

Interpreting a Fragment of Lonergan

Philip McShane

Popular tradition, whether it be poetry, fiction, or acceptable history, is something essential to human living. It is what the existentialists call an existential category. It is a constitutive component of the group as human. It is an aesthetic apprehension of the group's origin. The aesthetic apprehension of the group's origin and story become operative whenever the group debates, judges, evaluates, decides, or acts – and especially in a crisis.¹

Prologue

I keep my title generic because I wish to make, in the first section, some generic foundational points about the crisis in interpretation to which I implicitly refer in my initial quotation from Lonergan's view of education. In the second section I shall give some pedagogical² points in and about the particular fragment of Lonergan, two pages titled "Economic Process"—possibly his final published writing.³ In the third section I face the problem of doing the second functional speciality in regard to that small piece.

¹ *Topics in Education. Collected Works of Bernard Lonergan* 10 [CWL 10], ed. Robert Doran and Frederick Crowe (Toronto: University of Toronto Press, 1993) 230.

² The second section's title may nudge you towards thinking that there is something odd going on in this essay. "Common Meaning and Ontology" is the title of the second section of the chapter in *Method in Theology*, "Communications." It adds *Common* to the title of the first section: does it not raise, then, the problem of the pedagogy that is the mediation of Tower of Able achievement to plain plane meaning? That was a question I raised at the end of the third chapter of my *Lack in the Beingstalk*. It is a question that I glimpse now as intimate to the effective transition to the positive Anthropocene Age (see note 17 below). To write adequately of the pedagogy of this essay would be the venture of a large book weaving out a situational geotopology (on this see below, in the suggested order, notes 66, 67, 18, 8, 21, 77, 26, 84). Is the essay basically a shot at teaching the two pages of Lonergan named in the next note? By no means: on this see note 73 below. It is basically a little lesson in functional interpretation in a later mature cycle of collaboration. Finally, if you are venturing into the problem of interpretation you would find useful my own venturing into it, as a pedagogue, in the [Interpretation](#) series.

³ The two pages are section 2 of *Macroeconomic Dynamics: An Essay in Circulation Analysis. Collected Works of Bernard Lonergan* 15 [CWL 15], ed. Frederick G. Lawrence, Patrick H. Byrne, and Charles C. Hefling, Jr. (Toronto: University of Toronto Press, 1999) 12–14. The Volume will be referred to later simply as *Macroeconomic Dynamics*. Page xvi puts the two pages in the context of Lonergan's six years of presentations.

1. Interpretation

It will seem strange to you to be asked, at the beginning of this short essay, to entertain an odd parallel: that between the two-page fragment on economics that is of present interest with a two-page section of *Method in Theology* titled “UNDERSTANDING THE OBJECT.” Both fragments introduce you to Lonergan in a seriously puzzled poise, a poise I shared with him in both cases.⁴ The sharing is most evident regarding the first fragment, a sharing of the year 1977. “What am I to do?” was his persistent question in both cases, but in 1977 it had an obvious focus, a focus darkly evident to his audience when he faced his class in economics over a period of six years. The focus was communicating somehow the content of his 1944 typescript titled *Circulation Analysis*.⁵ We puttered around together to come up with a way of introducing the problem of economic theory and, contextualized by some light there, reached a plausible solution.⁶

In 1966, the problem had no clear focus, except, you might think, his pages round the leap of February 1965 to the seeds of global functional collaboration: but they were not to hand. How was he to contextualize his leap in a book to be written? He paced his little room in the Bayview Regis College as he asked me, but primarily himself, “What is to be done?” He was thinking at the time of the first chapter, but in the years ahead the question must have haunted his patchwork effort to reach a sufficient communication of the massive project that would lift humanity into the second time of the human subject.⁷

⁴ I was in the Bayview Regis College in the summer of 1966, when Lonergan was sufficiently recovered from the previous year’s surgery to envisage the book *Method in Theology*. In 1977 I spent time in the autumn with him musing over the problem of presenting his economics. I had presented the full 1944 typescript twice that summer in Boston College. At that stage I was in possession of the stuff of Part 2 and 3 of *For a New Political Economy. Collected Works of Bernard Lonergan* 21 [CWL 21], ed. Philip McShane (Toronto: University of Toronto Press, 1998), but did not use it, nor did Lonergan and I consider the stuff of Part 2, much less the stuff of Shute’s Volume mentioned below in note 12. More details of my collaboration and the hunt for helpful economic stuff are in “Finding an Effective Economist: A Core Theological Challenge,” *Divyadaan: Journal of Philosophy and Education* 30 (2019).

⁵ The 129-page typescript appears as part 3 of *For a New Political Economy*. That volume is referred to below as *For a New Political Economy*.

⁶ Lonergan’s decision was to read the typescript twice. In fact he did not: what he did during the six years is diagrammed in *Macroeconomic Dynamics*, xvi–xvii. It is worth recalling details I gave in “Finding an Effective Economist,” at note 25, since we need a perspective on what to do in this century. “Lonergan’s final smiling decision that greeted me on entering his room in our final planning morning of autumn 1977 was: ‘I am going to do the manuscript twice.’ Upon which decision he went hunting for a little Scotch to celebrate: it was then that he made that strange remark, ‘You know, Phil, this is going to take a hundred and fifty years.’ Looking back now with wonderful hindsight, we were making the wrong moves. We should have put his request of 1968 in the context of the eighth functional specialty’s follow-through that I call C₉. The mood of statistically-effective outreach should have dominated both my two 1977 presentations and his six years of teaching. The outreach to be incarnated by his listeners would then have been their becoming characters of craving, characters competent to seek in their neighbourhood, successfully, a competent economist that would yield to their ‘cajoling or forcing attention.’ (*Insight*, 423)”

⁷ See *The Triune God: Systematics. Collected Works of Bernard Lonergan* 12 [CWL 12], ed. Robert M. Doran and H. Daniel Monsour (Toronto: University of Toronto Press, 2007) 399–413,

So, I bring you to the first sentence of his 7th chapter on “Interpretation”: “Our concern is with interpretation as a functional specialty.” The same poise must have been in his fingering psyche, when he was thus beginning to type and typify his tricky venture, as was present in the pacing of his conversation with me in 1966: “I can’t put all of *Insight* into chapter one!” For many reasons, he can’t put the third section of *Insight* chapter 17 in here.⁸

It took me decades to discern the brilliance of his move in chapter seven of *Method in Theology*. You now have the difficulty of tuning in to the naming of that move: the difficulty summed up in my distinction between “the nun’s story” and “the none story.”⁹ Perhaps you can get a nudge to proper tuning by comparing, even lightly, the first two and a half pages, up to section one of the chapter, with the twenty-two page climb in *Insight* to “the problem of interpretation can best be introduced.” The context of *Method* differs in ways we shall skim over in the second part of this essay, so now the problem of interpretation can best be introduced by getting teacher and trainee to focus of the problem of “understanding the object.”

Question 21, “What is the analogy between the eternal and the temporal subject?” especially 405. I would note that the massive problem becomes more challengingly and personal when the need for kataphatic contemplation is tuned into: the need for the venture—about which I have been sufficiently expansive in recent years—of *The Interior Lighthouse*. I would further note that that personal venture requires arriving at a refined self-luminosity about the nature and operation of analogy as involving the triplicity of affirmation, negation and eminence. The poise of affirmation dominates in kataphatic contemplation and indeed carries the subject into an intimacy with eschatological realism pivotal to adequate effective cravings and interventions for the goal-trek of the second time of humanity.

⁸ Am I overestimating Lonergan’s poise here? I would say that it is dangerous to underestimate it (see note 33 below). Pause over the context he presents on page 287 of *Method in Theology*. I recall my delight, while indexing the book in 1970, finding these pages: his way of getting *Insight* into the book. Note 9 there refers to chapter 17 of *Insight*. Was he kidding? But now pause further over the middle paragraph of the page. Was he grinning? “One can go on ...” to do shocking things, which certainly would boost Part Two of the book into the ballpark of genetic interpretation: the central crisis in present Lonergan studies. How are we to face that crisis, even more generally? My suggested answer is in “[A Paradigmatic Panel for \(Advanced\) Students \(of Religion\)](#).” See also notes 21 and 77 below.

⁹ Here I—and indeed of course you—must appeal to [Rescuing Lonergan: A Series of Vignettes](#). Vignette 20, titled “the None’s Story,” focuses on the type of psyche that glories in the slim glimpse given by *haute vulgarization*. The glorying may even take them to *Scientific American*. Then there is the peculiar psyche that can occur, and, indeed, be generated, by good introductory teaching. I think of my class in mathematical physics of 1959-60. “I recall now a bright religious woman in that class—asking early on in the statics half of the course whether this stuff held in, was continuous into, the sub-atomic level. The asking was informed by a culture of seriousness. She knew that I was dealing with such stuff in a concurrent graduate class, the type of which she would enter in three or four years. She knew it was beyond her, a goal of a tough climb of understanding. And we would both bow to that wisdom in my push into what I call positive *haute vulgarization*: we both—indeed the entire class—knew what was “going on” in my suggestive sketching.” I quote here from Vignette 5, “Going on to Intervene.” The preparatory lecture notes for that course—not used or handed out but guiding lights for me—are [Mathematical Physics: Statics](#) and [Mathematical Physics: Dynamics](#).

Facing that problem together can, may, bring us “to a rejection of what may be named the *Principle of the Empty Head*”¹⁰ and to a tracking after what I cheekily call the *Principle of the Crested Head*.¹¹ The “tracking after” is the present crisis in the following of Lonergan. It has many facets but here my emphasis is on “the aesthetic apprehension of the group’s origin and story”.

The story of Lonergan is the story of a search for an effective science of the establishing of the Kingdom.¹² There you have in a sentence the result of my own search since 1956 for Lonergan’s meaning. How do you interpret it, begin to interpret it?¹³ There is the OBJECT, Kingdom, mentioned at the end of the sentence, and so there is a problem of UNDERSTANDING THE OBJECT.¹⁴

Let me invite you back to a simple illustration that I have used for a decade: that of the team in the television show, *House*, as they gather, in each episode, around an unusual patient. This international team of experts face a problem in any episode of detecting what is wrong, or if you prefer—certainly I do—what is going forward in this human object.¹⁵ But please note the shocking fact that this human object is going forward in the story of humanity and its fuzziness about going forward. So, haunting the searchings of the team is the cutting down of the fuzziness that is the millennial genesis of medicine in its broadest sense. I am usefully wrong in talking of a haunting. The team, Chinese, African, Australian, Indo-European, are quite tuned to a poise they all share, which is UNDERSTANDING THE OBJECT. The object is the shared—but differently—genetic grip on the story so far of Care of humans. Are the episodes of *House* available to you? You can rise to a genetic grip of this genetic grip by tuning self-attentively into the dialogue.

Is the genetic account of Care complete? The team are quite tuned into its seediness in both senses of that word.¹⁶

¹⁰ *Method in Theology* (New York: Herder and Herder, 1972), 157, top.

¹¹ See [Tinctures of System 6](#): “{M(W₃^{0ΦT})}⁴ Converging the Fifth Column: I Crest my Case.” A fuller consideration of this poise, what I might call the front-line Standard Model of Futurology, is given in Philip McShane, “Method in Theology: From [1 + 1/n]^{nx} to {M(W₃)^{0ΦT}}⁴” [Journal of Macrodynamical Analysis, Vol. 10](#) (2018): 105–135.

¹² A clear statement of the ambition and, indeed, the anticipation of a pilgrim success, is given by him at the end of his 1934 “Essay in Fundamental Sociology,” in Michael Shute, *Lonergan’s Early Economic Research* (Toronto: University of Toronto Press, 2010), 15–44.

¹³ We are back with note 2 and the references there. The largest discomfort comes from comments in note 77, when these comments are glimpsed to point to a weaving of the divine economy into the economy of the situational (see note 18) promises of money.

¹⁴ *Method in Theology*, 156: the heading, as is, of section 2 of the chapter on Interpretation.

¹⁵ Clearly, you may find other objects more to the point: think of experts gathered around a newly appeared tree-shoot. Think of people gathered round the problem of “cosmopolis ... in the first instance an X” (*Insight*, 263). For a decent exercise in self-attention on issues of cosmopolis and craving, there are, of course the 177 episodes of the TV show, *House*, which ran for eight seasons (November 2004 – May 2012) available from Amazon for about \$80.

¹⁶ They have their own version of what Lonergan wrote about at the top of *Insight* 604 regarding narrowness of interpretative efforts: “[O]ne may expect the diligent authors of highly specialized monographs to be somewhat bewildered and dismayed when they find that instead of singly following the bent of their genius, their aptitudes, their acquired skills, they are to collaborate in the light of common but abstruse principles.”

In a much later culture of the second time of humanity such a team in reality will be luminous and self-luminous about that seediness, but at present we are in the worst of times, the killing and dying stages of the negative Anthropocene.¹⁷ Still, let us ramble on, thinking of a patient with a peculiar cranial state. That state, situation,¹⁸ is never totally novel: its cousins have been interpreted seedily for millennia, perhaps in China, or in South America, or by the Australian aboriginals.

Each of the team holds the story of those interpretations in as integral a fashion as possible, in spite of the killing context of 21st century medicine. It would be a long book that could get you into the ethos of that integral fashion, but let it suffice to have us pause here over the locating, in the genetic account, of, e.g., a weak interpretation from Irish medicine in the 18th century in the genetic scheme of things. So, one's genetic grip patches in such an interpretation into perhaps a "much earlier" stage of the genetics. Such a patching shows up in spontaneous dialogue: "that has not been tried as a remedy since the American civil war."

I am opening up a huge topic, but am I opening it up to you? "Is there," you must pause uncomfortably and self-inquire, "some sowing occurring in the molecules of my what?" Here you are, woman or man, sitting on Mother Earth. Have I—again a pause, "eyes off the page"¹⁹—stirred you to ask in a most astonished sense, "What is going on?"? Have you and I arrived—both of us, for I am typing my way into freshness—at a fresh beginning, like the odd beginning to my book, *The Allure of the Compelling Genius of History*:

The emergence of humanity is the evolutionary achievement of sowing what among the cosmic molecules. The sown what infests the clustered molecular patterns behind and above your eyes, between your ears, lifting areas—named

¹⁷ The Holocene era began around 12,000 years ago. It has recently been formally replaced by the Anthropocene, roughly thought of as the age of significant human interference. The division into negative and positive Anthropocene is my own.

¹⁸ The word *situation* has a central and powerful place in the full heuristics of progress. Perhaps you might begin by noticing its eight occurrence on page 358 of *Method in Theology* in the chapter on Communications, as he ends his short ramble on "Common Meaning and Ontology." One might well think of him as ending the book there, on a high of frustrated incompleteness. For a context see my *The Allure of the Compelling Genius of History* (Axial Publishing, 2015) chapters 16 and 17: start with the end of page 191; hover over page 206. There is also the helpful chapter 12, "The Situation Room: The stupid View of Wolf Blitzer," in my [Profit: The Stupid View of President Donald Trump](#) (Vancouver: Axial Publishing, 2016).

¹⁹ Pause? P-awes? This is a view of reading and re-reading conveyed by Gaston Bachelard in his *The Poetics of Space* (Beacon Press, 1970). See there pp. 14, 21, 39, 47, 83. It is a mood, a poetic mood, that I would wish to see emerging to seed the positive Anthropocene, a mood I mood-mind, Proust-wise, as that of "characters of craving for the Kingdom." The question haunts this and recent essays of mine. Its existential answer is to give a massive effective meaning to, e.g., "theology possesses" (*Insight*, 766) and the paws and pauses of Tom, Dick, and Mary: "He's got the whole thing right in his intellectual paws, as it were" (*Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism. Collected Works of Bernard Lonergan* 18 [CWL 18], ed. Philip McShane [Toronto: University of Toronto Press, 2001], 357). Paws over note 23 below.

by humans like Brocca and Wernicke—towards patterned noise-making that in English is marked by “so what?”²⁰

2. Common Meaning and Ontology

Toynbee’s *Mankind and Mother Earth* is a decent common-meaning telling of the story of finite ontology. An end-of-life effort, is it a replacement for his previous volumes? Or rather is it a lead-in, a nudge to the community of historians, to moving on but in a fulsome context? And what pray, is that onward moving in this mysterious macrohistory of ours?²¹ Read now—perhaps even aloud to disturb strangely your Brocca and Wernicke neuromolecules—the lead in and nudge of Lonergan to the two pages that I wish to consider for interpretation.

The facts of the macroeconomy are already well known. What is lacking is a clear and precise understanding of the mechanism behind such obvious facts as the relations between expansion and contraction of the economy, employment and unemployment, inflation and deflation, and many other things that are just common knowledge.²²

Pause now over those last two words, *common knowledge*. Are we to hold *common* in our psyches as a pointer to the uncommon, to the possessed of some elite, or more darkly to an unknown for all? Such a hold, indeed, would be a great gift, whether we think of Toynbee’s large volume, or Lonergan’s few lines. What might we suspect darkly of the employment and unemployment of mankind? Is there a mysterious Winnie and winning message in Christopher Robin’s upside-down view that we need baggage to lead us to

²⁰ *The Allure of the Compelling Genius of History*, 3.

²¹ Here I must refer back to note 2 and to the impossibility of brief pedagogics and pediatrics. We are back, of course, at the problem of *Insight* chapter 17 (see note 8 above), meshed with the turn from Ranke to Burckhardt mentioned in *Method in Theology* on page 250. Add all this operative rejection of myth in favour of mystery and science and you have an effective giant step for mankind to the “not **in vain**” (see note 26 below) of the positive Anthropocene Age. Thus we would be facing adequately “the problem of general history, which is the real catch” (*Topics in Education*, CWL 10, 236: in the final chapter titled, “History.” Weaved into that problem and that catch is the need to “augment leisure. Such leisure may indeed be wasted, just as anything else can be wasted. But if properly employed, then it yields the cultural development that effects a new transformation.” (*For a New Political Economy*, 22). The new transformation is the central leap of history, from negative to positive Anthropocene: something quite unimaginable to us at present. Might Winnie the Pooh help? See note 23.

²² *Macroeconomic Dynamics*, 12.

leisure?²³ “Most of all what is lacking is knowledge of all that is lacking, and only gradually is that knowledge acquired.”²⁴

Present common knowledge cripples us globally, and crippled us here, I suspect, as we read the first word of the section that ended in the words “common knowledge”: *Analysis*.²⁵ Were we saved from our rip-past reading of that title word by the fourth-line repeat, an **in vain**²⁶ appeal to “an illustration of analysis drawn from the development of modern chemistry.”²⁷ Were we saved thus by some “aesthetic apprehension of the group’s origin and story,” so that we are nudged rather to drip-past, trip round, the nudge to analysis? Test yourself by reading the end of the second paragraph of our two-page interpretation challenge that is—if you are not in his ballpark—“Meaning and Ontology” writing to “Common Meaning and Ontology.”²⁸ The writ, a typewriter solo of three sentences in which the third echoes the little sonata’s²⁹ first movement, is about a country’s foreign trade.

²³ I am referring here to the 2018 film *Christopher Robin*—with his Winnie solution to employment—and the fantasy tradition around it: indeed I refer to the general need for fantasy, but fantasy mediated by a comprehension of its neuromolecular dynamics way beyond the gropings of Milne or of Marcuse, who spoke significantly of its need. “Without fantasy, all philosophic knowledge is in the grip of the present or the past and severed from the future, which is the only link between philosophy and the real history of mankind” (Herbert Marcuse, *Negations: Essays in Critical Theory*, translated by Jeremy J. Shapiro, Boston, 1968, 155). Think immediately, then, of the supposed baggage of bionics that needs a fantasy leap beyond “negative leisure” (*For a New Political Economics*, 189). We need to replace theories of employment with theories of leisure: but such theories must reach cyclically for the effective Crest of $\{M(W_3)^{0\Phi T}\}^4$. See note 11 above.

²⁴ *Insight*, 559.

²⁵ *Macroeconomic Dynamics*, 6. It is the first word of the entire text. See note 31 below.

²⁶ “**In vain**,” thus, in boldface, recurs regularly in the article “Finding an Effective Economist: A Central Theological Challenge,” *Divyadaan: Journal of Philosophy and Education* 30 (2019). It refers to the ineffectiveness of science as reductively conceived by a bourgeois Aristotle (see the first page of *Method in Theology* and add the context of page 152 of the letter mentioned below in note 76: “I advance that Aristotle was a bourgeois, that he introduced the distinction between speculative and practical to put the ‘good’ as Socrates and Plato conceived it out of court.”), who wrote “Neither was Socrates right in making the excellences sciences. For he used to think that nothing ought to be **in vain**, but from the excellences being sciences he met with the result that excellences were **in vain**.” (*Magna Moralia*, 1183^b 9-10). There are massive problems here of future moves in human character, human authenticities. The glimpsing of such problems is to be helped by such collaborative conversing as is pointed to at the conclusion of “[A Paradigmatic Panel for \(Advanced\) Students of Religion](#).”

²⁷ *Macroeconomic Dynamics*, 6.

²⁸ The massive problem of finitude is the problem of the radiance from what is skimmed over in the first section of chapter 14 of *Method*, to the reality named in the second section. It is a problem of positive *haute vulgarization* that I tentatively raised first at the end of chapter three of *Lack in the Beingstalk* (Axial Publishing, 2005). The positive there is related to the positive I have added to the designation of the later Anthropocene Age.

²⁹ I am thinking here of Charles Swann’s cherishing of the little sonata of Vinteuil that is a recurrent theme of Proust’s *Remembrance of Times Past*.

If it were to sell more than it bought, it would force down the prices of its own product; and if it bought more than it sold it, would devalue its own currency. So in internal trade supply and demand determine the price of each product. But in foreign trade, any country's excessive selling tends to cheapen its own product; and excessive buying tends to devalue its own currency.³⁰

Have you been given the gift of pause, a Proustian thingy lifted into ah-ah-ana-lysis?,³¹ re-remembering things past the eye just now in a Newtonian leap out of present culture, like Newton, "barely bothering looking at his food, while he was working out the theory"³² of foreign exchanging. So that you then may move on with the lonely writer³³ to glimpse your way to "establish a reasoned view."³⁴ So that you swing into the fourth paragraph of "**Economic Process**," meeting the first word *Mercantilism* with fresh suspicion and hope: we are going somewhere.

As Newton, according to the tale, forgot the distinction between planets swinging through the sky and apples falling in autumnal orchards, as he reached beyond Kepler's and Galilei's laws to a profounder unity of the theory of motion, so too must we forget the distinctions between production, distribution and consumption, and reach behind the psychology of property and the laws of exchange to form a more basic concept and develop a more general theory.³⁵

³⁰ The end of paragraph 2 of our text for interpretation: *Macroeconomic Dynamics*, 12. See note 77 below.

³¹ The Greek, *ana-lysis*, with meaning loosened up to "up-loose" neuromolecules into patient, tiny mystery-laden what-surges of the hello of pointed language.

³² "Time and Meaning," *Philosophical and Theological Papers: 1958–1964. Collected Works of Bernard Lonergan* 6 [CWL 6], ed. Robert Croken, Frederick Crowe, and Robert Doran (Toronto: University of Toronto Press, 1996), 121. See also there page 155, in the essay on "Exegesis and Dogma."

³³ How to thus move on? We are back at the problem of pedagogy of note 2 above. Here, however, there is the central nudge of psyching into Lonergan as an evolutionary sport, a stranger norming a later age. This is "the existential dimension of the problem of hermeneutics. It lies at the very root . . ." (*Method in Theology*, 161, in the short section "Understanding Oneself." It is "The None's story" (see note 9 above) of the negative Anthropocene. Test yourself here and read Lonergan's view of Tower-talk: "To speak of the dynamic state of being in love with God pertains to the stage of meaning when the world of interiority has been made the explicit grounds of the worlds of theory and of common sense" (*Method in Theology*, 107). How now brown peruser have you read it? The world from which Lonergan wrote that is the world pointed to skimpily in "The Dominant Context of Lonergan's Life," Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, (Vancouver: Axial Publishing, 2010), 166–193.

³⁴ *Macroeconomic Dynamics*, 12, at 6 lines from end.

³⁵ *For a New Political Economy*, 11.

I had some such suspicion and hope when I first began *An Introduction to Modern Economics*.³⁶ Joan Robinson was a subtle thinker suspicious of Keynes, more comfortable with Kalecki, and the book first chapter sends us to Mercantilism. The chapter begins:

The first problem out of which political economy developed was concerned with international trade.

The *Mercantilist* school, which flourished along with the growth of British overseas trade in the seventeenth and eighteenth centuries, had one clear doctrine—that exports bring wealth to a nation.³⁷

Introduction to Modern Economics moves on from there through schools and views to conclude the chapter with the still-hope statement, “it is time to go back to the beginning and start again.”³⁸ The hope becomes clearly still for me, and perhaps for you, with the first sentence of the second chapter, titled, be it noted, *Analysis*: “This text is called an introduction to modern economics because its aim is to draw from traditional and contemporary teaching of the subject those elements which may contribute to an understanding of modern problems.” Heavens, why not begin with data and facts?³⁹

Loneragan, too, takes off from Mercantilism, but then leaps, in magnificent discontinuity, to currency trading—might you leap analytically with him, Newton-style?—whose “fine point became known as *arbitrage*.”⁴⁰ Was this an automatic mechanism saving us from “the burdens involved in mercantilism”?⁴¹ “[D]eficit spending was not to be cured by any automatic mechanism.”⁴² So there emerged, in economic pseudo-theory, a dodgy helpless pseudo-helpful split into microeconomics and macroeconomics. Is it a split like that of pre-Newtonian planets and apples? It does not help. On, then, goes Lonergan’s writ: “It will be the intention of this paper to work out an analytic basis for the well-being of the

³⁶ Joan Robinsons and John Eatwell, *An Introduction to Modern Economics*, McGraw Hill, 1973.

³⁷ *Ibid.*, 5.

³⁸ *Ibid.*, 51.

³⁹ Anwar Shaikh, *Capitalism: Competition, Conflict, Crises*, Oxford University Press, 2016, is a more recent venture, one thousand pages long, that sadly takes the same road as the Robinson and Eatwell book. Perhaps a quotation from my *Divyadaan* article (see note 26 above) would help: “Shaikh commits himself to the same silly task: ‘In the next chapter, I will present a different sort of construction rooted in a synthesis of Keynes and the classics.’ This is like dodging Newton and tinkering with epicycles, except the epicycles of old were far better at accounting for the heavens than the economic model builders, yes, now joined by Shaikh. The next chapter (13: pp. 598–637) starts with a paragraph of musings on the premises of ‘Neo-Walrasian macroeconomics’ which ends thus: ‘The present chapter aims to construct a framework for classical macrodynamics, and the subsequent chapters will focus on theories of employment and unemployment, inflation, crises.’ Off he goes, then, on ‘a reconsideration of the theory of effective demand’ and into ‘the micro-foundations of effective demand,’ which begins with eleven words, the eleventh of which gets us to the real present crisis. ‘Keynes begins his treatment of effective demand by noting that firms . . .’”

⁴⁰ *Macroeconomic Dynamics*, 13, line 13. See, on Arbitrage, note 77 below.

⁴¹ *Ibid.*, 13, lines 32–33.

⁴² *Ibid.*, 14, lines 1–2.

macroeconomy, the proper functioning of the economy as a whole.”⁴³ Indeed! And to a proper reading and effective interpretation of the story of *Mankind and Mother Earth* as it messes up, in horrid darkness, humanity’s note-taking of promises.⁴⁴ So,

I wish to move to the problem of envisaging total history as posed by Karl Jaspers. It is a much larger context which would envisage 2,000 million more years of our biosphere,⁴⁵ a context which can ground Jasper’s remark, “we are just setting out.”⁴⁶ It is a context in which the sorry state of modern economics can be seen in the new light of the inevitable presence and pedagogy of the economic rhythms of the next million years.⁴⁷

Jaspers, in his *The Origins and Goals of History*, places a basic axis of history in the period between 800 and 200 B.C., when man reached significant differentiation in Greece, Persia Israel, India and China.⁴⁸ In the context of a later discussion of contemporary culture, he raises the question of a second Axial Period.⁴⁹ Toynbee took issue with Jaspers in his last work, *Mankind and Mother Earth*. “It would be misleading to set a chronological limit to the Axial Age that excluded those two mighty epigone (i.e., Jesus and Muhammad) of Zarathustra and ‘Deutero-Isaiah’. Thus the Axis Age expands from a period of about 120 years to one of about seventeen centuries running from c. 1060 B.C. down to A.D. 632, which is the date of the Prophet Muhammad’s death.”^{50 51}

In the text just quoted I go on to discuss Eric Voegelin’s view, which cheerily parallels Sumerian King Lists with Hegel’s philosophy of history. “What is modern about the modern mind, one may ask, if Hegel, Comte, or Marx, in order to create an image of history

⁴³ *Ibid.*, 14, lines 4–6. Here I would ask you for a pause, a paws on the text, “eyes off the page.” What think you, sniff you, crave you, now of and for macroeconomic dynamics? Check your mood against that of the final footnote here, 84.

⁴⁴ One may imagine a pre-monetary primitive society rising to some complexity of sharing and progress, and perhaps two elders pausing on a tree-stump bench, a banco, one saying to the other, about the promise of progress: “We’ll have to make a note of this.”

⁴⁵ Recall the conclusion of note 7 regarding eschatological realism. The biosphere may fade (see the final note of my *The Everlasting Joy of Being Human: A Sequel to Futurology Express*, [Axial Publishing, 2013]), but neurodynamics remains eternally real, sustaining more than 100,000,000,000 personalities. This sustaining is to be increasingly cherished and, thus, effectively radiant in and from The Interior Lighthouse of the later positive Anthropocene.

⁴⁶ Karl Jaspers, *The Origin and Goal of History*, Trans. by M. Bullock (London: Routledge & Kegan, 1953), 24.

⁴⁷ McShane, “An improbable Christian Vision and the Economic Rhythms of the Second Million Years,” chapter 6 of [Loneragan’s Challenge to the University and the Economy](#) (University Press of America, 1980). The website copy is a photocopy of Loneragan’s copy, with his interesting markings.

⁴⁸ Jaspers, op. cit., chapter one.

⁴⁹ Jaspers, op. cit., 97.

⁵⁰ Toynbee, *Mankind and Mother Earth*, 178.

⁵¹ Philip McShane, “Middle Kingdom: Middle Man: *T’ien-hsia: i jen*,” in *Searching for Cultural Foundations*, ed. P. McShane (Lanham, MD: University Press of America, 1984), 9.

that will support their ideological imperialism, still use the techniques for distorting the reality of history as their Sumerian predecessors?”⁵²

My own take on axiality, becoming increasingly more refined over the decades, weaves Lonergan’s life-long musings into an identification of a long Axial Age separating his “two times of the temporal subject,” an Age that recently I have thought of as the negative Anthropocene. When are we to seed effectively the positive Anthropocene? That is up to you.

In the fullness of that new Age we will move from the present global sickness of “the situation where the people who can do the most harm are doing it and the people who could do the most good are not.”⁵³ In the fullness of that new age, “there is to be a resolute and effective intervention in this historical process.”⁵⁴

Scrabbling towards that view of axiality is vital to our efforts to think and psyche effectively forward in this century, in these millennia. Lonergan writes regularly as a post-Axial man, an evolutionary sport.⁵⁵ His economics is to be a central seeding of the positive Anthropocene Age. We need to patiently grope and battle our way out of our present money-horrors.⁵⁶ It helps to sniff the element of gross immaturity there in a world dominated by the arrogance of geonomically enriched initial meanings.⁵⁷ Such is the world

⁵² Eric Voegelin, *The Ecumenic Age*, Louisiana State University Press, 1974, 68; see also, 7, 27-28, 173.

⁵³ *Phenomenology and Logic*, CWL 18, 307.

⁵⁴ *Ibid.*, 306.

⁵⁵ Recall note 33 above. An illustration of the problem is useful. Consider the first three paragraphs of chapter one of *Method in Theology*. The third paragraph invites us into the positive Anthropocene. The first paragraph, drawing on Toynbee and Sorokin, reminds us of the practicality, the not **in vain** (see note 26 above), of primitive mastery. The second paragraph deals with derailments of the negative Anthropocene. How have you been reading these initial nudges of that strange twisting book, *Method in Theology*? My suggested context is in “[A Paradigmatic Panel for \(Advanced\) Students \(of Religion\)](#).” See also notes 21 above and 77 below.

⁵⁶ This is a huge topic, a topic of deep psychic disorientation. How long will it take us to rescue human promissings, “I Owe U’s,” from the present neuromolecularity of their pervasive sickness? Is there some truth in Lonergan’s fantasy flight of 1942? “Nor is it impossible that further developments in science should make small units self-sufficient on an ultramodern standard of living to eliminate commerce and industry, to transform agriculture into a super chemistry, to clear away finance and even money, to make economic solidarity a memory, and power over nature the only difference between high civilization and primitive gardening” (*For a New Political Economy*, 20).

⁵⁷ “An accurate statement on initial meanings would be much more complex” is a nudge from Lonergan in note 5 of *Insight 567*. The problem of initial meaning—a first cousin of Sorokin’s view of our sensate culture—was raised by me in *The Allure of the Compelling Genius of History*, 52 (note 24: correct thus note 4’s “61” of 223); 145(note 23); 223(note 4). Perhaps the nudge here of the note on page 223 might lift the tone of re-reading the present little essay. “The question of initial meanings was raised at note 24[not 61] of Chapter 4 and remained as an undercurrent through the book, perhaps even to some extent luminously in your reading? The note there recalled Lonergan’s conviction regarding its complexity. Might we reach an initial meaning of that complex heuristic? Simply, it is a matter of recognizably nouncing complexes of neuromolecularities: but notice that already there lurks the problem raised in note 3 of the first chapter: we each need to sublimate into an explanatory heuristic our shift into language, lifting Helen Keller’s experience into a radically new context. The problem of initial meanings is that we

of pseudo-economic science and its political applications. So there is the importance of wit and art and fantasy and Winnie the Pooh.⁵⁸

What I want to communicate in this talk about art is the notion that art is relevant to concrete living, that it is an exploration of the potentialities of concrete living. That exploration is extremely important in our age, when philosophers for at least two centuries, through doctrines on politics, economics, education, and through ever further doctrines, have been trying to remake man, and have done not a little to make life unlivable.⁵⁹

3. The Interpretation of “Economic Process”

The interpretation is quite straightforward.⁶⁰ Let us have it in boldface.

These two pages spring from a tension in Lonergan that seeks to express a radical new beginning to a non-existent audience and also seeks the road to a future primer. It is a grasp of a type of Higgs theoretic that ditches microeconomics and opens the way to a quite new eight-fold effective science of creative exchanges.

First, this is my sketch to⁶¹ the front-line tower-people of the next generation. “Though this sketch claims to be no more enlightening than the assertion that physics is a mathematization of sensible data, it will serve to bring out the significance of the upper blade of method.”⁶²

Secondly, the front-line tower people of the next generation shall recognize, in relaxed casualness, that my sketch has a context whose lengthy expression would be a sublation of *The Sketch* from which the previous quotation is taken into the richer filled-out version of the *Acquis*, the *Praxisweltanschauung*, the Standard Model, that has blossomed for me in this last decade: $\{M(W_3)^{\theta\Phi T}\}^4$.

can so easily settle for them, especially if the nouning is enriched by correlations, even rhythms of poetry and music. This is a main point in the Langer text, and it is sublated into chapter 9 of *Topics in Education*, CWL 10, on Art. In the sophisticated culture of a later age, such lifting will merge with positive *haute vulgarization* to ground a presence of mysterious and inquiring human consciousness. Might this be an initial meaning of initial meaning? It could be helpful here to link this note with note 57 of chapter 14, where I attempted to give an initial meaningful answer to the puzzle of the historical causality of Jesus.”

⁵⁸ See note 23 above.

⁵⁹ *Topics in Education*, CWL 10, 232. The pointers that follow on that page are worth ingesting.

⁶⁰ Recall, with a grin, the beginning of the last paragraph of *Insight*, chapter 5, “Space and Time”: “The answer is easily reached.” I recall vividly, sitting opposite Lonergan in his little room in Regis, in the Summer of 1966, as he prepared to tune me into the functional dynamic, eight fingers up touching four-four: “Well, it’s easy: you just double the structure.”

⁶¹ “to” here hides the complexity pointed at by notes 66 and 67 below.

⁶² *Insight*, 603.

“Thirdly, there are the pure formulations.”⁶³ “They proceed from an interpreter that grasps the universal viewpoint and they are addressed to an audience that similarly grasps the universal viewpoint,”⁶⁴ but the universal viewpoint is what is cyclically replaced—“cumulative and progressive results”⁶⁵—by the upgraded *Acquis*, $\{M(W_3)^{00T}\}^4$.

The Sketch I quote, of course, is a sketch of the canons of hermeneutics of 6 pages later in *Insight*, but secondly, here and now, to the massively complex topology of situations created cumulatively by the splittings of the audience mentioned in my quotation.⁶⁶

Where do you stand with regard to that splitting?⁶⁷ To what what does my pointing point you? Read again my dense five lines:

These two pages spring from a tension in Lonergan that seeks to express a radical new beginning to a non-existent audience but also seeks the road to a future primer. It is a grasp of a type of Higgs theoretic that ditches microeconomics and opens the way to a quite new eight-fold effective science of creative exchanges.

The diagram in the previous note points me towards variations in hypothetical expression, the primary group being those directed at those involved in the actual story of economics and beyond them—and with them—to the consequences of *Assembly*. Think of a very simple cut-back of my claim arriving in the communal dialectic task of what I call

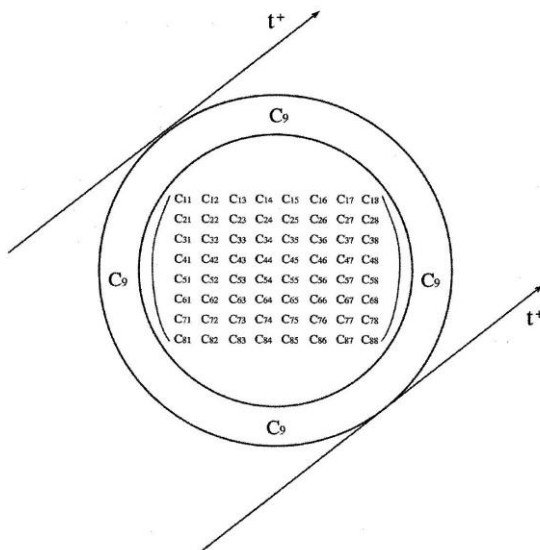
⁶³ *Ibid.*, 602.

⁶⁴ *Ibid.*

⁶⁵ *Method in Theology*, 4, 5.

⁶⁶ See the next note. The splitting there might conveniently be thought of as parallel to an ordering of primary relations. The complexification weaves them into a full effective heuristics of situations (see note 18 above) and geo-topologies, e.g., a heuristics that would lift normatively all psychosocial diagrammings so as to lift Lonergan’s claim of “theology possesses a relevance” (*Insight*, 766) from pure potency to operative Bell-curve effectiveness.

⁶⁷ What splitting is in MY mind? It is a little mind-boggling, is it not, to be pointed to my normal diagram of communications (see *The Allure of the Compelling Genius of History*, 185):



Lonergan's 1833 Overture.⁶⁸ “He was just trying to ditch microeconomics.” The group-recognition of that solidly-established muddle of counterpositions would swing the globally-effective cycles into significant channels, “when they are assembled, completed, compared, reduced, classified, selected, when positions and counterpositions are distinguished, when positions are developed and counterpositions are reversed.”⁶⁹ So, there would emerge cyclically, for instance, ever-fresh channeling of economic primers and of professors and researchers.⁷⁰

The previous paragraph hints compactly at a massive complex of communities bent on global progress, but less obviously it hints at the controlling standard model that places my five lines of the **boldfaced** paragraph before it into a full genetic heuristic dynamics of both ontic and phyletic meanings. In a decently developed standard model—even one falling short of the front-runner $\{\mathbf{M}(\mathbf{W}_3)^{0\Phi\Gamma}\}^4$ —those four lines would constitute a sufficient interpretation to be swung forwards to the next specialty and indeed to dialectic and on and on to classrooms and streets. Indeed, I repeat now a sentence, freshened by the lines between from the previous paragraph. “Think of a very simple cut-back of my claim arriving in the communal dialectic task of what I call *Lonergan's 1833 Overture*. ‘He was just trying to ditch microeconomics.’”

And when I write “think” here I am mood-thinking, $\{\mathbf{M}(\mathbf{W}_3)^{0\Phi\Gamma}\}^4$ -wise, of those to whom my invitation goes or might eventually go. What is **boldfaced** in this section is a front-line interpretation. The surrounds, the entire little essay, is called forth by axial needs. I think immediately of my graduate days in mathematics when a paper threw in the phrase *il est facile a voir or es folgt darauf*. There is the old joke about that phrase being used by one mathematician to another. The second mathematician went off to his room, scribbling on his blackboard for a couple of hours and returning to his friend to say, “Yes, I see that.” Ditching microeconomics, even to someone tuned to the *Opera Omnia Economica* of Lonergan, may take some stewing-over. So, thinking of the concrete good of the cyclic flow, my boldface hits functional specialist historians in the oddness of a singular ineffective occurrence: a usual business in science.⁷¹ It is pitched on in its oddness to the *Assembly* of dialecticians, most of whom are, eventually, to be close to being characters⁷²

⁶⁸ My identification of lines 18–33 of page 250 of *Method in Theology*'s first edition. I don't see any reason, beyond pedantry, of changing my naming in later editions. The challenge there is far more permanent than any symphonic overture: it is the challenge that has been avoided assiduously since the book emerged. The shift to the positive Anthropocene pivots on its global effective implementation.

⁶⁹ The end of the Overture (*Method in Theology*, 1972, lines 30–33), the discomfiting end result of the third objectification of the participating selves.

⁷⁰ I recall the conclusion of my Introduction to *For a New Political Economy*: “The massively innovative primers that would meet millennial needs, 500-page texts of empirically rich, locally orientated, normatively focused non-truncated writing are distant probabilities.” (xxxix)

⁷¹ A break-through is usually an individual achievement. Its implementation is another set of moves. But I would note that, in the new view of science lurking in the third paragraph of *Method in Theology*'s first chapter, achievements are to be luminously bent towards implementation in the positive Anthropocene.

⁷² I am thinking of the enlarged meaning of “character” (*Method in Theology*, 356, line 12) that is pointed to below in note 83. I recall that “The treatment of character then, is, as it seems a branch and starting point of statecraft” (*Magna Moralia*, book 1, 1181^b25).

of the front line. That coming closeness will move towards guaranteeing its survival and thus to its eventual class and street and government effectiveness. Need I remind you of Lonergan's appeal for "a resolute and effective intervention in this historical process"?⁷³ And let me conclude this section in the heights of, for you, a moment in the rose garden, a moment with a Proustian cup of tea⁷⁴ that is, at present, no economist's cup of tea. "It is also a call to authenticity in all subjects, an invitation to understand something about the process of history, and a summons to decisiveness at a rather critical moment in the historical process."⁷⁵

Epilogue

The twenty-nine year old Lonergan, making his way through the miseries of his theological studies, posed the question to a superior, "What on earth is to be done?"⁷⁶ The problem, as that letter shows, was that he was relentlessly, in his spare time, inventing the science that would answer this question. On the fringe of that search was his hope for a community operating in that science. And in from the fringe was the neuromolecularity of his problem of communicating the needed shifts and lifts of the human psyche to whom-on-earth.

Does my little essay help towards solving the problem of that lift? There is an expressed **boldfaced** solution to the problem of interpreting those two pages of the 79-year-old, still doing his what on earth. They express only the core feature of the effort of interpreting that final effort.⁷⁷ Still, it seems to me enough of a nudge to lift the swing through the rest of

⁷³ *Phenomenology and Logic*, CWL 18, 306.

⁷⁴ See note 29. Again I think of Proust, but now of the luminously remembered tea and little madeleine cake. But Proust is on my mind throughout this essay as to be shockingly sublated neurodynamically in its nudgings towards ontic and phyletic aspirative genetics into the aspirations of both tower and political characters. Think of "our arms and legs filled with sleeping memories" (M. Proust, *Remembrance of Times Past*, Random House, vol. 2, 874) and with sleeping aspirations.

⁷⁵ *Phenomenology and Logic*, CWL 18, 300.

⁷⁶ Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, 154. It is the end of a letter reproduced fully there on pages 144–54. One gets some light on these miseries from Lonergan's correspondence with his colleague Henry Smeaton. See, in the same book, 32–33. The letters are in the Lonergan archives.

⁷⁷ A final complex pedagogical boost is in order. The key thing in the article was to display the operation of lifting the cycle, when the cycle is operated by a competent community. So, my discovery—and it was a genuine leap of discovery!—is passed forward in the cycle in a short boldfaced paragraph. That is all that is needed for the people in the know, who have ingested *For a New Political Economy*, chapters 13 and 17, and indeed the chapter "Government and Globe" of my *Economics for Everyone: Das Jus Kapital* (3rd enlarged edition, Vancouver: Axial Publishing, 2017). No need, then, to weave in any comments on the flows of surplus and consumer income. Further, I left to the competence of the cyclers the detection of the twists through mercantilism and arbitrage that lead to the brilliant conclusion. Do I presume too much? Perhaps. I recall a dinner in Boston in the early 1970s, arranged so that Lonergan could meet a friend of mine whose Wall St. work was entirely in arbitrage: my friend was boggled at Lonergan's mastery of the area.

Further, then, you notice that I offered no pedagogical help say, with the second paragraph of the selected text. Think of the phrase "if it were to sell more than it bought." Yes, if "were to" were a planning thing then obviously (Why?) cutting down prices at home would boost exports.

the functional specialties with some effectiveness. You might usefully muse that, indeed, a minimal swing through the cycle, really a skip over, would help both towards a fresh mood of commonsense starting and a fresh push towards “Finding an Effective Economist.”⁷⁸

Later in the volume containing the two pages there are a few pages on “Misadventures,”⁷⁹ but here I am pointing to a simple misadventure of economic theory, of economics departments, that just might catch an economic I, just might become a communal “existential category.”⁸⁰ I refer here to my lead-in quotation, and indeed it seems as well to tag it on at the end for a fresh reading.⁸¹ I have been writing here of the origins of two groups: there is the group of economists that originated well before the mercantilists and now peddle their gross pseudo-science in departments of economics and government and businesses and banks; there is the group that have some sense of Lonergan’s brutal identification of that grossness. Both groups are in crisis, and indeed neither group is tuned to the dimensions of that crisis in relation to the crippling end of the negative Anthropocene. My identification of Lonergan’s pointer, “ditch microeconomics,” could—will!—blossom in a century or so towards bringing business firms, from CEOs to janitors, into the flow of genuine macroeconomic caring. Have we not here, then, a slogan that could become “just common knowledge”?⁸² And now think of that common knowledge as in the fullness of existential categories of the positive Anthropocene, where the center of cultural creativity that I write of as *The Tower People*, Characters of Craving for Progressive Care, is ever-reaching for effectiveness and so, slow slowly, global humanity comes to innerly resonate with that reach in a new lean-to poise towards ontic and phyletic excellence.⁸³

But is that all that Lonergan was thinking of? Then there is the obviousness (Why?) of devaluation of a country’s money if it is piling up in foreign parts. But is this a full enough account of the complex of **situations** (see note 18 above)? Chapter 9, “Gains from Trade?” of *Beyond Establishment Economics: No Thank-you Mankiw*, by Bruce Anderson and Philip McShane, (Halifax, NS: Axial Press, 2002) could help here.

⁷⁸ The beginning of the title of the article mentioned in note 83 below.

⁷⁹ *Macroeconomic Dynamics: An Essay in Circulation Analysis*, 82–86.

⁸⁰ I am recalling the initial quotation of note 1 above. To enlarge one’s perspective on it there is the invitation of the final two chapters of *Phenomenology and Logic*. More elementarily there is chapter ten, “the Notion of Survival,” of my 1974 [Wealth of Self and Wealth of Nations. Self-Axis of the Great Ascent](#). And of course there is the larger perspective of the final note 84 below.

⁸¹ My readers will remember my twist on Heraclitus—you never step into the same quotation twice.

⁸² *Macroeconomic Dynamics*, 12, line 7. Recall the problem of initial meaning raised in note 57 above. Think that there is a sense in which initial meaning in its potential for neurodynamic vibrancies—something found in art and apophatic prayer—is to be a fuller blossom of the positive Anthropocene.

⁸³ Recall the *Magna Moralia*: “We must therefore, as it seems, speak first about excellence, both what it is and from what it comes.” (Book 1, 1182^a 1). In the fourth part of the article “Finding an Effective Economist: A Central Theological Challenge” (*Divyadaan: Journal of Philosophy & Education*, 30 [2019]), I put the struggle of this work into the fuller geohistorical context that dominates the present article. Perhaps recalling note 65 of that *Divyadaan* article would be a valuable concluding nudge. “Here we reach the high point of the pointing of this essay, something to be followed up later, well after we have found an economist or ten. That high point is sniffed by a fierce stretching of the molecules of your imagination that would see the *Magna Moralia* and such writings as beginnings, struggles with initial meanings, the flexing of a

Thus we would begin to think of **business as usual** in an odd sense that would make Winnie the Pooh smile.

Popular tradition, whether it be poetry, fiction, or acceptable history, is something essential to human living. It is what the existentialists call an existential category. It is a constitutive component of the group as human. It is an aesthetic apprehension of the group's origin. The aesthetic apprehension of the group's origin and story become operative whenever the group debates, judges, evaluates, decides, or acts – and especially in a crisis.⁸⁴

week-old sunflower with no sign of the smile symbolized by $\{M(W_3)^{\text{OPT}}\}^4$. Can you envisage vaguely the genetic structure of the climb to a view of “characters of craving” mediated by an explanatory uplift of the mainly-scriptural nudges of the treatment of “The Divine Missions” in *The Triune God: Systematics*, CWL 12, 436–521? With such a view, “Understanding the Object” (*Method in Theology*, 156: still, only heuristically), one obviously reads, interprets, the *Magna Moralia* quite differently, in the mode indeed of the second canon of hermeneutics of Lonergan (*Insight*, 609–10).”

⁸⁴ *Topics in Education*, CWL 10, 230. And so we come to that question of note 43, indeed of this note and the first note: what is your mood, your take, on, of, in, the title of the reach of Lonergan in this **Macroeconomic Analytic Dynamics**, this **MAD** project? Are you still trapped in the mood of the “bolder spirits” of the second paragraph of *Method in Theology*'s first chapter? Or have you caught, been caught, in and by the prayer of Lonergan and Jesus of *Method*'s final page, “. . . may they all be one . . .”? (367) Are you poised to link hands and hopes with *Isaiah* 2:2–4, as Lonergan was at 29, with regard, re guarding, “the proper functioning of the economy as a whole” (*Macroeconomic Dynamics*, 14, line 6)? Is *Isaiah* 2:2–4 “to be taken literally, or is it figure? It would be fair and fine, indeed, to think it no figure” (Lonergan's conclusion to *Essay on Fundamental Sociology*). Might your aesthetic apprehension of the group's origin seed a reaching for “Imaging International Credit” (P. McShane, *Sane Economics and Fusionism* [Vancouver: Axial Publishing, 2010], chapter three, pp. 34–40) and for the effective weaving of that imaging into the neurodynamics of glocal choice?