

Posthumous 21

Rewriting and Righting Allurexperiences

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 ground of the worlds of theory and the worlds of common sense.¹

Might you attempt a rewriting of chapter 4 of *Method*, grounded not in learned references but in all your experiences, all your allurexperiences?² Might I, herenow? But is not this *Posthumous* series a final attempt to Right *Method* 4?

In *Posthumous* 18 I mentioned the odd coincidence of a parallel between that 18th essay and the 18th *Cantower*: truly, unplanned by me – it is obviously in God’s plan as a fact. The parallel carried forward amazingly. So, the essays 18, 19, 20, and 21 were to have emerged as 2013 ended: the parallel *Cantower* essays are dated September 1st, October 1st, etc. of 2003. This morning I ventured back to myself of 2003 expressed in *Cantower* 21, “Epilodge.” For a young man of 71, it was not a bad indication of the “character”³ of the climber to the “Dark Tower,”⁴ transposing “Aristotle’s excellence”⁵ onto a “fuller psychic presence”⁶ in “the inception of a far larger work,”⁷ pleading for a new seriousness of reading that would transpose such efforts as Proust’s reading of Ruskin⁸ or indeed of Proust’s own room,⁹ of Feynman’s reach to undergraduates,¹⁰ pointing to a new “secular openness”¹¹ of “Tomega”¹² contemplation, “not everyone’s, but surely the call of

¹ *Method in Theology*, 107.

² The title of *Posthumous* 11.

³ *Cantower* 21, “Epilodge,” (available at: <http://www.philipmcshane.ca/cantower21.pdf>) at pages 4 & 6.

⁴ *Ibid.*, 14.

⁵ *Ibid.*, 1, 15.

⁶ *Ibid.*, 3.

⁷ *Ibid.*, 2: the title of section one there, quoting *Insight*, CWL 3, 754.

⁸ *Ibid.*, 11-13.

⁹ *Ibid.*, 23.

¹⁰ *Ibid.*, 9, 26.

¹¹ *Ibid.*, 21.

¹² *Ibid.*, 22.

foundations persons, of the sufficiently cultured consciousness that are to be the *limens*, “preliminaries to conceiving the transcendent idea.”¹³

That tri-personal Idea, radiantly and heartily present, is to be subject-as-subject topic of serious future rewrites of the chapter on religion in *Method*. But what do I write in this heuristics of rewriting, in a few pages, ten years after my Epilodge of 28 pages, especially after three years Tomega-focused on the cherished caul?

And what of you? The invitation stands, of course, for you to re-write and right that chapter, whether you follow my strange hints or not. There is a rewrite you might do that would have my initial quotation above up-front to be followed by your struggle to re-order Lonergan’s chapter. There is the rewrite, re-right, that you might do as your very own, footnoteless, taking your place in the 1833 Overture.

Plainly,¹⁴ my own re-write of the chapter on religion would contain as section 1 some handprints of the 5 or 7 C’s. But notice now a wrinkle in the rewrite, the meaninklink, the righting, blossoming slowly from collaborative realism regarding the other four sections. I point to an odd re-shuffling of the whole dynamic of the five sections by raising the question, “Do I write the second section or do I share the first section with a foundational community so that we could right and re-write the foundations, the characters, of the spirals to follow?” Parallel that first section with Wiley’s first presentation of Fermat’s last theorem:¹⁵ were there

¹³ The title of section 4, chapter 19 of *Insight*, CWL 3.

¹⁴ A mischievous inclusion, this word, deliberately connecting this final effort of mine with Lonergan’s first effort at public address, *For a New Political Economy*. “Plainly, the way out is through the more general field.” CWL 21, 7. The 38-year-old genius could not possibly have foreseen how unplain it would all be to his disciples and, of course, to the global community, living now in its increasingly pretentious and brutalizing economic mess. At all events I would like to acknowledge how I benefited through this winter from conversations with my elder Lonergan colleague, Conn O’Donovan, who opened up to me the power of those early chapters of Lonergan’s economics.

¹⁵ Of course, there are those who just cannot take this parallel seriously. I already made the parallel quite clearly and cheekily on pp. 12-13 of *The Axial Lonergan*. And indeed I was tempted to use 18 assertions from the actual text of Andrew Wiley (“Modular elliptic curves and Fermat’s Last Theorem,” *Annals of Mathematics* **142** (1995) 443-551) to parallel the 18 Trinitarian assertions of CWL 12 (see note 5 of *Posthumous* 16). And might it not have stirred

people there who 'clung to the door in,' came to his door ready to enter the upgraded spiral? Et cetera: where the long cetera is a spelling of generations of the mission of Spirit and spirits in a how-language communal revision of the five sections.

This is all a weaving into a complex and new scientific future within which lurks a transposed presence of the canons of hermeneutics, a transposition calling for generations of collaboration.

So now, let me return to my question about what to write after that short invitation to and round my Epilogue of a decade ago. The quite obvious answer is that I did write on then: much more than a million words building up elements of the new scientific future.¹⁶ The build-up was a monthly climb in myself, inner word flexing with molecules, something each of us has to do in their own way.

And now, beginning my 82nd year, I come to the end of my written hintings and leadings, and indeed even to my campaignings,¹⁷ and I do so by pointing briefly

some folks? After all, it is a sort of Trinitarian problem that looks so simple, having to do with $x^n + y^n = z^n$. $3^2 + 4^2 = 5^2$, so why should there not be integers for higher n s? But I suspect that the paralleling is pointless. Christian piety, in its red pill-grim BUS, prefers God simple, even simple-minded, or perhaps with the mind of a Roman canon lawyer. Is there no suspicion of, and reverence for, the **infinite**^{infinite} that is Apt Thought on Method?

¹⁶ See *Field Nocturnes CanTower* 43, "The Full Cantower Series" (available at: <http://www.philipmcshane.ca/FNC-43.pdf>) for an account of the movement of those essays of the past decade.

¹⁷ Throughout this winter a fresh campaign towards reorienting Lonergan studies has been on my mind. Note 16 of Posthumous 14 recalled the campaign that began Easter Monday of 2002. Now, as I near the end of my writing, I see no point in further irritating my colleagues, who could well, at all events, continue their silent treatment. My campaign, then, is to be mainly through the **Q / A** section of my website, where I can help identify zones in which these next generations can struggle forward. What of Xanadu? Perhaps, as I suggested in "Systematics: A Language of the Heart" (chapter 5 of *The Redress of Poise*, available at: <http://www.philipmcshane.ca/redress.pdf>), some Chinese lady in five centuries will rediscover *Insight's* message? But there are some in the generations after me who have not been trapped in the little effete descriptive world: they are already on the move. I do not list their names, since they are an endangered species. So, I halt my story now, snatching a sentence from final page of Conn Iggulden's historical note: "For once, I thought, I might finish a series with a character still alive and with all his dreams and hopes still to come." *Conqueror*, Harper, 2012, 545.

and subtly to a new beginning, the pointing hopefully taking its place in the community's 1833 Overture. It is a pointing to the ground of method and of the chapter in religion, my pointing to my meaning of the first five words of the first chapter of *Method in Theology*: "Thought on method is apt".

Thought on Method is Apt. Might you share my implicit assertion here about "the flower in the crannied caul," a meaning to be gained through a reading "difficult and laborious,"¹⁸ of the good, which "always is concrete,"¹⁹ through a life-longing reading of the ultimate "meaninklink"? My hope of course is that it would take hold of a later spectrum of chapters on Christian allurexperiences and spread through millennia the concrete good news, "the old old story."²⁰ If you have followed through in some serious way with these *Posthumous* essays, then you have made a start. But how, here, might I help you, startlingly, out of a starting block?

Perhaps the little word *apt* is a start and a startling. The Indoeuropean base is **ap-*, to grasp, reach. The little word "says more, and has more to hide, than all the thousand books in a library."²¹ But can Goldmund get Narcissus into the flow of neuromolecules and air that is the word, to make the flow "become a fish"²² and a fishing, a grasping, a reaching, a clasping, a craving? Are you "set thinking of all the streams and rivers of the world, of all that is wet and cold; of Homer's sea, and the waters on which Peter walked to Christ"?²³ Indeed, might you find in the flow of your sympathy-resonant reading lips, lipping innerly *apt*, **ap-*, "Lps. The keys to. Given!"²⁴ a "hovering over the water"²⁵ and the word, the Word, actually herenow in your reading I? Thought? Inner word, word of Word, "God's

¹⁸ *Method in Theology* page 4.

¹⁹ The beginning of chapter 2 *Method in Theology*.

²⁰ A phrase from Katherine Hankey's hymn "I Love to Tell the Story." (1866)

²¹ I am quoting from Herman Hesse, *Narcissus and Goldmund*, Penguin, 61. But I quote from the larger quotation in the Epilogue, "Being and Loneliness" to the book of 1973, *Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent*, 105-106 (available at: <http://www.philipmcshane.ca/wealth.pdf>). It is a suitable Epilogue to wind into this farewell.

²² *Ibid.*

²³ *Ibid.*

²⁴ The concluding page of James Joyce's *Finnegans Wake*.

²⁵ The beginning of *Genesis*.

concept”²⁶ that is found eternally Apt, in which Word all of us and each “protean notion of being fuse into a single explanation.”²⁷ On? *an: slanted by, supported by, Method, “method with respect to the ultimate,”²⁸ method in its Ultimate: supporting with infinite adequacy because of being a Subjectivity in Infinite and infinitely Luminous Act, an IS that is Thought and Clasp, the ultimate interiority grounding method.²⁹

“Thought on Method IS Apt.” I have been heading towards my assertion of that through 21 *Posthumous* essays, indeed through the searchings of the forty three years since my reading the original typescript. It points, in me, to an inner judgment of value, expressed for you in this 1833 Overture that later, then, THEN, can be identified in a section 2 of Foundations, an “*eo magis unum*,”³⁰ a Trinitarian Spiraling of the contemplative Tower community of later millennia. “Is this to be taken literally or is it figure? It would be fair and fine, indeed, to think it no figure.”³¹

²⁶ *Insight*, CWL 3, 748, line 3. Was the phrase used here by Lonergan placed as a slip or a nudge?

²⁷ *Insight*, CWL 3, 610, line 9.

²⁸ *Insight*, CWL 3, 718.

²⁹ Obviously you may spiral back and on now through previous notes, essays, allurexperiences and discover endless enlargements, making your own Can Tower signs for others of the geohistorical reach, in the Spirit, for the ongoing genesis of thoughts on the Thought Incarnate that is the task of *Comparison* (*Method in Theology*, 250) that moves finitude to an ultimacy of cherishing’s surrounds.

³⁰ A context is the final chapter of *Verbum: Word and Idea in Aquinas*, CWL 2.

³¹ I quote here the final words of Lonergan’s early “Essay on Fundamental Sociology,” with, of course, a twist of meaning. He is writing of *Isaiah* 2: 2-4, the shift from spears to sickle. I am writing about the shift to an effective human global care twined into eternal Craving Christing Cherishing. But now, amazingly for me, a Benzine Ring of collaboration, a Buckyball around the globe, a Dream of Ganesh or Gerontius (but quite the opposite of ‘shapeless, scopeless, blank abyss’) : a final note that is surely one with “the music of the spheres” (*Pericles*, 5. i. 227). We – or rather I as speaker of the first of those five sections of either *Method in Theology* chapter 4 or chapter 11, or of a melody of the 1833 Overture - have arrived at the core of the solution to the third cycle of seminars on world religions which would have occupied the group around *FuSes* 55-79. (On this see the 24 pages of *FuSe* 10, “Contexts of Functional Interpretation,” available at: <http://www.philipmcs Shane.ca/fuse-10.pdf>). The common Tower judgment of religious value, of being in love with God, is to regard and guard “Thought on Method is Apt.” It is the follow-through on the 26th place of *Insight* 19.9, but to be radiantly self-luminous in the

context of the 21st place there: “every created agent is an instrument in executing the divine plan.” *Insight*, CWL 3, 687. It is to be a subject-as-subject-as-subjects-as-Subjects embracing of atman in Brahman with Brahman. It is to lift Fred Crowe’s reflections on “the sacrament of the present moment.” *Theology of the Christian Word. A Study in History*, Paulist Press, 1978, 113-15. The whole research-book is to be transposed into a spiraling sacramental dynamics of The Tower. It is to crown the search for authentic secularity and to make regally true, 10,000 years from now or even a little slower, the coming convergence of world religions. So, in this long ramble of months, or decades, you have my section 1, inviting you to join – section 2 – in that global finding, fair and fine: indeed, no figure.