For example, there is but one footnote in “The Truth of Interpretation” (CWL 3, 585–617) added by the editors (CWL 3, 615, n. 10). Likewise, there is but one footnote in chapter 20 “Special Transcendent Knowledge.” CWL 3, 718, n. 1.

⁶⁹ In the essay “Natural Right and Historical Mindedness,” he writes that “a critique of historicity ... will be a matter of research that assembles the data, the interpretation that grasps their significance, the history that narrates what has been going forward” (CWL 16, 173), and in the corresponding note adds “See Lonergan, *Method in Theology*, chapters 6–9” (CWL 16, 173, n. 15). In the essay “Theology and Praxis,” he points to the key roles of the specialties *Dialectic* and *Foundations*. CWL 16, 191–192.

most part he left it for future generations to explore, develop, and implement.⁷⁰

Attempts at ‘doubling the structure’

Implementing functional specialization calls for, calls forth, collaboration—teamwork that will go beyond solo efforts, even if they are Herculean.⁷¹ While there have been solo efforts to work in one or other speciality,⁷² here I will briefly mention five groups that have attempted to implement functional specialties in the last 50 years.

In the early 1980s, Terry Tekippe envisioned an application of Lonergan’s theological method and spearheaded a project applying the eight specialties to a study of papal infallibility.⁷³ The book, which contains eight chapters written by seven individuals, evoked a mix of reactions, including what Coelho describes as “a deafening silence.”⁷⁴ One critic claimed that the entire project was “fatally flawed by a radical misunderstanding of Lonergan’s contribution to theological method.”⁷⁵ Coelho wrote that dialectic, which was carried out by Tekippe solo, “is meant to be a team

⁷⁰ When asked about the possibility of implementing *Method*, Lonergan replied: “That is something Father Crowe wants to organize. Trying to organize people is none of my business. It’s an entrepreneurial job.” Going, Lambert, and Tansey, *Caring about Meaning: Patterns in the Life of Bernard Lonergan*, 213.

⁷¹ See note 8 above.

⁷² Frederick Crowe claimed *Theology of the Christian Word: A Study in History* (New York: Paulist, 1978) was an exercise in the functional specialty history (see page 158). Robert Doran claimed *Theology and the Dialectics of History* (Toronto: University of Toronto Press, 1990) was an exercise in Foundations. The editors of *The Triune God: Doctrines* (CWL 11) claimed that *The Triune God: Systematics* (CWL 12) was an exercise in functional systematics (see CWL 11, xviii) and that the first part of *The Triune God: Doctrines* was an exercise in functional dialectic. See CWL 11, xix.

⁷³ Terry J. Tekippe, ed., *Papal Infallibility: An Application of Lonergan’s Theological Method* (Washington, DC: University Press of America, 1983).

⁷⁴ Ivo Coelho, “Implementation of Lonergan’s Method: A Critique,” *Divyadaan: Journal of Philosophy and Education* vol. 15, no. 3 (2004), 379.

⁷⁵ Vernon Gregson, “On Learning from an Error,” review of Terry J. Tekippe, ed., *Papal Infallibility: An Application of Lonergan’s Theological Method*, in *Method: Journal of Lonergan Studies* 1 (1983), 223.

affair."⁷⁶ Another critic identified that the weakness of the project resided in how the team carried out dialectic and foundations.⁷⁷

A collaborative project focusing on genetic ethics was carried out by members of the Canadian Catholic Bioethics Institute, formally affiliated with the University of St. Michael's College, in Toronto.⁷⁸ In June of 2001, a three-day gathering of seventy Catholic clinicians and academics took place. It was followed by smaller meetings and a two-day conference marking the official opening of the institute in November of that year. In the Preface to the book, Michael Vertin identified two key challenges that they would have to face. First, relevant data for a multidisciplinary project of this type is extremely extensive, and the required skills to manage the data are diverse. Secondly, every investigator has at least an implicit method backed by an implicit epistemology. At the November gathering,

a group of some forty consultants unanimously agreed that the institute should provisionally adopt the method of functional specialization for pursuing its mission. Though by no means intended totally to exclude alternative approaches, the tentative favouring of functional specialization might well save the institute both time and effort by allowing it to profit from Lonergan's extensive, theologically attuned, and widely esteemed efforts to meet exactly the types of challenges that its own multidisciplinary investigation would need to confront in any case.⁷⁹

Functional collaboration was the inspiration and driving force behind the Sixth International Lonergan Conference, "Functional Collaboration in the Academy: Advancing Bernard Lonergan's Central Achievement," held at the University of British Columbia in Vancouver, Canada, in July of 2014. The papers presented at the conference, published two years later in *Seeding*

⁷⁶ Ivo Coelho, "Implementations of Lonergan's Method: A Critique," 397. See also note 101 below. Tekippe considered his attempt to do dialectic impractical and inefficient: "In the light of the actual attempt to implement this strategy, the promise held out by Dialectic must be pronounced somewhat naïve." Tekippe, *Papal Infallibility*, 325.

⁷⁷ See Walter Kasper's review of *Papal Infallibility* in *Theologische Quartalschrift* 164 (1984), 29–30.

⁷⁸ H. Daniel Monsour, ed., *Ethics and the New Genetics: An Integrated Approach* (University of Toronto Press, 2007).

⁷⁹ Michael Vertin, *Ethics and the New Genetics*, ix.

Global Collaboration,⁸⁰ were an attempt to initiate an exploration and implementation of functional collaboration.

Functional collaboration was also the inspiration of “The Role of the Functional Specialties: A Workshop on Applying Lonergan,” which took place in Trieste, Italy, July 24–27, 2017. This was the third summer workshop of the Praxis Program of the Advanced Seminar on Mission, sponsored by Seton Hall University. In the Preface to the proceedings, Lisa Rose-Wiles noted a particular challenge that the workshop participants faced: “Our Praxis participants are not Lonergan scholars. They ‘apply Lonergan’ to the best of their abilities, without extensive (or in some cases, any) background in theology, philosophy or Lonergan’s work beyond that which we have studied together as part of the Praxis Program.”⁸¹

In 2017, the International Institute for Method in Theology was launched at Marquette University. The institute brought to fruition what Robert Doran described as “Lonergan’s dream of an Institute for Method in Theology as an international network of institutions working in interdisciplinary collaboration on contemporary issues.”⁸² In his vision statement, Doran outlined “five foci of interdisciplinary research”: (1) systematic theology, (2) philosophy, (3) economics, with a focus on globalization, (4) the promotion of an ecological culture, and (5) a critical realist exegesis and history of religious sources.⁸³ Doran’s vision was for five group leaders to gather a team of individuals to do collaborative projects in one of the areas and then make the results of their work available.⁸⁴ The inclusion of economics and ecology in the institute intimates the interdisciplinary challenge of “redrawing the map of theology”⁸⁵ to solve concrete problems.

⁸⁰ Meghan Allerton et al., *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy (Vancouver: Axial Publishing, 2016).

⁸¹ Lisa M. Rose-Wiles, ed., *The Functional Specialties: A Workshop on Applying Lonergan, Proceedings of the Praxis Program of the Advanced Seminar on Mission’s Third Annual Summer Workshop* (Trieste, Italy, July 24–27, 2017), ii, <https://scholarship.shu.edu/praxis-proceedings/1>.

⁸² Robert M Doran, “International Institute for Method in Theology,” March 30, 2017, p. 6, available at: <https://lonerganresource.com/academic/lectures>.

⁸³ “International Institute for Method in Theology,” 8.

⁸⁴ The first newsletter (September 2018) contains bios of those working in the five groups together with brief updates from individuals working in the groups. The second newsletter (September 2019) also contains an update from each of the groups.

⁸⁵ In the vision statement, Doran mentions the importance of functional specialization for tearing down “an impenetrable wall between systematic theology and its historical religious sources” (CWL 14, 258). “Method then allows functional

The contributions in this volume

The exercise published in this volume, like those in volumes 13 and 14, are the results of carrying out a three-step procedure.⁸⁶ In the first two objectifications, each individual did his best to identify his horizon for making sense of chapter 5 "Functional Specialties." In addition, each one of us conjectured, as concretely as possible, whether functional collaboration entails, or will entail, a relatively minor, moderate, or major shift in theological practice, practice in another discipline, and/or practice in all areas. Our conjectures are the results of a second "objectification of horizon ... obtained when each investigator operates on the materials by indicating the view that would result from developing what he has regarded as positions and by reversing what he has regarded as counter-positions."⁸⁷

Hypothetically, individual intakes of chapter 5 "Functional Specialties" could range between two poles: (i) "Yes, I got it—a brilliant way to name what is latent but not reflectively operative in the faculty of theology at the Pontifical Gregorian University and at other universities with theology departments, and a handy way to file my articles and books and classify my conference presentations."⁸⁸ and (ii) "No, this is not easy, and I do not have it. But it might be a novel idea for transforming theology and other academic

specialization, which is the core of the method itself, to redraw the map of theology in its entirety." "International Institute for Method in Theology," 25.

⁸⁶ See note 5 above. There is not a consensus among the seven contributors to this volume about skipping the tasks named in the italicized words *Completion*, *Comparison*, *Reduction*, *Classification*, and *Selection* (CWL 14, 235; see Anderson, 37–40 and Coelho 51). My view is that it is simply too soon to attempt these tasks, so we should strategically skip them. See "Editor's Introduction," *JMDA* 14 (2020), 3–4, n. 11. See also "Critical Paws," in Philip McShane, *Futurology Express* (Vancouver: Axial Publishing, 2013), 54–59.

⁸⁷ CWL 14, 235.

⁸⁸ In his review of Tekippe's *Papal Infallibility*, Gregson claimed that Lonergan "simply but elegantly brings theology to fuller reflective consciousness and therefore helps in the distinguishing of good theology from bad and in the studied encouragement of the former." Vernon Gregson, "On Learning from an Error," 223–224.

disciplines as well as culture—an open heuristic structure,⁸⁹ a ‘fundamental wireless technology.’⁹⁰

In the third and final step, we read the seven essays and did our best to identify what merits further development and what needs to be reversed. Ideally, the third objectification is a complex task—individuals having a to-and-fro of suggestions and criticism that would lead to a final common hand-on to foundational persons.⁹¹

As in volumes 13 and 14, contributions to this volume were limited by word count, time constraints, and other commitments, not to mention circumstances which were beyond our control.⁹² If the time and word-count restrictions were removed, the essays published in this volume could be longer, indeed could be books. In that case, the third objectification would entail each of us reading all the books and writing another chapter in our own. In any case, as Ivo Coelho notes in his contribution to this volume, we are “doing what one can”⁹³ in a time of global crises.

⁸⁹ In a 1979 lecture celebrating Lonergan’s 75th birthday, Frederick Crowe remarked that “the theology envisaged by Lonergan’s method remains to be written – the whole of it, complete and entire.” Crowe, Frederick E. SJ, *The Lonergan Enterprise*, 37–38.

⁹⁰ In chapter 5 “A Heady Folly” of *The Allure of the Compelling Genius of History*, McShane compares Lonergan’s discovery of functional specialties to the invention of Hedy Kiesler’s (1914–2000) torpedo-guidance system, a system which depended on what she called “frequency hopping.” “In that chapter [5], an article of 1969, Lonergan came ‘to invent a fundamental wireless technology,’[†] which will slowly come to thrive in post-modern technologies of guidance and communication” (55). The inner citation (†) is to Richard Rhodes, *Hedy’s Folly: The Life and Breakthrough Inventions of Hedy Lamarr, the Most Beautiful Woman in the World* (Waterville, ME: Thorndike Press, 2011), 13.

⁹¹ What is passed on to foundations persons, ideally, is “an idealized version of the past, something better than was the reality.” CWL 14, 236. The dynamics of passing on is not discussed in *Method in Theology*, although it is suggested, e.g., “the specialist draws attention to the fact of specialization and gives some indication of his awareness of what is to be added to his statements in the light of the evidence available to other, distinct specialties.” CWL 14, 131.

⁹² Two individuals who initially agreed to do this exercise in November 2021 had to bow out because of other commitments. The COVID virus interfered with the plans of one of them. In addition, Coelho and Orji had to alter their plans to do a third objectification.

⁹³ Coelho, 55. Lonergan remarked on what was required of dogmatic theologians in a “hopelessly antiquated situation”: “To be a professor in dogmatic theology was to be a specialist in the Old Testament – not just the Pentateuch or something like that – the Old Testament, the New, the Apostolic Fathers, the Greek Fathers, the ante-Nicene,

What next?

One advantage of dividing the process from data to results into eight dynamically related tasks is the “possibility of separate treatment of issues that otherwise become enormously complex.”⁹⁴ One disadvantage of following the division of labor is the lack of institutional support.⁹⁵

How might those interested in seeding functional collaboration proceed? One possibility is to evaluate an essay, article, or book with this question in mind: “Does it or some part of it deserve cycling?”⁹⁶ Along the same lines, individuals could evaluate whether there were increments of progress in one or other of the five attempts to implement functional specialization that I mentioned above.⁹⁷ In addition, they could share their evaluations and

Greek and Latin, the post-Nicene, the medieval Scholastics, the Renaissance period, the Reformation, contemporary philosophy, and so on. There's no one who is a specialist in all that; but that was the sort of thing you had to handle. And you did what you could – as Damon Runyon's characters speaking the present tense put it: “How are you doing? “I'm doing what I can.” Lonergan, “An Interview with Fr Bernard Lonergan S.J.,” CWL 13, 179. There is a similar reference to Runyon in the section on general bias in *Insight*, CWL 3, 253.

⁹⁴ CWL 14, 146, n. 2.

⁹⁵ Currently, those pursuing a licentiate degree in theology at the Gregorian University specialize in Biblical, dogmatic, fundamental, moral, patristic, or comparative theology. There is also a specialization in vocation formation (<https://www.unigre.it/en/academic-offerings/programs-of-study>). The ten courses offered in the doctoral program in the academic year 2022/2023 are divided along similar lines (<https://www.unigre.it/en/courses-catalogue/?ua=2&ccl=&ciclo=DOT>). See further what Coelho writes regarding “the old disciplines [apologetics, fundamental theology, and dogmatic theology] provide very little help in the setting up of the new” (Coelho, 45, n. 7), what I write about living a “double life” (Duffy, 72), what McNelis writes about making decisions about “whom I will become both as a housing researcher and as a person” (McNelis, 81), what Quinn writes about disorientations in method sustaining philosophical traditions and schools of thought. Quinn (113), and what St. Amour writes about pressures of scholarship undermining his aversion to specialization. St. Amour, 135.

⁹⁶ For example, does my editor's introduction deserve further attention? Was my treatment of the problem and the genesis of the idea “functional specialties” in the first part of this introduction adequate? In note 8 above, I acknowledged an inadequacy that begs the question: “What might an adequate (efficient, beautiful, good) introduction (article, book, or conference intervention) look like?” The answer might very well be, “It depends on who your audience is.”

⁹⁷ In the epilogue to *Seeding Global Collaboration*, McShane wrote a critical evaluation of the essays in that volume as well as some pointed remarks about the road ahead. See “Our Stumbling Efforts” (234–237) and “The Road Ahead” (237–240). As

resulting views with a group of individuals willing to do the same and who have agreed to do a final objectification developing positions and reversing counter-positions. To do so would be to accept two operative assumptions in this volume and the previous two volumes of the *Journal of Macrodynamic Analysis*. First, attempting structured dialectic is more efficient than participating in and publishing traditional debates⁹⁸ or waiting for professors to retire or for mistaken ideas to be brushed aside.⁹⁹ Secondly, for dialectic to bear fruit in an “an idealized version of the past, something better than was the reality,”¹⁰⁰ it needs to include interpersonal encounter in a “third objectification,” something that Crowe picked up on years ago.¹⁰¹

Recently, in the sixth and final lecture celebrating *Method in Theology* hosted by the Boston College Lonergan Institute (November 4, 2022), Jeremy Wilkins underscored the importance of “risking the encounter” that dialectic demands if it is to be fruitful. He also spoke about anxiety, which plays an anchoring role helping us hold things together.¹⁰² Fred Lawrence added that there is a need to concentrate on dialectic and foundations.

far as I know, there have not been evaluations of *The Functional Specialties: A Workshop on Applying Lonergan* or of the “International Institute for Method in Theology,” although Lisa Rose-Wiles did note a particular challenge that the former presented (see note 81 above).

⁹⁸ In the “Editor’s Preface” to *JMDA* vol. 13 (2020), 14–15, I briefly commented on three such debates within Lonergan studies. There have been others, for example, the discussion between Terry Tekippe and Vernon Gregson published in *Method: Journal of Lonergan Studies*, vol. 1, no. 2 (1983), 223–232 and vol. 2, no. 1 (1984), 41–47, and the exchange between Glenn Hughes and Ronald McKinney, S.J. regarding dialectic, published in *Method: Journal of Lonergan Studies*, vol. 1, no. 1 (1983), 60–73. That second discussion, which was prompted by McKinney’s article “Lonergan’s Notion of Dialectic” (*The Thomist*, vol. 46, no. 2 [1982], 221–241), focused on the notion of dialectic in *Insight*, although Hughes did note that “there is but one dialectical method, discussed at length in *Method in Theology*, in chapter 10.” (67)

⁹⁹ See “Editor’s Preface” to *JMDA* vol. 13 (2020), 13.

¹⁰⁰ See note 91 above.

¹⁰¹ “Do not comfort yourself by thinking that dialectic is encounter with figures merely out of the past, people who are no longer around.” Frederick Crowe, *The Lonergan Enterprise*, 92. See also what Coelho writes about interpersonal encounter at note 76 above.

¹⁰² “The anchor of the horizon lies in the anxiety, the dread one feels whenever there is any attempt to fool around with the concrete synthesis that is successful in one’s living” (CWL 18, 289). “Any tampering with such a successful solution causes anxiety phenomena.” CWL 18, 299.

But speaking about the need for specialized work, in sweeping and general terms, painfully reveals its present absence.¹⁰³ One of the possible treatments of the method-problem, or of some other issue, is indeed through "a distinct functional specialty dialectic."¹⁰⁴ An assertion that Wilkins has asked Lawrence to elaborate on is the claim that the functional specialties "thematize the ontological structure of the hermeneutic circle."¹⁰⁵ In the fragile intimacy of dialectic, Lawrence could objectify his horizon and share his 'objectification of subjectivity,' as best he can.¹⁰⁶

This volume of essays, then, is also an implicit invitation to Wilkins, Lawrence, and other disciples of Lonergan who are concerned about intervening in unsustainable and unlivable situations at a critical moment in

¹⁰³ The words *after the publication* should have appeared after the word *years* in the title "50 years of Lonergan's *Method in Theology*." The organizers of the six-part lecture series might disagree. In any case, professing how much there is to celebrate 50 years after the publication of *Method in Theology* would be more efficient if it resulted from doing the first two objectifications than from disregarding or otherwise neglecting subjectivity.

¹⁰⁴ CWL 14, 146, n. 2. One of the questions we have wrestled with from the beginning of these dialectic exercises in 2019 is how to choose texts. On the analogy of successful science (see CWL 14, 8, the middle paragraph), what is assembled is a suggested detailed advance or, rarely, a large shift in the procedure itself. In hindsight, and in terms of potentially small or large shifts, assembling the meaning of probability (see James Duffy, Cecilia Moloney, and Terrance Quinn, "Assembling the Meaning of Probability," *JMDA* 13 (2020), 84–118) might have been a better choice than assembling the general bias. See Patrick Brown, Catherine King, and Paul St Amour, "Dialectic Exercise on 'the General Bias,'" *JMDA* 13 (2020), 45–83.

¹⁰⁵ Jeremy Wilkins, review of *The Fragility of Conversation: Consciousness and Self-Understanding in Post/Modern Culture*, in *The Heythrop Journal*, Vol. LIX (2018), 845. See also Clayton Shoppa and William Zanardi, "The Ontological Structure of the Hermeneutic Circle," *JMDA* 14 (2020), 110–32.

¹⁰⁶ "By the time we are aware of our independence, we are what others have made us. We can never unweave the web to the very bottom ... Nor is it only parental impresses of which we are the helpless victims. How many persons, how many conditions have made us what we are; and, in making us so, maybe have undone us." Austen Farrer, *Love Almighty and Ills Unlimited* (London: Collins & Sons, 1962), 114, cited in Fred Lawrence, "Lonergan's Foundations for Substantive Communications," in *Lonergan Workshop*, ed. F. Lawrence, vol. 10 (Missoula, MT: Scholars Press, 1978), 241.

history,¹⁰⁷ an “age of dysfunction,”¹⁰⁸ to express what you make of the article that was published in 1969, later as chapter 5 of the book *Method in Theology*, by objectifying your horizon,¹⁰⁹ and to share your objectifications with each other, possibly with other colleagues who are also willing to expose themselves by objectifying their horizons and to allow their lives to be challenged at their roots.¹¹⁰ In such “base communities”¹¹¹ individuals ask

¹⁰⁷ Various intertwined crises—ecological, economic, social, and political—are crying out for a fundamental and momentous change in human history. As one of my sisters quipped, “The pandemic is just the tip of the iceberg.” The marches throughout the US in May 2020 after the brutal murder of George Floyd were a concerted “Enough!” Folks of different ages and ethnicities were and still are wondering what might be done to transform structural evil. At the same time, Earth System scientists warn that we have crossed a boundary, not just with respect to climate change, but also with respect to biodiversity loss, land conversion, and fertilizer use. See Johan Rockström and Mattias Klum, *Big World, Small Planet* (New Haven: Yale University Press, 2015).

¹⁰⁸ Professor Wilkins spoke about “Politics and the Cross: Friendship and Responsibility in an Age of Dysfunction” at Seton Hall University on October 15, 2020. His comments about readiness to endure suffering are relevant to doing dialectic, in a pointed way in the third objectification.

¹⁰⁹ Was Lonergan advocating showboating in the description of the first two objectifications? I highly doubt it. As Newman remarked, “In these provinces of inquiry egotism is true modesty” (John Henry Newman, *A Grammar of Assent* (London: Longmans, Green, & Co., 1913), 384). In *The Trinity in History: A Theology of the Divine Missions*, Volume One: *Missions and Processions* (Toronto: University of Toronto Press, 2012), Robert Doran suggests “a specialty ‘horizons’ would occur outside the other eight [specialties] and would have as its objective the ongoing and cumulative thematization of the normative subject ... That subject would be thematized in all its concrete dimensions, no matter how many so-called ‘levels’ of consciousness states and operations that might eventually entail” (112–113). Personally, I see no reason to invent a ninth speciality. What Doran writes regarding the objectification of ‘the mediating subject’ and ‘the normative subject’ is a dialectical “objectification of subjectivity in the style of a crucial experiment.” CWL 14, 237.

¹¹⁰ “They [research, interpretation, history] make the data available, they clarify what was meant, they narrate what occurred. Encounter is more. It is meeting persons, appreciating the values they represent, criticizing their defects, and allowing one’s living to be challenged at its very roots by their words and by their deeds.” CWL 14, 232.

¹¹¹ In the late 1960s, participants in small meetings in various parts of Latin America, many of them studying the Bible, began to talk about base communities (*comunidades de base*), “Basic Christian communities,” or “basic ecclesial communities” (BECs). BECs started as a church initiative when Pope John XXIII encouraged lay experimentation and autonomy. At the time there was a concern in the air that

and answer basic questions in the first and second person. For example, what is *your* view regarding statistical method?¹¹² What is *your* view of the “new theology” crisis and the method problem that concerned Lonergan for over 30 years? Is functional collaboration a vital piece of future progress? What are *your* grounds for identifying the problem and an actual or possible solution? What results from *your* view, counter-factually and fantastically?¹¹³

The invitation to those commemorating the 50th anniversary of the publication of *Method in Theology* is to “unbosom yourselves to intimates,”¹¹⁴ to reveal your secret,¹¹⁵ *cor ad cor loquitur*, in an act of faithful, hopeful-beyond-hope confidence, resisting, as best you can, “the communal flight from understanding” that is “supported by the whole texture of civilization.”¹¹⁶ Might you risk humbly positioning yourself in a mostly

academic theology had little if anything to do with local situations. In other words, theology was for the academy; it neither arose from local concerns nor contributed to meeting local needs in any significant way.

¹¹² Lonergan’s letter on contraception (see *The Lonergan Newsletter*, vol. 11, no. 1 [March 1990]) has been available since 1968, but, like “Finality, Love, Marriage” (CWL 4, 17–52), it has not been read seriously enough to begin to change history and her-story. “Think now of ourselves as functional researchers finding this letter’s nudge to reconsider human conception: might we joyfully claim that it is worth recycling, granted the relief it would bring, e.g., on the African continent? Or granted the relief it would bring generally if fully grasped and cycled into ‘the messy entanglement of sexual desire and desire for God’[†] that Lonergan treats of densely in “Finality, Love, Marriage”? Philip McShane, *Lonergan Gatherings* 12, “Finality, Love, Courage,” 3–4 (<http://www.philipmcshane.org/lonergan-gatherings>). The inner citation (†) is to Sarah Coakley, *God, Sexuality, and the Self: An Essay ‘On the Trinity’* (Cambridge University Press, 2013), 43.

¹¹³ See note 91 above, which is repeated at note 100.

¹¹⁴ “One is aloof with strangers, courteous with acquaintances, at ease with one’s friends, occasionally unbosoms oneself to intimates, keeps some matters entirely to oneself, and refuses even to face others.” CWL 3, 495. The refusal to face matters can be writ large. See further Philip McShane, *Humus 2: “Vis Cogitativa: Contemporary Defective Patterns of Anticipation,”* <http://www.philipmcshane.org/humus>.

¹¹⁵ “One’s self-discovery and self-commitment is one’s own secret. ... It is known by others if and when one chooses to reveal it, and revealing it is an act of confidence, of intimacy, of letting down’s one’s defenses, of entrusting oneself to another.” Bernard Lonergan, “The Mediation of Christ in Prayer,” in *Philosophical and Theological Papers 1958-1964*, ed. Robert C. Croken, Frederick E. Crowe, and Robert M. Doran, vol. 6, *Collected Works of Bernard Lonergan* (University of Toronto Press, 1996), 174.

¹¹⁶ “How, indeed, is a mind to become conscious of its own bias when that bias springs from communal flight from understanding and is supported by the whole texture of civilization?” CWL 3, 8–9.

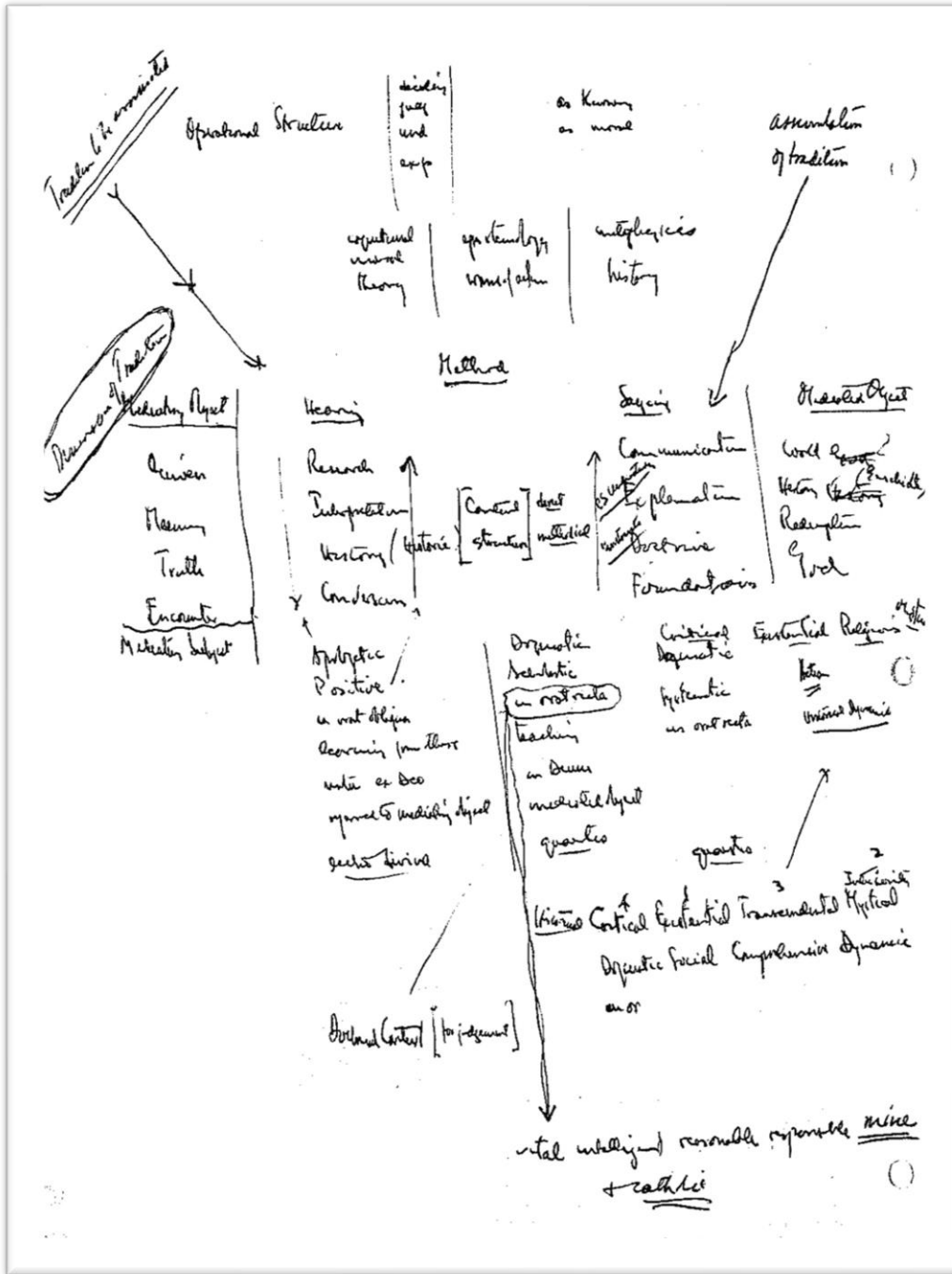
footnoteless, “naked I came and naked I will return”¹¹⁷ monologue regarding the ‘level of the times,’ or, more simply, in a monologue about the flows of basic and non-basic goods and services in the city or town where you live?¹¹⁸ Perhaps you could agree to meet for a week or a sabbatical in a retreat house or *ashram*.¹¹⁹

¹¹⁷ Job 1:21.

¹¹⁸ The concern that emerged in the 1960s about academic theology not addressing local needs (see note 111 above) is still relevant today. I can answer the question “Is functional collaboration vital for progress?” with a modest “Yes,” “No,” or “I don’t have a position.” But foundational talk about current intertwined crises requires that I understand the basic mess of economics, which includes the mess of well-intentioned economists advising Pope Francis. See James Duffy, “*Fratelli Tutti* and Colorful Fruit to Be Borne,” *Divyadaan: Journal of Philosophy & Education* 32, no. 2–3 (2021), 203–22. See also Philip McShane, “Finding an Effective Economist: A Central Theological Challenge,” *Divyadaan: Journal of Philosophy & Education* 30, no. 1 (2019), 97–128.

¹¹⁹ See Coelho, 52 below.

Functional Specialties: Breakthrough Page¹²⁰



¹²⁰ File 47200D0E060, the "discovery page," is on the Lonergan archives, <https://bernardlonergan.com/archive/47200d0e060>.

