

Implementation

The issue is to have an effective shot at implementing Lonergan's suggestion of "implementation."¹ A component in that effort of implementation is the contemplation-towards-action that Lonergan talked of so regularly, and I have focused in the past decade on that component in a demand for a kataphatic turn in in our prayerful reach for God. It is to be, in these next millennia, a radical replacement of such works as Teresa of Avila's *The Interior Castle*. It is the global drive I have talked of describing in *The Interior Lighthouse*.² Here I wish to be quite practical about the drive, the reaching, in writing here about the first floor, the first mansion, of that new Christian pragmatics.

Those familiar with my efforts over the decades might expect here some re-vamping of my efforts of *Cantower 9*, "Position, Poosition, Protopossession" and the later follow-

¹ Venturing into my footnotes might best be left to a later reading. However, this note now being read – perhaps lightly – by you is a first nudge towards the contemplative stand envisaged here. Implementation has simply not been taken seriously over the centuries as the heart of metaphysics. Lonergan making it of the essence of metaphysics in *Insight* at the end of page 416 is a shocking suggestion. Fred Crowe missed it entirely in indexing *Insight*, nor did he correct it seriously in the CWL edition. Fred and I joked over the years about the problem of indexing: I recall him chortling, "There is an awful lot more about *feelings* in the new index." When I indexed *Method* in 1971 I did not at all advert to the massive contemplative shift lurking in the words, "history in the style of Burckhardt rather than Ranke." (*Method*, 250) The index there is a pretty shabby thing done in Oxford under pressure with pen and paper so as to be delivered before Christmas to John Todd in London.

² This is one of three books, foundational books that need to be written, no doubt many cyclic times, in these next millennia. The other two are to be on (a) How language and (b) the weaving forward of global religiosity. (See the end of the Preface to *The Allure of the Compelling Genius of History*.) I intend to do some pastiche/collage work on (a) in the twelfth HOW essay, "The Word Made Fresh." HOW 13, "The Interior Lighthouse," will muse over the various biographical possibilities of the climb towards Tower relevance.

ups to that puzzling.³ Then they are to be startled—and they and all and sundry relieved—to find that the first mansion, the first stage in contemplation, is a quite elementary move. It is the kataphatic way open to any Christian, invitationally upon us in these end times.⁴ For any Christian, but more especially for the Christian aspiring to move in any way in the world of theology, that invitation is kataphatically collected by reading some passages of the last chapter of *Method in Theology*.⁵ At this stage I do not wish you to follow up any of my footnotes, even the previous initial ones. I wish for your displacing turn to a quiet kataphatic focus. I do not even want you to have to get the book, *Method*: best to build the relevant passages into our present contemplative effort. Let us twist towards making a start here and now, a fresh start on the implementation that was Lonergan’s heart’s desire from the beginning of his career. It was a growing sharing in the desire of Jesus expressed in the last quotation from scripture in *Method*: “it is the fruit of Christ’s prayer: ‘ . . . may they all be one . . . ’ (John 17:21)”⁶

³ The series of 21 essays title [Posthumous](#) are one key instance of follow up: see especially *Posthumous* 8, “My Story, His Story, Position”; and *Posthumous* 9, “Position, Comparison, Finite Processions.”

⁴ I am thinking of the end times of the axial period, perhaps a period of more than 5000 years. I am also recalling the provocative statement that concludes *Allure* (p. 251): “We are thus, in a fulsome subtle sense, at the beginning of Christianity.” The contemplation of authentic Christians will reveal effectively just how much of the Western trappings and traps of Trinitarian care need urgently but patiently to be dismantled. But note that here I am staying simple. The issue is not the character of contemplation or the admiration of Lonergan in us or admiration’s place in affective and effective contemplation in us and Jesus — Thomas is great on such topics. The issue is you finding time in your life for contemplative pausing. It can be a strange pausing: like in moments of admiring X-Factor performances, clusters of patterned molecules on track in — inn — and into the nerves of Jesus.

⁵ I have been commenting on needed refinements of this difficult chapter for over thirty years now. Indeed, my first comments were in the Dublin Conference of 1971, when Lonergan asked me to take over his last lecture. *Allure* chapter 16, “Communications and Metaphysics as Science,” focuses on that final chapter of *Method* as answering the challenge of the fourteenth chapter of *Insight*. Chapter 14 of *Method* will again be a topic in *HOW* 14.

⁶ *Method in Theology*, 367.

Move with me—a tuning business⁷—to a selection from the other passage of that final chapter of *Method*: and to it I add, seven times, a bold-facing, and you may notice the continuity with our present interest in its first sentence, for our interest is in our personal dialectic round Christ's prayer:

Now, however, our interest is not in dialectic as effecting theological opinion but in dialectic as effecting community, action, **situation**. It effects the **situation** for **situations** are the cumulative product of previous actions and, when previous actions have been guided by the light and darkness of dialectic, the resulting **situation** is not some intelligible whole but rather a misshapen, poorly proportioned, and incoherent fragments.⁸ Finally, the divided community, their conflicting actions, and the messy **situation** are headed for disaster. For the messy **situation** is diagnosed differently by the divided community; action is ever more at cross-purposes; and the **situation** becomes still messier to provoke still sharper difference in diagnosis and policy, more radical criticism of one another's actions, and an ever deeper crisis in the **situation**.⁹

Were you X-Factored¹⁰ into the X-Mansion or beyond, you would read these lines, and the seven words *situation* within them, in a full positive contemplative heuristic.¹¹ But we must stay simpler, in this present sacramental situation, a situation of concern.¹²

⁷ I am thinking here of the prayer that flows through the concluding chapters of *Allure* (see pp. 199-200, 223): "Grace, Grace, Grace, attune us to the Allure of the Scent of a Nomen."

⁸ Lonergan's note here reads, "On this topic see *Insight*, pp. 191-206, 218-232, 619- 633, 687-730": the corresponding pages in *CWL 3* are pp. 214-31, 242- 57, 643-56, 687-751.

⁹ *Method in Theology*, 358.

¹⁰ The reference is to such competitive shows that occur globally, a key jumping off point of chapter 19 of *Allure* (see the end of 225). Have you not got talent?

¹¹ "All we know is somehow with us" (*Insight*, 303). The contemplative climb of a life is an accelerated "Deepening of the Image of Global Valuing" named in the fourth Appendix in *Allure* (135-40): it is a complex of neuromolecular patterns underpinning the concern mentioned in the next note.

¹² The focus of the present concern is the ever-open finding that you are the present concern. It parallels the effort of chapter 19 of *Allure* in its reading of the sentence, "The present section, accordingly, is concerned exclusively with the formulation of the notion of God." (*Insight*, 680: the last two lines). The present section of being is you. For an enlargement of the 'turn to subject' reading see *Allure* 238-9, the end of the long note 13 on Chardin, where *the present section's* eleven occurrences in *Insight* are thus identified.

We are turning towards adverting to our present situation, wherever you are poised as you read. You present situation is a layer of overlapping situations in the messy situation of the third millennium. Have I succeeded in bringing you to a contemplative poise?

I have been reading about a detective called Galileo, with what I may call his Galilean viewpoint. He is, in fact, a fictional physicist named Yukawa, the brainchild of a Japanese author. At the end of the most recently translated Galilean novel,¹³ he speaks with a 12-year old boy, Kyohei, about a problem that Yukawa expects is to emerge later in Kyohei's life.

"There are some mysteries in this world," Yukawa said suddenly, "that cannot be unraveled with modern science. However, as science develops, we will one day be able to understand them. The question is, is there a limit to what science can know?

If so, what creates that limit?" Kyohei looked at Yukawa. He couldn't figure out why the professor was telling him this, except he had a feeling it was very important. Yukawa pointed a finger at Kyohei's forehead. "People do," he said. "People's brains, to be more precise. For example, in mathematics, when somebody discovers a new theorem, they have other mathematicians verify to see it it's correct. The problem is, the theorems getting discovered are becoming more complex. That limits the number of mathematicians who can properly verify them. What happens when someone comes up with a theorem so hard to understand that there isn't anyone else who can understand it? In order for that theorem to be accepted as a fact, they have to wait until another genius comes along. That's the limit the human brain imposes on the progress of scientific knowledge. You understand?" Kyohei nodded, still having no idea of where he was going with this. "Every problem has a solution," Yukawa said, staring straight at Kyohei through his glasses. "But there is no guarantee that the solution will be found immediately. The same holds true in our lives. We encounter several problems to which the solution is not

¹³ See the next note. Two previous translated novels are *The Devotion of Suspect X*, and *Salvation of a Saint*. The novels may not be to everyone's taste, being slow-paced conundrums. My repeated word *Galilean echo's Allure's* reflection on the ambiguity of "Galilean World View" (*Insight*, 152: *Allure*, 43, 49) as referring to both Jesus and Galileo.

immediately apparent in life. There is the value to be had in worrying about those problems when you get to them. But never feel rushed. Often, in order to find an answer, you need time to grow. That's why we apply ourselves, and learn as we go."¹⁴

Have I succeeded in bringing you to a contemplative poise over the present sequence of problems, the words sliding familiarly past your eyes, under the forehead to which they and I point? "There is the value to be had in worrying about those problems when you get to them. But never feel rushed. Often, in order to find an answer, you need time to grow. That's why we apply ourselves, and learn as we go."

Does the value escape your attention, so that you join the majority of Lonergan readers, prejudiced towards convention? Or, heavens, the majority of those who read Jesus' prayer?¹⁵

History, heredity, personal experience, all combine to rivet my prejudice upon me. Under their influence, I gradually outdistance the disturbing echo of his words, spoken without reservation to me as to everyone else who should believe in Him, until at last I hear them no more.¹⁶

¹⁴ Keigo Higashino, *A Midsummer's Equation. A Detective Galileo Mystery*, translated by Alexander O. Smith, Minotaur Books, New York, 2016, 356-7.

¹⁵ A reading that I suggest would be in increasingly crazy mansion-climb optimism about "they being one": "Is it to be taken literally or is it figure? It would be fair and fine, indeed, to think it no figure." (Lonergan: the conclusion to his essay of 1936 on "Fundamental Sociology") That reading would be a Faithfilled YES to the question, "Do you view humanity as possibly maturing – in some serious sense – or just messing along between good and evil, whatever you think they are?"

¹⁶ I quote from a book read fifty years ago, quoted thus in my *Music That Is Soundless* of 1968, (3rd edition, 2005, expanded with a new subtitle: *A Fine Tuning for the Lonely Bud A*, 51, 140, note 16: H. J. Steuart, *The Inward Vision*, London, 1929, 113).