

Words, Diagrams, Heuristics

James Gerard Duffy

*Words, don't come easy to me
How can I find a way to make you see I Love You
Words don't come easy¹*

Introduction

Recently I saw the movie “Suite Française” (2014), a drama set in in the early years of the German occupation of France which portrays a developing romance between a French villager awaiting news of her husband and a dapper, refined German soldier who composes music. In the initial half dozen or so scenes they cannot speak to one another, for he is a German officer with a responsibility to follow orders, while she lives under the thumb of her controlling mother-in-law who forbids her to interact with the enemy. But they have already met in a shared love of music and in a few wordless encounters. How, then, are they going to meet, protect, and greet each other?

In this essay my aim is threefold. In the first section I briefly comment on my experience of meeting, protecting, and greeting undergraduates and graduate students in the last twenty years in the United States and Mexico. In particular I focus on two questions: “What do you want?” and “What do we want?” In the second section I suggest some ways to implement heuristics in order to ask these two questions patiently and humbly. In the third and final section I respond to McShane’s claim in *Lonerган Gatherings* 6 regarding ‘the unashamed shameful’ of leading figures in Lonergan studies.

¹ “Words Don’t Come Easy,” F.R. David.

I. “What do you want?” “What do we want?”

These two questions were staples in my ethics class before I retired.² Sometimes they take the form: “What is it you plan to do with your one wild and precious life?”³ or “What might we do about the traffic problem in Morelia?”⁴ There are also moving “What do you want?” scenes in both “Good Will Hunting” (1997) and “The Notebook” (2004) that hit home with undergraduates. Towards the end of the former film Sean (Robbin Williams) asks young, brilliant Will (Matt Damon) to do some soul-searching, but Will cannot tell him what he wants, so he sarcastically says “I want to be a shepherd.” Sean then throws him out of his office. In the latter film Noah (Ryan Gosling) asks Allie (Rachel McAdams), his sweetheart from years gone by who is now engaged to marry, to do some soul-searching as well. Implicitly he is asking Allie if there is still a “we” to ask “What do we want?”

What do you and I want in our ordinary living that is not ordinary drama? How might we behave before others, artistically transforming elementary aggressivity and affectivity?⁵ My undergraduate students are studying everything from law and international business to animation and robotics, so the answers to the first question vary. Answers also vary when we begin to divide up the question into short-term, mid-term, and long-term. In the short-term most of my students simply want to survive the semester, make it to graduation, and manage to have some fun along the way. In the mid-term many want to work in a small- or medium-size business, or start

² Institutional expectations made it very difficult for me to meet, guard, and greet students. My inclination was to invite symbolic self-appropriation with film and literature; the expectation was to teach “philosophy,” the academic discipline, just another brick in the wall of academic fragmentation that does nothing to bring forth the best in students.

³ “Tell me, what is it you plan to do with your one wild and precious life?” “A Summer Day,” Mary Oliver.

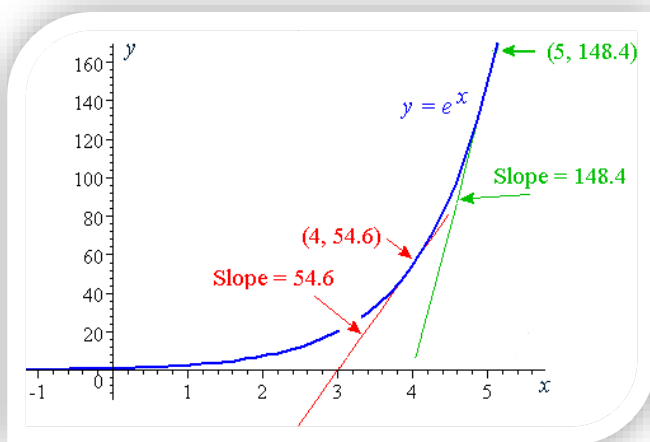
⁴ The city has grown considerably over the last ten years, beyond the imaginings of those who originally planned city streets. Bottle-necks at peak hours make commuting unpredictable at best. There is limited housing in the neighborhoods surrounding the university, so most students and faculty have to commute.

⁵ *Insight*, CWL 3, 212.

their own. For many this implies relocating, as the businesses in Morelia are mostly what a colleague calls “mom and pop stores.” A decent number mention wanting to pursue an M.A. or specialization. Typical long-term aspirations include having a family, achieving financial stability, and traveling a bit both inside and outside Mexico.

The fine question at the end of Mary Oliver’s “A Summer Day” leads students to share other words, other expressions: “I want to find happiness in my life.” “I would like to be successful in both my personal and professional life.” “I would like to have a decent job, but also meaningful relationships.” These comments set the scene for discussions of happiness,⁶ growth plans, and a joke about ordering a pizza, “one with all.”⁷

On two occasions I have scribbled the graph of the derivative of the function e^x on the board, and asked students what they think about the possibility of growing acceleratingly in their lives. The ones who are not fixated on short-term survival usually respond in wonderment about the possibility of growing over a lifetime. But for most students the graph, like others, smacks of a technique they either did or did



not master, and it simply does not indicate an exciting range of potential growth. Expressions like “settling up” (instead of settling down) and humor about having 1.5 cars, a 1.7-story house, and 2.3 children before the age of 30 are more effective expressions.

⁶ In Spanish “happiness” is “la felicidad,” but I prefer to speak of “la enchilada completa” (the whole enchilada) because the word *happiness* is unexciting, in both English and Spanish, and does not help my students to bring forward their best selves.

⁷ “Domino’s pizza, may I take your order please.” “Yes, please make me one with all.”

II. Wanting Implementing Heuristics

What else might we want? Do we want a better future for one and all?⁸

Let us, or me, assume that we really want to grow, to settle up, not down, we want the same for our children and students, and we want to coordinate our growth plans so as to find possible solutions to rush-hour bottlenecks, increasing prices of lemons, tomatoes, and avocado—staples where I live in Mexico—and Walmart’s disruption of the local economy.⁹ How might we guide or orient our wanting? How might we handle the complexities involved in coordinating diverse growth patterns and proposed plans in forging a future that is better for all?

With undergraduates I would introduce a story about the Mexican family on vacation in Acapulco into the set of required readings.¹⁰ The narrative involves two parents, their two children, a grandmother, and an uncle planning next July’s beach vacation. The two children are now teenagers, thus no longer interested in building sand castles. Grandmother enjoys playing bingo with others and has recently rediscovered a devotion to praying the rosary. Uncle Rigoberto likes his tequila, while Carlos (dad) enjoys watching soccer games, and Maria (mom) prefers shopping with her favorite credit cards. How can the roles and tasks involved in planning the next beach vacation be divided up in such a way that the holiday plan meets everyone’s needs?¹¹

⁸ In a primordial sense, there is no “I” without a “we.” The ‘principle of pre-motion’ and ‘instrumental causality’ combine in a solidary chain, Paul’s “individual members of one another” (*Romans* 12:5). Cf. B. Lonergan *Pantôn Anakephalaiôsis*, eds. Frederick E. Crowe and Robert M. Doran, *Method: Journal of Lonergan Studies*, Vol. 9, (2) October 1991, 134–172.

⁹ In September 2005, a former executive of Wal-Mart described the orchestration of a bribery campaign to dominate the market. The company had allegedly paid bribes to obtain permits in virtually every corner of Mexico. See the April 21, 2012 *New York Times* report by David Barstow, “[Vast Mexico Bribery Case Hushed Up by Wal-Mart After Top-Level Struggle.](#)”

¹⁰ See “[Ethics as Functional Collaboration](#)” *Journal of Macrodynamical Analysis* 7 (2012), 134–136.

¹¹ The narrative needs to be filled out further, but it has helped students imagine the complex responsibility of planning not once or twice, but ongoingly, good times for one and all that change as wants and desires change over time.

Narrative helps to formulate the question “How are we to plan our next vacation?” However, narrative is not enough if we want to think seriously about and intervene resolutely and effectively in the dialectic of history playing out in grade schools, supermarkets, and political elections in your town and mine.¹² Other words, besides those of narrative and poetry, are wanting, some of them appropriate for undergraduates and graduates.

In *Insight* metaphysics is named an “integral heuristic structure,” and the personal attainment of explicit metaphysics—not in a book but in mind— “would consist in a symbolic indication of the total range of possible experience.”¹³ The invitation of the first ten chapters is to do exercises leading, hopefully, to sudden releases and personal data for interpreting such phrases as “insight pivots between the concrete and the abstract.”

Heuristics are symbols that guide the search for an unknown, some more convenient than others.¹⁴ Their function is to help us endure the tension of wanting to speak but not having the words to speak integrally about the dynamics of planning a better future, about the dynamics of speaking,¹⁵ or about any other human activity. Symbols,

¹² See 14.1.4 “Resolute and Effective Intervention in the Dialectic” in *Phenomenology and Logic*, CWL 18, 305–308.

¹³ CWL 3, 421.

¹⁴ The standard integral notation $\int_0^{\infty} f(x) dx$ developed by Leibniz is more useful than \bar{x} . See E.T. Bell, *The Development of Mathematics* (New York: Dover, 1972), 145–154. Another example of the significance of apt symbols is the one given by Lonergan regarding square roots. “It is easy enough to take the square root of 1764. It is another matter to take the square root of MDCCLXIV.” CWL 3, 42. As Lonergan states in the next paragraph there, “the function of the symbolism is to supply the relevant image.” W1 is a possibly relevant image to help think about material “things.” See the symbolism at note #43 below.

¹⁵ I recall my three year-old nephew, who is now ten, stuttering and stammering at the kitchen table in my sister’s house. In fits and starts he was trying to put together a complete sentence: words did not come easy to him. But neither do words come easy to neurobiolinguists trying to understand the phenomenon of a three year-old putting together a complete sentence.

technical terms, and formulae add enriching abstraction that go beyond the concrete and particular crown or bath or traffic jam.

There are loads of expressions that come to mind, in both English and Spanish, which indicate a spontaneous desire to be real, to speak the real deal, and to become and be real in the mess of our lives: “Really?” “You don’t say.” “Could she be on to something?” “Are you sure?” “That’s really something.” “That doesn’t sound right to me.” “For real?” “Is that really what you want to do?”¹⁶ “No, I will not be your girlfriend just yet.”¹⁷

What I find immensely challenging with undergraduates, more so with graduates and colleagues,¹⁸ is to endure the tension between being able to express initial, descriptive meanings of “real love,” “a meaningful life,” or “one-with-all happiness,” on the one hand, and not being able to talk in a serious way about either the desiring subject or desired objects, on the other.

Yes, be attentive, intelligent, reasonable, adventuresome, and responsible; yes, acknowledge your historicity.¹⁹ Yes, collaborate, divide up the roles and tasks, and

¹⁶ This last question is modally distinct from the others, but the dynamic structure is the same. Some of the Spanish expressions: “¿De veras?” “¡No me digas!” “A poco.” “¿De verdad?” “¿Realmente es lo quieres hacer?” “¡Neta!”

¹⁷ The formality of a young man asking a young lady to be his girlfriend still exists in Mexico. Sometimes the deal is sealed not with a kiss, but by talking to the young lady’s father about intentions and life plans.

¹⁸ In 2010 I participated in a graduate seminar “On Time” at the Universidad Michoacán de San Nicholas de Hidalgo (UMSNH), the local, prestigious public university. There was an antecedent expectation of hearing names dropped – not Archimedes or Fermat or Lorentz, but Hegel or Husserl or Heidegger. Given the circumstances in the graduate program at the UMSNH, Husserl the philosopher was more on the minds of the graduate students than Husserl the mathematician. In another essay I will reflect on my failure to bring forward the best of those students in the context of philosophy and theology as *academic disciplines* (the last two words on page 3 of *Method in Theology*).

¹⁹ “. . . the structure of our knowing and doing expresses the conditions of being an authentic person; but this structure is a matter of being attentive, being intelligent, being reasonable, being responsible . . . since the actuation of the structure arises under social conditions and within cultural traditions, to these four there may be added a fifth, Acknowledge your historicity.” “Questionnaire on Philosophy,” *Philosophical and Theological Papers*, edited by Robert C. Croken and Robert M.

dream of big numbers and long periods of time, a “significant coincidental manifold in which can emerge a new creation,”²⁰ “a future in which all workers in all fields ... and heuristic procedures.”²¹ But these words come too easy and are too easily typed by an initial meaner—*c’est moi*.²² How do I cajole and force myself to cajole and force the next generations of baby-steppers to embrace heuristics on a stairway to heaven,²³ words that for so many nowadays do not come easy? How do we educate, bring forth, and liberate our spontaneous desire and that of our students so as to plan better vacations for one and all? Ho, ho, ho, like porcupines making love. Fine, but humor aside, is there a way to get really real about the little word “real” or the littler word “is”?

The first two diagrams, or meta-words, come to mind based upon years of teaching undergraduates.²⁴ The tricky challenge is to muster up patient, two-fold attention in order to glean the meaning of the symbols empirically, i.e., by self-appropriating exercises, puzzles, jokes, reading Plato’s *Meno*, or the “Myth of the Cave” in Book VII

Doran (Toronto: University of Toronto Press, 2004), *Collected Works of Bernard Lonergan*, volume 17, 378.

²⁰ “Mission and Spirit,” *A Third Collection*, ed. Frederick E. Crowe, S.J. (Mahwah, NJ, Paulist Press, 1985), 30.

²¹ *Method in Theology*, 24.

²² “The problem of initial meanings is that we 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 nine of CWL 10, *Topics in Education*, on Art.” Philip McShane, *The Allure of the Compelling Genius of History* (Vancouver: Axial Publishing, 2015), note #4 on page 223.

²³ Whether you like it or not, “Stairway to Heaven” is one of the most popular rock songs of the last forty years. Robert Plant, the author of the lyrics, has been asked a number of times about their meaning. On one occasion he replied: “Depending on what day it is, I still interpret the song a different way – and I wrote the lyrics.” On another occasion, a press conference to promote the concert film *Celebration Day* in 2012, he responded: “I struggle with some of the lyrics from particular periods of time. Maybe I was still trying to work out what I was talking about ... Every other fucker is.” Michael Hann, “[Stairway to Heaven: the story of a song and its legacy](#),” *The Guardian*, October 22, 2014.

²⁴ These same diagrams would be appropriate for high school teachers.

of the *Republic*. In all cases, the challenge is to bring forward our best selves by recovering our three year-old self's whating and whying and ising.²⁵

A. MA₁C /// McA₂²⁶

This symbolism makes a clear-headed “*this is not that*” distinction symbolized by “///”, which is short-hand for “not the same,” or better, “not even close to being the same thing.” “M” represents “Mind” on both sides. Both big “C” and little “c” represent “concept,” while “A₁” represents “What?” or “Why?” and “A₂” represents analysis.

MA₁C symbolizes the questing child, wanting to understand, wanting to know what's what and why. It is also you at your best, and me at my best, living our lonely questions. McA₂ is what Scotus, Kant, Thomism (but not Thomas) and a host of others would have us believe: concepts unconsciously, mysteriously come to mind, then we analyze them, whence the name of the so-called “analytic tradition.”

The symbolism is handy for identifying the many pitfalls of bogus education—conceptual maps, textbooks that begin with definitions of “basic concepts,” memorization of short and long names to pass exams, and many if not most of the new-fangled pedagogies and slip-shod techniques that do not invite little ones in grade school or high school to love and live their questions.²⁷ “Hey, teachers, leave those kids alone.”²⁸

²⁵ See chapter 2, “The Move Beyond Spontaneity,” in *Introducing Critical Thinking*.

²⁶ See chapter 16, “Knowing,” in *Introducing Critical Thinking*.

²⁷ I recently heard a learned guru justify “flip learning” by saying that students can now learn faster, on their own, with the internet resources, which frees up time in the classroom. The basic idea of flip learning is that traditional teaching might or should be replaced by the marvel of the internet—including videos of teachers delivering the basic concepts in five-minute videos—so classroom time is not wasted on teaching but used to “apply the theory” that students learned on their own the night before or perhaps in an internet café minutes before the class. There very well might be autodidacts, but the premise of so much of pop pedagogy is a nominalist conceptualism.

²⁸ From Pink Floyd's “Another Brick in the Wall.”

The diagram helps make a *this* is not *that* contrast: the self-alienating and self-neglecting hurry that is killing the current generation of students is not patient, week-month-, and year-long act-from-act, word-from-word²⁹ self-discovery of becoming adequate to talk about something or other seriously.

There are two characteristics of a serious explanatory concept. You will remember the weeks, months, even years that you spent, with feats of curiosity, not feats of memory—in struggling towards it. You will be able, even years later, to speak of it coherently, illuminatingly, through illustrations, for perhaps ten hours. Maybe you are led by this to suspect that serious explanatory concepts are rare achievements? And certainly they are not passed on from generation to generation in compact little learned nuggets.³⁰

B. W0³¹

Sensitive Integration = Perception Knowledge = Correct Understanding of Experience (CUE) CUE --> Reality Perception /// Reality
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Imagine walking into a classroom full of students and loudly proclaiming: “Well, *that* is simply awesome!” The spontaneous reaction: “Professor, what are you talking about?” *That* points to something, a *what*, unless the professor is simply pulling legs.

W0, like MA₁C /// McA₂, helps manage the joker³² and appropriate our spontaneous orientation to the real deal, or reality. We ask “why?” or “what?” in order to

²⁹ See “The General Notion of an Inner Word” and “*Emanatio Intelligibilis*” in *Verbum: Word and Idea In Aquinas*, edited by Frederick E. Crowe and Robert M. Doran, (Toronto: University of Toronto Press, 1997), *Collected Works of Bernard Lonergan*, volume 2, pages 13–24 and 46–59.

³⁰ Philip McShane, *Economics for Everyone: Das Jus Kapital* (Halifax: Axial Publishing, 1998), 36.

³¹ See [Cantower 24](#), “Infesting History with Hodology.” W0 symbolizes the “the position” that Lonergan invites the reader to adopt in *Insight*, CWL 3, 413.

³² “Now there is a joker in this business of self-appropriation. We do not start out with a clean slate as we move towards self-appropriation. We already have our ideals of what knowledge is, and we want to do self-appropriations according to the ideal that is already operative in us.”

understand (U) our experience. We ask “really?” and “could it be?” in order to correctly (C) understand (U) our experience (E). Other things being equal, a desire to “see” if there is more “there” than meets the eye of perception spontaneously emerges within the child.³³ “Mommy, what is an ‘alligator’?” Mommy might point her finger to the big greenish thingy “out there” in the zoo, but the little one might persist: “But, mommy, what is an alligator?”

Again the challenge is to live the questions and entertain the possibility for months if not years that “seeing if there is more there than meets the eye,” or CUE, somehow gets us to the real world, and the real world is nothing like the perceived world. Optical allusions can also help in the discovery that our seeing, and indeed every aspect of our living, is ‘horizoned,’ and that our perception of dogs and their bones is not similar to a dog’s perception of dogs and bones.³⁴

The words and symbols invite an unhurried set of exercises—spirobics,³⁵ not aerobics—that help nudge discussions about what’s “real” and “good” from the

Understanding and Being, edited by Elizabeth A. Morelli and Mark D. Morelli (Toronto: University of Toronto Press, 1990) *Collected Works of Bernard Lonergan*, volume 5, 17.

³³ Why other things are not equal is tantamount to asking “Why, then, is the longer cycle of decline so long?” CWL 3, 258. Lonergan gives a brief and partial answer at the end of the chapter on art in *Topics on Education*, where he comments on two hundred years of doctrines on politics, education, and economics “that have done not a little to make human life unlivable.” CWL 10, 232. The unequalness likely stretches back to 4000 B.C., if not further. A context is “The Feminine in History,” *Introducing Critical Thinking*, 43–47.

³⁴ “Dogs know their masters, bones, other dogs, and not merely the appearance of things. Now this sensitive integration of sensible data also exists in the human animal and even in the human philosopher. Take it as knowledge of reality, and there results the secular contrast between the solid sense of reality and bloodless categories of the mind.” *Verbum: Word and Idea in Aquinas*, CWL 2, 20.

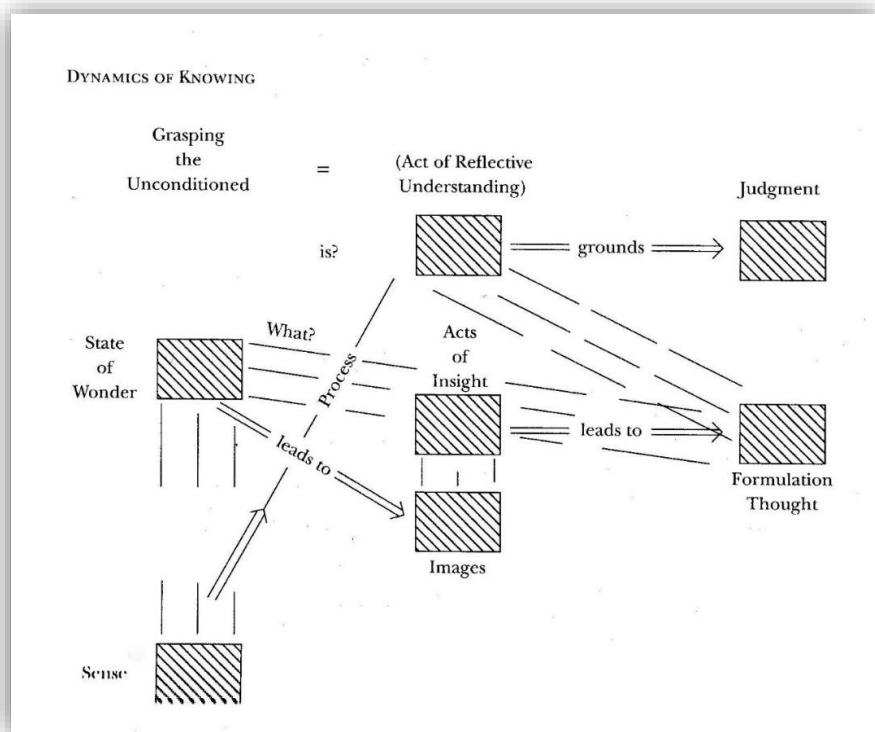
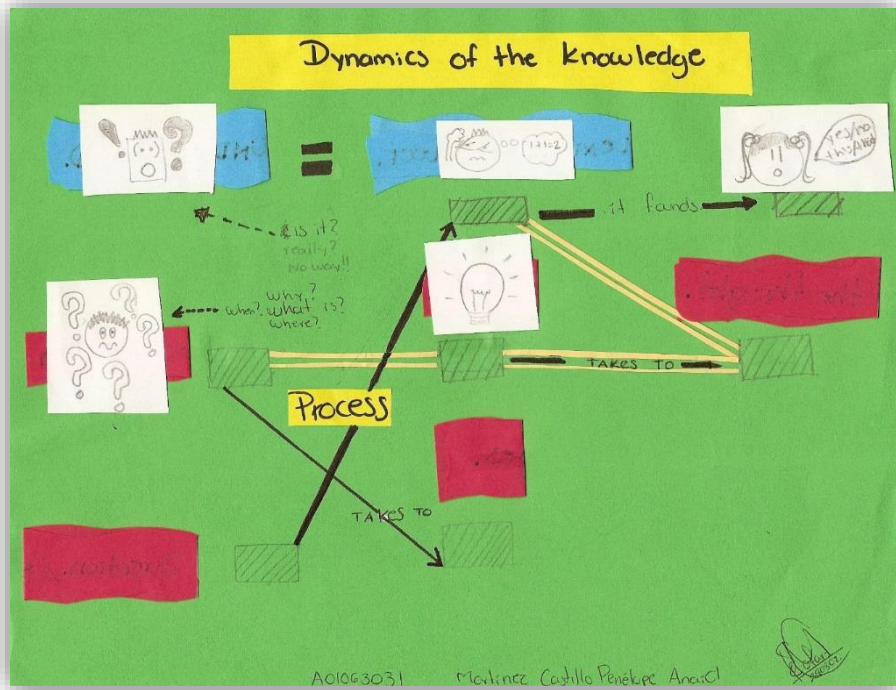
³⁵ *Verbum: Word and Idea in Aquinas* is a clarification of the meaning of *spirare* (“to spirate”) in Aquinas. “[O]nce one grasps the *procession intelligibilis* of inner word from uttering act of understanding, there is not the slightest difficulty in grasping the simple, clear, straightforward account Aquinas offered of proceeding love.” (211) The issue here is not Trinitarian doctrine, but rather you and me “being interested enough in human intellect” (*ibid*) to live our sacred questions for months and years in the hopes of one day suffering (see *patis* in the index to CWL 2) the emergence of a concept “as part of a context, loaded with the relations that belong to it in

obviousness of animal extroversion living in a world 'already-out-there-now-real' to the larger world mediated by meaning, a world of more questions than answers, a world of risky conjectures, affirmations, and commitments. Like $MA_1C \parallel McA_2$, the symbol W_0 is at first strange, but it helps us to focus inquiry, to distinguish this from that, and to move from obscurity and sloppy thinking towards clear-headed dichotomies.³⁶ In my experience, as both student and teacher, overcoming spontaneous animal extroversion has not been easy.³⁷

virtue of a source which is equally the source of other concepts." *Ibid.*, 238. See also the editors' note f on page 217.

³⁶ See *Insight*, 548.

³⁷ "Some people have the impression that, while Tertullian and others of his time may have made such a mistake, no one repeats it today. Nothing could be further from the truth. For until a person has made the personal discovery that he is making Tertullian's mistake all along the line, until he has gone through the crisis involved in overcoming one's spontaneous estimate of the real—and the fear of idealism involved in it—he is still thinking just as Tertullian did. It is not a sign that one is dumb or backward. St. Augustine was one of the most intelligent men in the whole Western tradition, and one of the best proofs of his intelligence is the fact that he himself discovered that for years he was unable to distinguish between what is a body and what is real." Bernard Lonergan, "Consciousness and the Trinity," *Philosophical and Theological Papers, 1858–1964*, CWL 6, 130.



³⁸ CWL 18, 322. See also the diagram on page 15 of *Wealth of Self and Wealth of Nations*.

The first diagram above was made by Penelope, a former student. The second diagram is found in the appendix to *CWL* 18.³⁹ Penelope and many of her classmates prefer her diagram because of the facial expressions that give a little life to the second, which for most appears to be a boring set of words, lines, and arrows. One day a student asked me: “James, do we need to learn this diagram for the exam?” I did not know how to reply at the time, but nowadays I would say something like: “Do the best you can to make it your own; it is about you at your philosophical best.”⁴⁰

The two diagrams add detail to the McA diagram. They are not easy to “read” for a couple of reasons. First, reading either Penelope’s diagram or the one from the appendix to *Phenomenology and Logic* implies self-reading, something which is mostly foreign to lower and higher education, indeed foreign to most lower and higher educators. It is not foreign to drug- and alcohol-addicts who are desperately seeking life.

Secondly, if it is true that it took hundreds of years to discover these diagrams⁴¹—which symbolize not just unexplored lands in academic philosophy (epistemology), but a far-out transversal positioning⁴²—it certainly cannot be easy to read them correctly. For example, it is no easy task to self-read the “Process” arrow or the “grounds” arrow. Do “When?” “Where?” and “Why?” questions have a place in the diagrams? Is a judgment an act of “ising” or does the latter follow the former?

³⁹ In the early 1990s McShane suggested to me keeping one eye on the two diagrams that would later appear on pages 322–23 of *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic*. The diagrams that I had at the time of writing are those found on pages 15 and 48 of *Wealth of Self and Wealth of Nations*, a book that I had picked up years earlier, in 1983, while doing a summer course at Boston College with Fred Lawrence. The focus of my dissertation “[The Ethics of Lonergan’s Existential Intellectualism](#)” were the two studies that Lonergan had done on Aquinas and their implications for ethics, epistemology, and methodology. The dissertation includes two diagrams of my own, on pages 137 and 241.

⁴⁰ See also note #49 below.

⁴¹ See the last two paragraphs on page 411 of *Insight*.

⁴² The meaning of “generalized empirical method” is that the philosopher appropriates his or her mind and heart while searching, questing in a manner analogous to Marie Curie.

D. W1⁴³

$$H \sum f (p_i ; c_j ; b_k ; z_l ; u_m ; r_n)$$

Mommy or a pre-K teacher helped the toddler James to learn how to name things—“dog,” “butterfly,” “rainbow.” Many years later James learned that “dog” names a thing studied by zoologist, as does “butterfly.” A dictionary definition of “rainbow” would give us something like “an arch of different colors seen in the sky when rain is falling and the sun is shining.” The definition, like the symbols above, is a series of letters, and if I want to move beyond a nominal definition of “color,” I would have to spend months if not years searching for an explanation of “color” as an object,⁴⁴ moving through the history of color, modern chromatics, and beyond.⁴⁵

W1 is a heuristic that identifies the structure of any and all material reality, whether the reality is a rainbow, a butterfly, a feeling, or a friend. If the object being studied is the movement of a pendulum, then the subscripts *j*, *k*, *l*, *m*, and *n* are empty. If the object under investigation is *Pepto Bismol*, then the subscripts *k*, *l*, *m*, and *n* are empty. H symbolizes emergent in history, while Σ refers to ‘the sum of things historical’ as possibly, probably or actually recurring.⁴⁶

A good diagram, like the printed image of a symphony, calls us, if not to actual reading at least to admiration. The heuristic W1 helps keep us humble about not being able to talk playfully, beautifully, integrally about a rainbow or butterfly, let alone about

⁴³ See the Epilogue of *Wealth of Self and Wealth of Nations* and *A Brief History of Tongue*, pages 116–125.

⁴⁴ “A nominal definition supposes no more than an insight into the proper use of language. An explanatory definition, on the other hand, supposes a further insight into the objects to which language refers.” *CWL* 3, 36.

⁴⁵ “The fundamental open heuristic structure that may be represented by the question, What is fire? Provides the constant through which you compare the successive explanations, the efforts towards them, the attainment of the tem and going beyond them, imply an ongoing variation in the content of concepts.” *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*, edited by Philip McShane (Toronto: University of Toronto Press, 2001), *Collected Works of Bernard Lonergan*, volume 18, 113–114.

⁴⁶ See *A Brief History of Tongue* (Halifax: Axial Press, 1998), 120–121.

neighbor or self.⁴⁷ For example, asking “How do you do that?” is a higher integration of biochemistry and vital anticipation. If I ask “How do you do that?” of a swinging pendulum, the object asked about is not as complex as asking “How do you do that?” to a single-celled amoeba. And asking “How do you that?” to your significant other or significant self is quite a hairy How-question that is clearly unmanageable without the aid of convenient symbols.

In asking “What do I want to do with my one wild and precious life?” W1 and W4 merge because human questing is incarnate. “If my intelligence is mine, so is my sexuality. If my reasonableness is mine, so are my dreams.”⁴⁸

E. The Structure of the Human Good

Individuos		Social	Fines
<u>Potencialidades</u>	<u>Actuaciones</u>		
Capacidad, necesidad	Operación	Cooperación	Bien particular
Plasticidad, perfectibilidad	Desarrollo, habilidad	Institución, función, tarea	Bien de orden
Libertad	Orientación, conversión	Relaciones personales	Valor terminal

⁴⁷ W1, like other diagrams, can mediate a sense of the unknown, the unfamiliar, cultivating a shift in the statistics of occurrence of the problems that Lonergan lays out in section one of chapter 17 of *Insight*.

⁴⁸ *CWL* 3, 499. The focus in *Insight* is primarily ontic, but you could read these two sentences phyletically, i.e. intelligence, sexuality, reasonableness, and dreams becoming “mine” in the second time of the temporal subject.

The above table was a staple in my ethics classes. It is the Spanish version of the spread of terms on page 48 of *Method in Theology*.⁴⁹ The 18-term invariant structure is a metagram that symbolizes the human good, which is at once individual and social, thus making it possible to speak of a healthy or right-ordered egoism that could give a lift to Aristotle's treatment of healthy self-love as the basis of friendship in Book 9 of the *Nichomachean Ethics*. The metagram helps deal with a common blunder among undergraduates—equating “individual” with “individualism” or “egoism,” on the one hand, and “community” or “group” with “altruism,” on the other.

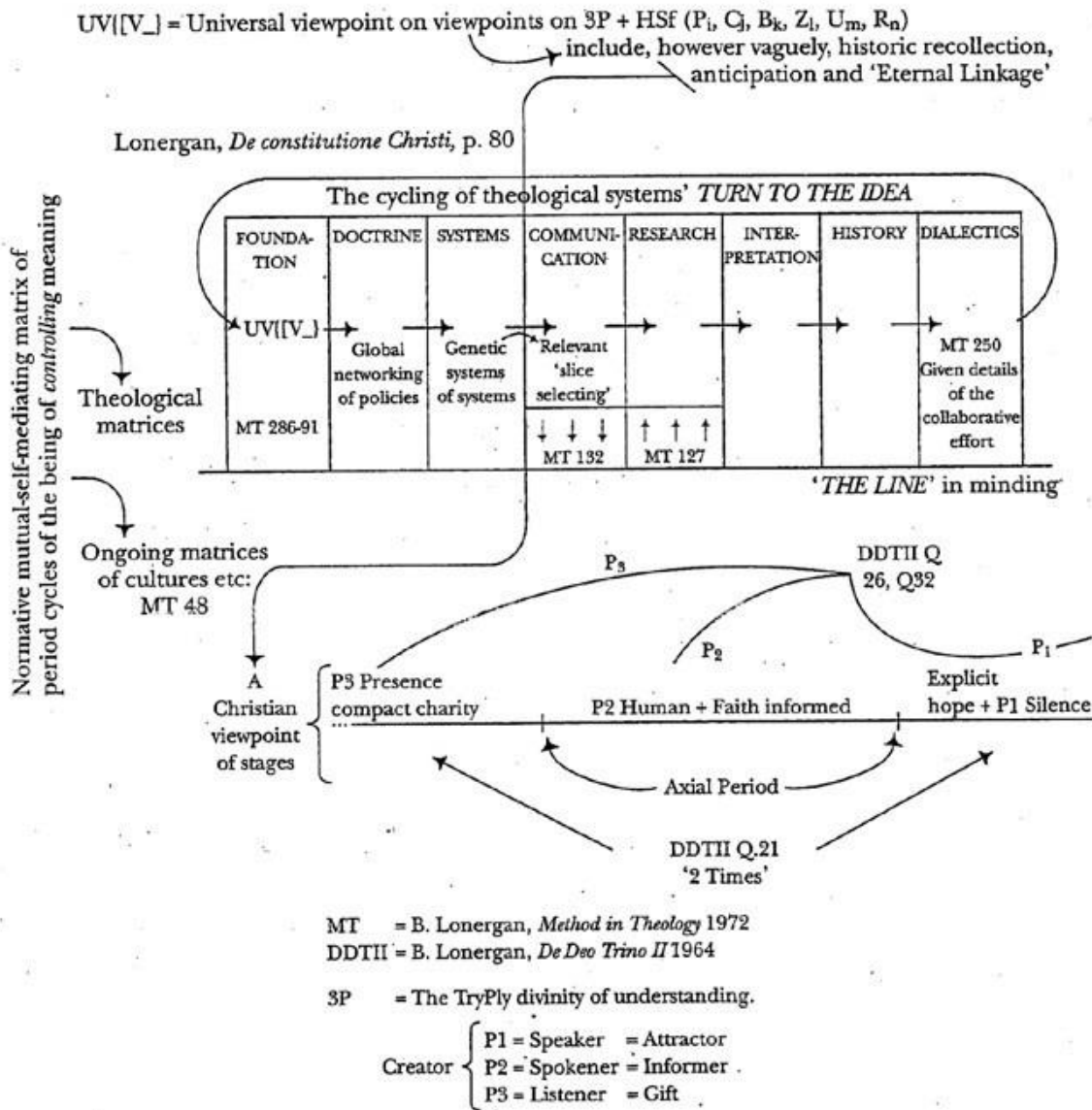
Students often ask me how to read the spread of terms and if there is a place to start and finish. We do our best to read terms in relation both horizontally and vertically, and the color is added to help read terms in groups. It does, however, take a good deal of patience to make the diagram one's own instead of just memorizing it.⁵⁰ The capacity and need to joyfully self-read the eighteen terms

reach out beyond present habits and institutions, reach out indeed to that mysterious *terminal value* that is somehow an 'embracing of the universe.' *Terminal value*? It is what you sense in the middle of a great concert, when there wells up a surge of your capacities and needs.⁵¹

⁴⁹ In teaching undergraduates, I have found chapter 31 “Conversations” (John Benton, Alessandra Drage, and Philip McShane, *Introducing Critical Thinking* Nova Scotia: Axial Publishing, 2005, 119–123) easier to manage than pages 47–52 of *Method in Theology*.

⁵⁰ “A basic set of analogous terms whose meaning develops with the development of the person indicates the fruit of self-appropriation, the basis that makes the difference between the plaster cast of man and the philosopher.” *Understanding and Being*, CWL 5, 48

⁵¹ *Introducing Critical Thinking*, 122–123.



This final diagram, or heuristic device, symbolizes Lonergan's breakthrough to functional collaboration in 1965. It is a meta-heuristic that integrates W1 in the top line. It is a theological diagram that includes Divine Speaker, Spokener,⁵³ and Listener

⁵² See *A Brief History of Tongue*, 124 and *The Allure of the Compelling Genius of History*, page 95.

⁵³ Words did not come easy to the Word as human. See Frederick E. Crowe, "A Threefold Kenôsis of the Son of God," in Michael Vertin (ed.) *Appropriating the Lonergan Idea* (Washington: Catholic University Press, 1989), 315-323.

and various elements of functional collaboration. Those with a vocation to live above the ‘The Line’ in minding are men and women sufficiently cultured to geohistoricize Mary Oliver’s question—“What is it you (guys and gals) plan to do with your one wild and precious history and her-story⁵⁴?”—and do their little part to heal and create history and her-story.

McShane has spent a good part of his life trying to make sense of this diagram, a diagram which he himself invented on a morning of the Concordia University Conference on Lonergan’s Hermeneutics in November, 1986. I will not add to his tens of thousands of words except to say that one of the big difficulties with this heuristic is that it points to a surreal cooperation among grouped-groups⁵⁵ of researchers, interpreters, historians, debaters, founders, policizers, possibilizers, and communicators,⁵⁶ something analogous to the Chinese acrobats.



To sum up my suggestions regarding words (W), at all levels of education where the child is capable of asking “What do I want?” and “What do we want?” we should take the questions seriously enough to implement appropriate metaphysical words, diagrams, and heuristics, as well as loads of humour and satire. We present teachers

⁵⁴ A very difficult topic that tends to be botched by so-called feminists. See Susan Bordo, “Feminism, Postmodernism, and Gender-Scepticism” in *Feminism/Postmodernism*, edited by Linda J. Nicholson (New York: Routledge, 1990), 133-156. An introduction to the difficult topic that includes a timeline of history and her-story is “The Feminine in History,” *Introducing Critical Thinking*, pp. 43-47.

⁵⁵ The paradox of the group containing itself has to do with the best possibilities of collaboration gleaned by the possibilizers being shared by all the acrobats. The uncanny mutual mediation that is implicit in *Topics in Education* (“One can conceive empirical natural science as a group of operations. It is a dynamic group.” CWL 10, 160) is explicitly named on the first two pages of *Method in Theology*.

⁵⁶ Or call them what you will – they are just names for known unknown precisions and relatings “to the total end of the subject of their inquiry.” *Method in Theology*, 137.

must teach beyond ourselves; we have to invite students to do what we did not do. As we begin to lean into implementation, W3 is what graduate and post-graduate studies should be all about, other things being equal. But other things are not equal, so it is going to take time, patience, and heroic efforts to bring about the conditions for other things to become equal.⁵⁷ I type *heroic* because the “third way” that Lonergan says “must be found” is discontinuous with the current “academic disciplines.”⁵⁸ The break forward to efficient collaboration is in fact to be a huge communal cultural shift.

III. Unashamed Shamefulness: Philosophers Not at War⁵⁹

Why does McShane claim that Bob Doran, Fred Lawrence, and others have failed to take Lonergan seriously? What’s been going on? What’s not been going on? What’s missing?

I could cut to the chase and suggest erasing the last two question marks, but that would not help much, unless you are open to doing what I tell my ESL (English as a Second Language) students *not* to do: answer Wh-questions—What? Where? When? Why?—with a “yes” or “no.” Yes, what’s not been going on. Yes, what’s missing.

For years McShane has insisted on implementing heuristics, some of which I have all-too-briefly commented on above. He has appealed to various mentors in Lonergan studies to respond to his claim about the basic role of heuristics for healing and creating history.

⁵⁷ This is difficult task of a fantasy that, quite frankly, boggles my imagination. Try imaging “other things being equal” in higher and lower education so that first year graduate students could actually read the first five chapters of *Insight*, or some such book.

⁵⁸ See *Method in Theology*, pages 3–4.

⁵⁹ *Philosophers at War: The Quarrel Between Newton and Leibnitz* is the title of a book by Rupert Hall (Cambridge University Press, 1980). During the 17th century, debates between philosophers were common, and some were shocked by the quarrel between Newton and Leibniz. *Ibid.*, 4.

Is there reason to believe that Doran and Lawrence have been affected by heuristics or are interested in finding a third way to mediate between cultural matrices and the significance of religious experience in those matrices? It appears not, for if they were affected by what a colleague calls “the heuristic turn,” they would be mindful of the way of *Insight*, where the word “heuristic” appears over 210 times. Inside and outside Lonergan gatherings there exist contexts for debating the linguistic turn, the hermeneutic revolution, and the meaning of Vatican II. But within Lonergan studies and would-be social and human sciences there does not exist a culture open to debating the importance of heuristics.

McShane is deeply disappointed in the silence and neglect because the five heuristics above, as well as others,⁶⁰ which are explicitly or implicitly presented in *Collected Works of Bernard Lonergan*, could help humankind reverse longly-cycled decadence and decline. He is disappointed because various leaders in Lonergan studies ignore the narrow road of symbols that would help both themselves and the next generation of students to “control” meaning in a search for implementable explanations. I imagine some of these leaders would be content inverting Butterfield’s remark and professing that, whatever might be meant by “the scientific revolution,” it is a mere displacement, a minor episode that is outshined by humanism, Christendom, or post-modernism.⁶¹

⁶⁰ In this essay I omitted commenting on the “Doing Diagram” CWL 18, 323 and its representation in *Wealth of Self and Wealth of Nations*, page 48. I have also omitted commenting on W2, a heuristic that symbolizes human expression, which involves a duplication of W1. The W2 diagram appears in Phil McShane, *A Brief History of Tongue*, 122-123. I have commented on the diagram in “[English as My Second Language](#).”

⁶¹ “[S]ince it ended not only in the eclipse of scholastic philosophy but in the destruction of Aristotelian physics – it outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom.” Herbert Butterfield, *The Origins of Modern Science, 1300–1800*, rev. ed. (New York: Macmillan Co., 1958), p. vii.

Is this a petty, little in-house squabble between disciples of Lonergan?⁶² I am not afraid not. The lonely, graced, not-afraid task is to get myself and get ourselves into a big house, one with lots of rooms, and concern myself and ourselves with the emergence of good street markets, better marriages, and best education—where *good*, *better*, and *best* are concrete and a history. Without diagrams and convenient symbols to make sense of emergent probability, one is left without many, if any, efficient and beautiful words to say on the matter.

A “*this* is not *that*” dichotomy is slowly and painfully emerging. It is hard to say how many generations of professors will retire before researchers in urban development, neuroscience, and ulcers and stomach cancer “will claim that they themselves discovered”⁶³ that *this* academic discipline is not *that* division of labor. At the same time, it is not hard to notice that understanding and implementing surreal, acrobatic collaboration is not on the horizon of various leaders in Lonergan studies. This means, sadly, that they are cut-off from their deepest capacity and need to be one with all things, to lean into local problems, and to figure out how to connect the dots between the course syllabus and the next article or book to be published, on the one hand, and the downtrodden and forgotten living in their classrooms, next door, and in local surrounds on the other. Leaning into local situations and seriously asking, “Where is knowing going?”⁶⁴ will, in good time, invade both daydreams and night dreams.

⁶² A Latin American colleague says the following to me, usually when there is a discomfoting question in the air and we do not see eye to eye: “*Eres un hijo de Phil.*” (“You are a son of Phil.”) It is a strange *ad hominem* argument, is it not? Mark Morelli, Pat Byrne, Fr. Joseph Flanagan, and Fred Lawrence are also among my mentors. Of course there have been others, including some fine women. In any case, the *ad hominem* is an ineffective dialogue-stopper and escape from the brutal honesty of *Dialectic*. See also Patrick Brown, [Lonergan Gatherings 10](#), “Some Notes on the Development of *Method*, Page 250.”

⁶³ These are the last lines of Bernard Lonergan, “Healing and Creating in History,” *A Third Collection* ed. Frederick E. Crowe, S.J. (Mahwah, NJ, Paulist Press, 1985), 108.

⁶⁴ John C. Haughey, *Where is Knowing Going?* (Washington: Georgetown University Press, 2009). This question compactly raises the all-important questions of implementation and audience. I thank Patrick Brown for this reference.

Some few and increasingly many more need to “conceive, affirm and implement” heuristic structures, in particular W3, as a convenient aid to whating what we want, Adam and Eve and all.⁶⁵ This is a gathering, a self-gathering, of *Collected Works of Bernard Lonergan*, and there is nothing wrong with it: many other fuckers are trying to figure out what Lonergan was talking about in his stairway to heaven.⁶⁶ This is also a basic gathering, and conversion to it must be “made a topic.”⁶⁷

⁶⁵ See note #8 above.

⁶⁶ See note #23 above.

⁶⁷ *Method in Theology*, 253.