

**Field Nocturnes CanTower 116**  
**Desire Undistanced, Part Two<sup>1</sup> : Phylogenesis**

I sweep here through future books of other people, and certainly not sketches of possible primers of mine. At my present age Bernard Lonergan was gallantly struggling toward such a primer, an introduction to economics. But he sketched and condensed instead of spelling out the basic variables. In any case, there was no market for the product. We are still gripped in the silliness of one-flow analysis: maybe there is a shake-up on the way from today's - yes, today's - rescue job of the Wall Street mess. Surely questions are bubbling somewhere about banking and credit? But let us not go there.<sup>2</sup>

But where shall we go in these four pages? Our future pivots on the emergence of global functional collaboration: perhaps I should just repeat this in its three page version of *FNC 42*, with its blunt title about Lonerganism's failure to move on the topic: "The Dismal Failure of Lonergan Studies"?<sup>3</sup> And the repetition would have the enlarged meaning of the accelerating climb between, talked about in the previous essay: your small giant steps and my stiff-kneed bendings of denser cranial molecularity.

I had, in these past seven years, so many different versions of the ending here,

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<sup>1</sup>See *Field Nocturne CanTower 49*: "Desire Undistanced, Part One".

<sup>2</sup>The problem of where to go is dealt with in *Field Nocturnes CanTower 46*: "An Effective Strategy of Economic Reform".

<sup>3</sup>I focus there on the failure to take seriously the invitation to quite new differentiations of consciousnesses and writings demanded by functional collaboration. There is, of course, the broader failure of which Hugo Meynell wrote: "A small embattled segment of the learned Catholic Ghetto" ("The Plight and the Prospects of Lonergan Studies: a Personal View", *Journal of Macrodynamic Analysis*, 3 (2003), 167. There are other such failures, such as dodging neuroscience, about which there is the series of 41 essays, *Field Nocturnes*. The title and content of number 12 in that series captures the challenge: "Self-Appropriating the Inner Parts".

but always there was the climb to eschatology to bring the pointings to a close.<sup>4</sup> I began nursing questions of the everlasting future in the 1980s, finding it strange that the topic was not of interests, since it is the Sonflower of our phylogenesis. Karl Rahner, at the age of eighty, spoke - it was his last public lecture - of his hopes of resurrection, but pondered sadly on the failure of theology to envisage that glory of humanity.

As in the previous essay, so here I do not try to survey the full sweep of phylogenesis, or the place of functional recurrence-schemes in the lift of the statistics of its progress. I have been circling that issue right through the series, indeed since I first wrote of its importance for musicology in 1969. I wish rather to home in skimpily on the question Rahner raises, one I have been grappling with since the 1980s. In the *Cantower* series I humorously but seriously talked, in connection with my search for an eschatology, of Philmac's Last Theorem. It is an obvious reference to Fermat, who scribbled on a margin that he had a certain theorem but it was too big to jot in the space: " .... demonstrationem mirabilem sane detexi. Hanc marginis exiguiatas non caperet". In 1995, after a decade or so of extremely focused work, Andrew Wiles came up with a dense one hundred pages on the topic.<sup>5</sup> I hope that my marginal pages here lead not to a solitary but to a dedicated collaborative effort to bring light on the destiny of the species and its neuromolecular home.

Certainly there are classic places to start. I think, for example, of Thomas's *Contra Gentiles* IV, 11, but now Aquinas's push to give us a glimpse of "Desire Undistanced" has to be lifted into a full evolutionary context of finitude's order, so that the "*eo majus unum*"<sup>6</sup> reaches into "that order's dynamic joy and zeal,"<sup>7</sup> to bring forth a sound

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<sup>4</sup>For some of these pointings see the Appendix to *Field Nocturnes CanTower* 42.

<sup>5</sup>Andrew Wiles, "Modular elliptic curves and Fermat's Last Theorem", *Annals of Mathematics*, 142 (1995), 443-551. Wiles quotes Fermat's 36 Latin words at the top of his article.

<sup>6</sup>The title of section 3, chapter 5, of Lonergan's *Verbum: Word and Idea in Aquinas*, a section to be lifted into this new context, "as part of a context, loaded with the relations that

heuristic of energy's finality of layered infoldings that are an everlasting in-climb.<sup>8</sup> This startlingly-well symbolized in the title of an article that I received in the post yesterday, " 'God' in the Brain."<sup>9</sup> I do not wish to venture back into Thomas's young searchings about humanity's resurrected destiny, which I suspect would not have been much improved on had he attempted to go beyond them late in life. We are now in a better position to get to grips with neurodynamic infoldings to reach for a glimpse of the everlasting Sonflower realization of the seed planted in "a mystery that is at once symbol of the uncomprehended and sign of what is grasped and psychic force that sweeps living human bodies, linked together in charity, to the joyful, courageous, whole-hearted, yet intelligently controlled performance of the tasks set by a world order in which the problem of evil is not suppressed but transcended."<sup>10</sup> These human bodies are, of course, not 'bodies', but subjects "not known yet in any prior 'existential' state"<sup>11</sup>, with a linkage whose meaning is intimated both in the high theology of transubstantiation and in the low visibility of twins sharing a common body.<sup>12</sup>

And the mystery strangely remains, luminous in its delightfilled incompleteness:

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belong to it in virtue of a source which is equally the source of other concepts" (Verbum, 238).

<sup>7</sup>*Insight* 700[722], the last words.

<sup>8</sup>There is the beginning of a heuristic in *Insight*'s suggestions with regard to energy and prime matter, and a full development of aggreformic negentropic layering would open the way to conceiving the White Hole, White Whole, not of a Big Crunch or a Big Bounce (See *Scientific American*, October 2008, cover and pp. 44-51) but of a Big Clasp.

<sup>9</sup>Daniel Hellminiak, " 'God' in the Brain: Untangling Neuroscience, Psychology, Spirituality and Theology", unpublished paper.

<sup>10</sup>*Insight* 723-4[745].

<sup>11</sup>*Insight* 388[413]. See *Cantower* 9, "Position, Poisition, Protopossession".

<sup>12</sup>I am thinking of Abigail and Brittany Hensel: fo fuller leads one may follow up internet references e.g. to conjoined twins.

the uncomprehended remains uncomprehended in an everlasting surprise of sequential comprehensions.<sup>13</sup> Again, there is the high and the low: the high glimpsed by weaving *Insight* 19.7 into the gloriously circumincessional;<sup>14</sup> the low by adverting to mathematics' endless infinities. There is no halfway house in the mansions of God's infinity.

And what of the transcendence of evil? Is there some seed of light in Origen's reachings that goes beyond the cruel symmetry of Thomas lightwait searchings? And what of those messengers to the cosmos and to the Hebrews and to Revelation's Churches, when Eve is now seven million years into caring for the crust of the earth? But these are just scratchings on the margin.

The real issue is "the universal acceptance that intellectual collaboration would develop down the ages,"<sup>15</sup> and that history now wombs its global functionality, to be vortex-berthed in this millennium for these next billennia, refined humble

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<sup>13</sup>Recall the previous essay's normative view of the acceleration of adult growth of comprehensive perspective. The acceleration seems a plausible stand, even in regard to the mind of Jesus. I suspect that for many the suggestion of the last sentence in the paragraph above is shocking. One comes no nearer the positive infinity of divine understand no matter how amazing the grace of expansive visioning. "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we first begun" (John Henry Newton, *Amazing Grace*). The hymn's suggestiveness needs the slow lift of future theology into zones of utterly remote comprehensions that are to be the life-blood of the elitist Tower-group. "Systematic theology is elitist" (*Method in Theology*, 351). There is the challenge, intrinsic to theology of moving echos of that rich plane of prayer - ex-plane-ing it mmmmmmm- into the ills and days of lonely lives. But we need to battle the prevalent stupidity that, on a twisted analogy of science, would ask Wiley not to begin his hundred pages on Fermat's theorem with such a sentence as "An elliptic curve over  $\mathbf{Q}$  is said to be modular if it has a finite covering by a modular curve of the form  $X_0(N)$ ." (Op. Cit, note 6 above: 443). When graduate and Tower theology become sufficiently incomprehensible, then we will know that we are making progress.

<sup>14</sup>"the economy of salvation, which is ordered to participation in divine beatitude itself, should not only imitate the order of the Holy Trinity but also in some manner participate in that order" (Lonergan, *The Triune God: Systematics*, 497). The meaning of that statement has to be lifted, with its full circumincessional context, into a full explanatory heuristic. See note 6 above.

<sup>15</sup>*Insight* 727[748].

differentiations of globally minding, with Goddend Jesus, the whirls of dark energy's natural<sup>16</sup> infinity of infolded enlightenings towards the inscapes of The Big Clasp.

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<sup>16</sup>This is a massively complex issue, requiring a fuller thematic of “natural resultance” (See *Verbum*, 145), exigence (see *Phenomenology and Logic*, the index under exigence), and the paradox of a natural desire that is, in a precise sense, ineffable (see Thesis 12 of *The Incarnate Word*).