

Q. 27 (anonymous: February 27th). I wish to pose a large and no doubt for you an awkward question. Fr. Doran has recently published a book on *Trinitarian Theology: The Trinity in History: A Theology of the Divine Missions*, Vol.1, U of T Press, 2012. It seems to go in quite a different direction from your recent work on Trinitarian theology. Would you please say something about the difference, obviously something that fits in with your objective of functional talk. [note from Phil: anonymity is achieved merely by request to me, but it may be done by using an intermediary: even more than one if you are nervous!]

A.27. Yes, this is an awkward question for me, not just because I have not seen the book – I'll get it! – but because it lifts these questions into a difficult context: indeed, to talk functionally, into the context of what I name "The 1833 Overture"(lines 18-33 of *Method* 250). It is a discomfiting context in that it requires both self-exposure and precise criticism of others. In all other aspects of theology, philosophy and other disciplines, it takes the randomness out of criticism. A curious relevant instance of this occurred recently on the *Lonerganforum*, where Bob and I disagreed regarding the existence of ninth functional specialty: my point in that disagreement was that what Bob required in a ninth specialty was in fact to be attained by the 1833 Overture, by the community of dialecticians meeting each other bluntly according to the cunning norms set out by Lonergan on lines 18-33 of *Method* 250. Formally we should have clashed within the precisions of those norms so as to contribute to foundational progress. We did not: so there was no cycling to better communal foundations.

What is great about Bob Doran's continued efforts is that he is pushing gallantly for a new theology rather than being locked into this or that smaller debate. He and I are, so to speak, sticking out our necks. I would note too that we are sticking out our necks together regarding "the four-point hypothesis" (*CWL* 12, 471-2, paragraph on the turn of the page) as key to the transformation of Trinitarian spirituality. I suspect his new book contains follow-ups on that hypothesis. Do they parallel my own efforts at such follow-ups? I don't know yet.

Here I wish to invite a shift of focus in our Q/A series, a shift already recommended in the *Posthumous* series. I would wish people to express views in their questions, and in particular in this instance on the parallels or conflicts between Doran and me: sending in, then, lengthier questioning comments on the different topics and efforts, and trying to do so in the mood, if not within the formalities, of *Method* 250, lines 18-33. Of course, anonymity would not be in order in The 1833 overture: that is the whole point of this push to luminous self-exposure, when "each investigator" (250, line 20) is "at pains not to conceal his tracks" (*Method*, 193, line 14). Here my old warning remains: students are vulnerable, indeed – until they arrive at the glory of tenure - young academics also. So, many of you are invited by me to stay on the fence. Further, note that in your effort you too need self-exposure: you are one of the "each investigator" (250: line 25), so, in this case, one of three. Note also that you should, if you can, have a shot at the "final objectification" (250, line 28) : you try for a revision of your own view based on your *Completion* etc of the sniffing out of bents towards the future. You sniff out my bent from my positioning through my Metawords, among which **W₃** is dominant ; you sniff out Doran's bent from his new book and other writings [unless he joins our effort and becomes explicitly involved]; and perhaps you have not really sniffed out your own position clearly up till now?

I shall get Bob Doran's book and risk comment on April 1st, when I am to make bolder Spring Campaign move, and it tickles my sense of occasion to note that this is Easter Monday. Eleven years ago I began my revolutionary *Cantower* series on Easter Monday, April 1st, All Fool's Day, recalling then how a foolish teacher led a small group to revolution, against an empire, in Dublin, on Easter Monday of 1916. (For those curious about the recurrence mentioned, Easter Sunday falls on March 31st every eleven years!) April 1st this year may well be a definite transition in my Spring Campaign. It has been a long time coming. My disagreement with my Lonergan colleagues began in 1970 when I pointed to the global significance – using musicology – of Lonergan's genius-move to functional recycling. That shift relocated my own first venture in Trinitarian theology, "The Hypothesis of Intelligible Emanations in God" (*Theological Studies*, 1962). I have been struggling with that relocation since, and I do suspect that the location is different from Bob's: that location is expressed compactly in the meta-word, **W₃**, which coincidentally was provoked by Bob's push in the Concordia Conference published as *Lonergan's Hermeneutics: Its Development and Application*, Ben Meyer and Sean McEventue, 1989 : it was my lectured reply to his paper. My readers know that I enjoy coincidences and so I note that Q. 27 here is all about the relocation of Thomas Q. 27 in the first part of his *Summa Theologica*.

At all events, my main appeal here is for some readers to risk, during March, a piccolo or trumpet participation on this subject in our first stumble into The 1833 Overture.