

Q. 35 Revolutions in Lonergan-studies Meetings

Q. 35 ["I am part of the organizing committee for the Mexico City gathering, and my question regards what we might do in those couple of June days."] "Implicitly my question regards what might be done in other gatherings, be they in Marquette, Melbourne, Toronto, Seoul, Los Angeles, Boston or Jerusalem." [p.3, Q.31]

A 35. What might be done in other gatherings? I'll turn towards Jerusalem in Q/A 37. What to say of the others? I am most familiar with Boston, its long history, its sad staleness. Yet it has been central to the Lonergan movement for forty years. So it perhaps deserves particular attention. Besides from various quarters peoples have raised the question of my attending or not attending: why, for instance, am I not presenting my view there?

In the conclusion of the previous Q/A I remarked that we are way beyond floating along in quiet politeness. I wish to stir things up in a manner that may be regarded as impolite, even unchristian. So be it. At various stages in the past decades I have approach my elder colleagues in different circumstances only to be told, quietly, privately, that I exaggerate. No one told me that I was wrong e.g. about the current "pseudometaphysical mythmaking" (*Insight*, 528) or about functional collaboration as omnidisciplinary or about *Method* page 250. My claims and criticisms have been ignored. So, I try a new tack. Of course, the new tack is nothing new in serious science: decadence is regularly exposed and sometimes even fades before the old professors die. But this old professor sees an urgency in speaking out. There is the fact that I speak with some authority: younger people in these next decades may have less of a chance of stemming the tide of decay that washes over the vulnerable sands of Lonergan's startling wisdom. On I go then: please, would someone fight back in open terms? Might they even join the challenge of Lonergan's 1833 Overture?

I did attend for the first twenty years of the Boston Workshop, and I returned for two years recently, when I was in fact graciously invited to play the organ for the religious service. But no invitation to any other performance was forthcoming. So in the past year I e-mailed three times asking to be added as a workshop giver. There was no reply. I wrote to Fred Lawrence after receiving the program: still no reply. My impression, therefore, is that I am not welcome. Yes, I know that Fred is famous for his failed communications, but still Should I go anyway and set up a local opposition workshop on functional collaboration?

I doubt if anyone could be surprised at my present view of the Boston Conference: indeed, it is one that is silently – a public silence only – shared by many who attend. Wall-to-wall papers for a week on a spread of topics written about in the usual style: this was the sort of theological goings-on that lifted Lonergan towards his aspirations for **Cosmopolis** and carried him forward on his solitary climb to thinking out a radical shift in the order and character of theological presentations.