

“Sun-clear Statement to the Public at Large” (Fichte, 1868)¹

LOL. Those who know my views will do so—laugh out loud—certainly if they remember my stand of 30 years ago², or Lonergan’s story of 55 years ago.³ But here goes; a final stand (about)³ the centrality of Lonergan’s discovery of 1965.⁴ At least, here goes after the asterisk line. In the version before me at the moment there is a footnote mark on the first word, *We*, which footnote is to vanish shortly along with other footnotes in the text. Many versions of the text bubbled around in my fantasy before I finally decided on what follows, a text without notes. At one stage, indeed, I mused over repeating the text three times, the middle version only having footnotes. There was an obvious symbolism in this: a pre-Tower version, a Tower enterprise, a final version, the same but different, that would be the Tower’s mediation to the

¹ Fichte’s “Sun-clear Statement to the Public at large. An attempt to force the reader to an understanding” was published, in the English translation of A. E. Kroger, in *The Journal of Speculative Philosophy*, vol. II, 1868.

²My remark occurs on page 147 of “Systematics, Communications, Actual Contexts,” Lonergan Workshop Volume 7 (1987): “As I grow older I believe less and less in summary expression, even when one has reached a worthwhile perspective. Too many people seem willing to attempt for Lonergan what Fichte attempted for Kant or what De Quincey attempted for Ricardo.”

³ With a little diplomatic juggling we managed to get Lonergan to Dublin for Easter 1961. He gave six lectures in University College Dublin. The first was not recorded, but I repeated, in *Wealth of Self and Wealth of Nations*, pages 2-3, his story of Einstein being asked for a plain popular account of relativity. My book is now available on the usual website.

⁴ My first stand came from work in Oxford in 1969 on musicology: it was presented at the First International Lonergan Conference in Florida, 1970, titled “Metamusic and Self-Meanings”. It is available as the second chapter of the book, *The Shaping of the Foundations*, now available on the usual website. Have I arrived at the last stand? The present series ends with *Lonergan Gatherings* 18. We move on to what certainly is my last stand in the series **HOW**. That series is to be a question-and-answer series, a communal reach for HOW to reach forward into a redemptive ethos, psychology, indeed language. You may recall my emphasis in *Allure* on a linguistic turn to How-language, where the letters are linked to a new human reality as **Home Of Wonder**. **HOW 1** only touches on the outcome of the June 25th Lonergan gathering in Boston, from which I had hoped for some shift of interest in fostering functional collaboration. **HOW 4** gives a detailed reflection on that June 25th meeting.

street.⁵ The footnotes in the center version were to be a challenge to you as you read the text for a second time, facing nudges to an intimation of humanity's climb to its distant future pattern of global care. Those footnotes would have ranged over the works of Lonergan, published or unpublished. But why repeat compendiously a footnoting that I began in 1961, the year I first met Lonergan in Dublin Ireland?⁶ So, yes, now here we go, in a summary version of Toynbee's *Mankind and Mother Earth*,⁷ a volume that summarizes creatively his larger multi-volume work: but here I add the tone of "history in the style of Burckhardt"⁸ so as to have you leaning forward in your site. When you move on after the second line of asterisks I will add hints that perhaps will invite you to read my *1833 Overture*⁹ again, so that you might nudge yourself and others into a recycling of its seeding meaning, and thus eventually—but with your 'now little sooner' nudge of cosmic statistics—the perspective advocated becomes public, a global ethos, a psychic context for that strange second time of humanity.¹⁰

⁵ The Tower Diagram on page 94 of *Allure* – page 163 of the Lambert and McShane biography of Lonergan – shows a flow in and out of the pane of common meaning.

⁶ See note 3 above. The article is now available on the website: "The Contemporary Thomism of Bernard Lonergan", published in *Philosophical Studies*, Maynooth.

⁷ Toynbee obviously does not get into the problems of the new Anthropocene Epoch. Anthropocene is a term invented in 2000 by Paul Crutzen and Eugene Stoermer relating to the geosignificance of human destructive behavior. Think of climate change, or garbage in the ocean, or garbage in economics departments. In 2011 The Geological Society of America titled its annual meeting, "Archean to Anthropocene: the Past is the Key to the Future".

⁸ *Method in Theology*, 250.

⁹ By now this reference should be familiar. I write of lines 18-33 of *Method in Theology*. These lines are key to the foundational challenge that ends the functional specialty Dialectic, but we all share this challenge in some form, within or beyond the collaborative tower.

¹⁰ See CWL 12, *The Trune God: Systematics*, Question 21(398-413). My stand here, it should be noticed, leads to a view of the second time emerging within a later global culture of functional collaboration. The view, therefore, adds a new edge to Lonergan's point on page 403 there: "Fourth, the condition of the temporal subject is such that one can hardly make the transition from the first phase to the second apart from the influence of other temporal subjects."

We have come far enough in this beginning of the human race for the frontline of culture to sense and identify in this century, in song and story, the slow growth to date of the achievements of thinking and care as a seeding and seedy beginning.

It is not then, for that leading group, a totally improbable leap for evolutionary sports in these next decades to add to that sense a suspicion that a genetic ordering of that early growth would help the global group to grope forward better.

So, humanity's story-telling is led to find, almost reluctantly, a new form, a form that would help us all remember the past and the future.

The leading to find is there, as part of the present badly-told story. The bad-telling needs sifting out, so some sort of juggling, called dialectic, is needed. But the muddled story shows the same pattern in puttering about the past and struggling towards a future, micro or macro. That pattern is caught, at this of the Axial Age, in a general slogan about running a business, a team, a country: policy-making, planning, and executive selection. Its past-poised version starts with selection that rises up to talk of a form deemed correct.

But what is culture? It is the taking note of these downs and ups of patterns that characterize the species beyond the stellar flow, the life flow, the zooflow. In the seeding and seediness of its noting, aesthetic or mindbent, it is outer-pulled. Yet that external bent is enough for an initial growth-sniffing of attention or inattention, *stupido* or bright, sound or silly, and all these as option-laced. The human can opt to be attentive, bright, silly, optative: compactly, right-headed or wrong-headed.

Mindbent cultures gather all this in named patterns identified in their flow by tribe-talkers or Toynbees. But story-Solomons are another breathing, an overflow of discernment, catching the out-bound what-bent in thin normative accounts, Confusing or Budding or Moseying or Pladowing directions.

Simple businessings and simple sciencings emerge in the axial times to add, to early mumblings, talk of policy, planning, selection, form, fact. Selection, form, fact, are lifted by both, in geometries of farming and building and travel and dress and health, into the simplest worlds of form: named physics and chemistry, with name-cousins in worlds like plant-healing and healing-plants. All this, of course, in the surround of tribes with patterned leaderships and globe-claiming tensions. The globe becomes infested by Par-lame-ants with sling-shots.

And what now of culture? Aesthetics stumbles on in tones, tints, trinkets, trades and towns but mindbent modes wear gowns, and enrich their slim self-sniffing with names and games, sometimes sling-shot.

There is by now an abundant complex of the six-pack of the flow, and an inweaved flow of culture: but with that inweave self-served into a street-trickle. The street-trickle is not enough, even if the mindbent culture were well-tuned, to have the globe in other hands than those of mindless rambles of invention crippled by ignorance and money-myths that are surrounded by greed, the core optative disease. And there is the bogus overseeing of par-lame-ants.

Whereto the flow, six-packed with an anamnetic and a proleptic inweave, of muddled minding culture? Might we recycle our racial story and our racing page?

We repeat, until heard, the come-far zone. "We have come far enough in this beginning of the human race for the frontline of culture to sense and identify in this century, in song and story, the slow growth to date of the achievements of thinking and care as a seeding and seedy beginning." We have come far enough, these few million years, for an eccentric entry into mindbent leadership, a leadership without town or gown but with a global claim, an agonbite of Inwit. So there breaks in the Compelling Genius of history whose allure is weaved quickly into the mesh of seeding and seedy beginnings. But the meaning-weave of His entry disturbs seedy beginnings about the discerning

of policy, planning, science, selection, situation. His entry includes His hints about the unity of “the greatest of all works,”¹¹ hints about the flow’s fresh banking system.

Those seeding hints about the mission of minding, the Missions of Minding, and the flows fresh banking system, are such that they may lead some cultured followers “to embrace the universe in a single view,”¹² so that the flow may “fuse into a single explanation,”¹³ Explanation. The *may* is a law of the flow, an evolution of cultured sports edging and hedging fusion.

Lonergan is such a cultural sport, magnificent in sifting out clues in a range of flows. We might pause over three of his achievements: A. the partial invention of a science of economics; B. a fresh rediscovery of self-attention; C. the invention of the meaning of effective thought.

A. is noted as partial, because it needed C. for completion, and indeed could have seeded the climb towards it, though C. emerged for Lonergan from his concern for messes in the minding—called theology—of the Compelling Genius of history. B. was only a rediscovery, indeed in the context of the messes mentioned in the previous sentence. That rediscovery was a move forward in a tradition of evolutionary sports too far ahead of the flow of meaning to be realized effectively without C. C., then, is the crowning shift in the flow, a slim heuristic seeding from Lonergan, but a seeding tuned elegantly into the finality of recurrence-schemes in cosmic emergence.

These apparently simple twists of and on Lonergan’s career of discoveries throws relevant light on humanity’s present poise in the flow, a poise at the beginning of the new age called *Anthropocene*. The objective evolutionary situation includes man-made contributions to a massive destructive disturbance in evolution. Pause, then, over the 30-year-old Lonergan’s searchings in an “Essay on Fundamental Sociology.”

¹¹ See note 15 below.

¹² *Insight*, 442.

¹³ *Ibid.*, 610.

“The function of the applied dialectic of thought is to anticipate the need of the objective situation.”¹⁴

C. emerges tricklingly—a massive key *convenientia*—as a control of that dialectic. Its emergence lifts that old pointing of Lonergan to a new height quite unforeseen by him. We may thus come to read, with startling freshness, the conclusion of his grappling with the question of the ground form of the task of the divine missions, and find, in hiding, that new height. “Since the divine persons are sent to accomplish such a great task throughout the world by themselves or through others, the term of the missions is assigned not in a brief statement, but rather by distinguishing the successive stages of this, the greatest of all works.”¹⁵

The successive stages? Who would imagine that the quest of the 30-year old Lonergan would weave through his heuristic grip on the “potency in which emergent probability is the immanent form or intelligibility”¹⁶ to a seeding sight of the functional successive stages of the dominant redemptive heuristic cycle of the Anthropocene age?

So I come to a re-petition¹⁷ to recycle this redemptive heuristic, this Sun-Clear Statement.

The core problem of human history can be expressed by adverting to the word *situation* as it occurs at the end of the quotation from Lonergan’s thirtieth year, and as it recurs—indeed eight times—on page 358 of *Method in Theology* of over thirty years

¹⁴ Bernard Lonergan, “Essay in Fundamental Sociology,” in Michael Shute, *Lonergan’s Early Economic Research*, University of Toronto Press, 2010, 38.

¹⁵ CWL 12, *The Triune God: Systematics*, 491.

¹⁶ *Insight*, 195, the concluding words of chapter 5.

¹⁷ As mentioned in note 4, my first petitioning was at the International Florida Conference of Easter 1970. My illustration was the mess of contemporary musicology, which has progressed since into richer messes.

later.¹⁸ The objective situation in the beginning of this millennium is not one in which homing in on the meaning of is, or even of what-to-do, or even of divinity's care, is central. What is central is the piece of evolution that is the cycle of successive stages in the greatest of works. That centrality is not difficult if one takes time to sniff the situation that is the present academic mess of disciplines regularly in the care of pettinesses of administration. But perhaps it is easier to sniff by touching on familiar situations. I was in a cinema yesterday in which a situation unfolded, before the film I paid for began: the abomination of noisesome ads and gimmicks that battered our ears and psyches for fifteen minutes. Is that situation¹⁹ to be remedied by ineffective musings on intellectual, moral and religious conversions? We have come a long destructive way since I sat, in the 1940s, for three pence, in Joyce's cinema, the Volta.²⁰

Is my situation-identification trivial? Think, then, of such situations as pharmabiz, fracking on steroid, frenzied arms-dealing, lobbied par-laments, tradings in commodity money, plastics-pollution.²¹ What is needed is, not endless weaving around Lonergan's rediscovery, B,²² but the contextualized lacing into humanity's

¹⁸ In recent years I have conceived of, a symbolized, the way forward as a complex topology of an 8-layered hierarchy of situation rooms mediating progress and redemption in each local situation: refugees at Calais, bad teaching in grade 12 math in a Vancouver school, a disoriented Church in Rio, a slum in Mumbai. See *Allure* chapter 16, "Communications and Metaphysics as Science" for fuller hints on the complexity of effective intervention in situations.

¹⁹ One must conceive of any situation in the full concrete heuristics of occurrences of similar situations in space and time. This is obviously key in the cycling and sloping and recycling towards "cumulative and progressive results." *Method in Theology*, 4.

²⁰ Joyce was the force behind the founding, in 1909, of the Volta Cinema in Mary Street Dublin, less than a mile from the General Post Office of the 1916 revolution. It survived shabbily till 1948. I was a regular patron.

²¹ See note 7 above, where I talked of the new era of ecological destructiveness named The Anthropocene. There I mentioned garbage in economics departments, a situation reaching over these past centuries. But what of theology? It is surely discomfoting to recall Lonergan's heated remark in Dublin, Easter 1961, so much more comprehensible now to me 55 years later: "Big frogs in little ponds!" Recall note 19: have we not here an ecological disaster?

²² There is lurking here the issue of Lonergan's presentation of the basis of the 8-fold way in chapter 5 of *Method in Theology*. His personal presentation relates to his personal climb. In my website book, *Method in Theology: Refinements and Implementations*, chapter 1, I point to the

sufferings of A through the implementation of C. What, then, of the meaning of is, what to do, opting for God? C is evolution's way of moving evolutionary sportings like "The Greek Discovery of Mind,"²³ or Thomas' pick-up on it, or Lonergan's magnificent boost of it, into sun-clear publicity in a millennium or seven. On the road there is care for our global neighbors near and far. Does this not give a fresh lift to Lonergan's appeal, regarding the eighth specialty, without which "the first seven are in vain, for they fail to mature?"²⁴ There is, in our times, a desperate need to balance cunningly and locally the dynamics of the leaning of the 8-fold dialectic of the Tower of Able. So I repeat his appeal to you to share his interest: "Our interest is not in dialectic as affecting theological opinions, but in dialectic as affecting community, action, situation."²⁵ But if your home is, fixedly, theological opinion, then do you not need to share his imperious interest by joining²⁶ him and me on page 250 of *Method in Theology*?

broader view summed up in the slogan, Lonergan is the foster father of functional collaboration, history its mother.

²³ The title of section 10.2 of *Method in Theology*, chapter three. The reference there (p. 90) is to Bruno Snell, *The Discovery of the Mind*, Harper Torchbooks, New York, 1960.

²⁴ *Method in Theology*, 355.

²⁵ *Ibid.*, 358.

²⁶ Those with ambitions for serious dialectic involvement in humanity's struggle are invited to weave into the 1833 Overture mentioned above in note 9. But each of us takes a position: had it not best be thought out and presented, at least to oneself?