

Philip McShane

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Curriculum Vitae

Professor Emeritus of Philosophy, Mount St. Vincent University, Halifax, N.S., Canada.

Education

B.Sc. 1955 (First Hons); M.Sc. (First Hons), Relativity Theory and Quantum Mechanics. University College, Dublin, 1952–56.

Lic. Phil., St. Stanislaus College, Tullamore, Ireland, 1956–59.

S.T.L., Heythrop College, Oxfordshire, England, 1960–64.

D.Phil., Campion Hall, Oxford University, 1965–68.

Career

Lecturer in Mathematics: University College Dublin, 1959–60.

Assistant Professor of Philosophy: Milltown Institute of Philosophy and Theology, 1968–73.

Associate Professor of Philosophy (1974–79) and Professor of Philosophy (1980–1994), Mount St. Vincent University, Halifax, Nova Scotia.

First Visiting Fellow in Religious Studies, Lonergan College, Concordia University, Montreal 1979–80.

Publications

Books

Towards Self-Meaning (with Garrett Barden), Gill, Dublin, 1968.

Music That Is Soundless, Milltown Press, Dublin, 1968.

Randomness, Statistics and Emergence, Macmillan and University of Notre Dame Presses, 1970.

Plants and Pianos: Two Essays in Advanced Methodology, Milltown Institute, Dublin, 1971.

Wealth of Self and Wealth of Nations, Exposition Press, New York, 1975.

The Shaping of the Foundations, University Press of America, 1976.

Lonergan's Challenge to the University and the Economy, University Press of America, 1980.

Process: Introducing Themselves to Young Christian Minders, Mount St. Vincent Press, 1990.

Economics for Everyone: Das Jus Kapital, Commonwealth Press, 1996.

A Brief History of Tongue, Axial Press, Halifax, 1998.

Pastkeynes Pastmodern Economics: A Fresh Pragmatism, Axial Press, 2000.

Beyond Establishment Economics: No Thank You, Mankiw (with Bruce Anderson), Axial Press, 2002.

Introducing Critical Thinking (with Alexandra Drage and John Benton), Axial Press, 2005.

Introducción al Pensamiento Crítico, (with Alexandra Drage and John Benton), J. Duffy and K. Nahmmacher (trans.), Plaza y Valdés, 2011.

Music That Is Soundless, 3rd revised and enlarged edition, Axial Publishing, 2006.

Lack in the Beingstalk: A Giants Causeway, Axial Publishing, 2007.

Sane Economics and Fusionism, Axial Publishing, 2010.

Bernard Lonergan: His Life and Leading Ideas (with Pierrot Lambert), Axial Publishing, 2010 (second printing 2013).

The Road to Religious Reality: Method in Theology 101 AD 9011, Axial Publishing, 2012.

The Everlasting Joy of Being Human, Axial Publishing, 2013.

Futurology Express, Axial Publishing, 2013.

Piketty's Plight and the Global Future, Axial Publishing, 2014.

The Allure of the Compelling Genius of History, Axial Publishing, 2015.

Profit: The Stupid View of President Donald Trump, Axial Publishing, 2016.

Economics for Everyone: Das Jus Kapital, 3rd ed., Axial Publishing, 2017. Contains a new preface and an appendix: "Trade Turnover & the Quantity Theory of Money."

The Future: Core Precepts in Supramolecular Method and Nanochemistry, Axial Publishing, 2019.

Interpretation from A to Z, Axial Publishing, 2020.

Seeding the Positive Anthropocene, Axial Publishing, 2022.

Randomness, Statistics, and Emergence, 2nd edition, James Duffy and Terrance Quinn (eds.), Axial Publishing, 2021. Contains a second preface written in the fall of 2012 and an editors' introduction.

Editor

Foundations of Theology, University of Notre Dame Press, 1972.

Language Truth, and Meaning, Gill and MacMillan, 1972.

Introducing the Thought of Bernard Lonergan, Darton, Longman and Todd, 1973.

Searching for Cultural Foundations, University Press of America, 1984.

For a New Political Economy, University of Toronto Press, 1999, vol. 21 of *The Collected Works of Bernard Lonergan* (Lonergan's economic manuscripts of 1942 and 1944).

Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism, University of Toronto Press, 2001, vol. 18 of *The Collected Works of Bernard Lonergan*.

Do You Want a Sane Global Economy? book-length issue of *Divyadaan: Journal of Philosophy and Education* vol. 21, Nashik, India, 2010.

Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies, vol. 16 (2016), special edition, *Reshaping Christian Openness: A Festschrift for Fr. Brendan Lovett*.

Celebrating the 60th Anniversary of Bernard Lonergan's Insight, *Divyadaan: Journal of Philosophy and Education* vol. 28, no. 2, Nashik, India, 2017.

Articles (selected)

"The Hypothesis of Intelligible Emanations in God," *Theological Studies* 23 (1962), 545–568.

"The Contemporary Thomism of Bernard Lonergan," *Philosophical Studies* 11 (1962), 63–80.

"Theology and Wisdom," *Sciences Ecclesiastiques* 15 (1963), 419–38.

"The Foundations of Mathematics," *Modern Schoolman* 40 (1963), 373–87.

"On the Causality of the Sacraments," *Theological Studies* 24 (1963), 423–436.

"Insight and the Strategy of Biology," *Continuum* 2 (1964), 374–88.

"Philosophy That Is Mindful," a series of ten articles in *Rosc* (English/Gaelic newspaper, Dublin) (1969–1970).

"Image and Emergence: Towards an Adequate *Weltanschauung*," in *Plants and Pianos: Two Essays in Advanced Methodology* (1971).

"Metamusic and Self-Meaning," in *The Shaping of the Foundations* (1976), 47–72.

"Zoology and the Future of Philosophers," in *The Shaping of the Foundations* (1976), 79–95.

- “The Core Psychological Present of the Contemporary Theologian,” in *Trinification of the World*, ed. Thomas Dunne and Jean-Marc Laporte, Toronto: Regis College Press (1978), 84–96.
- “The Psychological Present of the Academic Community,” in *Loneragan Workshop Journal*, ed. Frederick Lawrence, vol. 1 (Scholars Press, 1978), 27–68.
- “Loneragan’s Quest and the Transformation of the Meaning of Life,” in *Loneragan’s Challenge to the University and the Economy* (1980), 129–143.
- “Modernity and the Emergence of Adequate Empiricism,” in *Loneragan’s Challenge to the University and the Economy* (1980), 80–111.
- “Features of Generalized Empirical Method and the Actual Context of Economics,” in *Creativity and Method*, ed. Mathew Lamb, Marquette University Press, 1981, 543–571.
- “An Improbable Christian Vision and the Economic Rhythms of the Second Million Years,” *Loneragan Workshop Journal*, ed. Frederick Lawrence, vol. 3 (Scholars Press, 1982), 53–81.
- “Distant Probabilities of Persons Presently Going Home Together in Transcendental Process,” in *Searching for Cultural Foundations*, University Press of America, 1984, i–xxi.
- “Middle Kingdom, Middle Man: *T’ien-hsia i jen*,” in *Searching for Cultural Foundations*, 1984, 1–43.
- “The Historical Reach of Loneragan’s Meaning,” *Compass: A Jesuit Journal* (Spring, 1985).
- “Systematics, Communications, Actual Contexts,” *Religion in Context*, ed. Boo Riley and Timothy Fallon, University Press of America, 1988, 59–86.
- “Scientific Methods and the Investigation of Ultimate Meanings,” *Journal of Ultimate Reality and Meaning* 11 (1988), 142–44.
- “Mission and Spirit: Questions of Probability and Providence,” *Loneragan Workshop Journal*, vol. 9 (Scholars Press, 1989).
- “Psychic Differentiations and Systematic Heuristics,” in *Loneragan’s Hermeneutics: Its Development and Application*, ed. Sean McEvenue and Ben Meyer, The Catholic University of America Press, 1989, 209–216.
- “General Method,” *METHOD: Journal of Loneragan Studies*, 13 (1995), 35–52.
- “*Hacia una oscuridad luminosa de las circunstancias: Insight, cuarenta años después*” [“Towards a Luminous Darkness of Circumstances: *Insight After 40 Years*”], in *Universitas Philosophica*, 32 (1999), 11–41.
- “Elevating *Insight*: Space-Time as Paradigm Problem,” *METHOD: Journal of Loneragan Studies*, 19 (2001), 203–229.

- “Undermined Macrodynamic Reading,” *Journal of Macrodynamic Analysis*, 1 (2001), 77–100.
- “The Reform of Classroom Performance,” *Divyadaan: Journal of Philosophy and Education*, 13 (2002), 279–309.
- “Foundational Ethics, Feminism, and Business Ethics,” *Journal of Macrodynamic Analysis*, 2 (2002), 81–114.
- “Implementation: The Ongoing Crisis of Method,” *Journal of Macrodynamic Analysis*, 3 (2003), 11–32.
- “Our Journaling Lonelinesses: A Response,” *Journal of Macrodynamic Analysis*, 3 (2003), 324–42.
- “The Wonder of Water: The Legacy of Lonergan,” *Divyadaan: Journal of Philosophy and Education*, vol. 15, no. 3, (2004), 457–75.
- “Lonergan’s Meaning of *Complete* in the Fifth Canon of Scientific Method,” *Journal of Macrodynamic Analysis*, 4 (2004), 53–81.
- “How Might I Become a Better Teacher?” *Divyadaan: Journal of Philosophy and Education*, vo. 16, no. 3, (2005), 359–82.
- “Obstacles to Metaphysical Control of Meaning,” *METHOD: Journal of Lonergan Studies*, 24 (2006), 187–195.
- “The Importance of Rescuing *Insight*,” *The Importance of Insight: Essays in Honour of Michael Vertin*, ed. John Liptay and David Liptay, University of Toronto Press, 2007, 339–376.
- “What Do You Want?” *Divyadaan: Journal of Philosophy and Education*, 18 (2007), 1–28.
- “The Fourth Stage of Meaning,” *Meaning and History in Systematic Theology: Essays in Honor of Robert Doran S.J.*, ed. John Dadosky, Marquette University Press, 2009, 331–44.
- “Self-Appropriating the Inner-Parts,” *METHOD: Journal of Lonergan Studies*, n.s. 1 (2010), 55–66.
- “Imaging International Credit,” *The Lonergan Review*, 2 (2010): *Forging a New Economic Paradigm: Perspectives from Bernard Lonergan*, ed. Richard M. Liddy, 214–223.
- “The Implementation of Lonergan’s Economics,” *The Lonergan Review*, 2 (2010): *Forging a New Economic Paradigm: Perspectives from Bernard Lonergan*, ed. Richard M. Liddy, 374–377.
- “Do You Want a Sane Global Economy?” *Divyadaan: Journal of Philosophy and Education*, vol. 21 (May 2010), 19–36.

- “The Meaning of Credit,” *Divyadaan: Journal of Philosophy and Education*, vol. 21 (August 2010), 163–182.
- “Edging Towards a Later Global Stage,” *Divyadaan: Journal of Philosophy and Education*, vol. 21 (August 2010), 233–244.
- “The Global Economy and My Little Corner,” *Divyadaan: Journal of Philosophy and Education*, 21 (August 2010), 245–256.
- “Insight Within a New Global Culture,” *Fifty Years of Insight: Bernard Lonergan’s Contribution to Theology and Philosophy*, ed. Neil Ormerod, Australian Theological Forum Press, 2011, 153–174.
- “The Hypothesis of a Non-Accidental Human Participation in the Divine Active Spiration,” *METHOD: Journal of Lonergan Studies*, n.s. 2/2 (2011), 187–202.
- “Implementing Lonergan’s Economics.” *The Lonergan Review*, volume titled: “*Culture, Science and Economics*.” 3 (2011), 196–204.
- “Aesthetic Loneliness and the Heart of Science,” *Journal of Macrodynamic Analysis* 6 (2011), 51–84.
- “‘What-to-do?’: The Heart of Lonergan’s Ethics,” *Journal of Macrodynamic Analysis* 7 (2012), 69–93.
- “Un Comentario Sobre el Interior,” [“A Commentary on **Inside**,”], *Revista de Filosofía* (Universidad Iberoamericana) 135 (2013), 153–175.
- “Foundations of Communications,” in *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, Axial Publishing, 2016, 161–172.
- “Embracing Luminously and Toweringly the Symphony of Cauling,” in *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, Axial Publishing, 2016, 221–240.
- “For the Joy Set Before Us of Effective Field-fostering Reviewing,” *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies*, vol. 16 (2016), special edition, *Reshaping Christian Openness: A Festschrift for Fr. Brendan Lovett*, 35–58.
- Functional Research*, ed. Michael Shute, a book-length issue of the *Journal of Macrodynamic Analysis* 9 (2016) that contains seven essays: “Functional Research into Lonergan’s Collected Works,” “What Is Functional Research?: The Struggle So Far,” “A Contexting of First Attempts at Functional Research,” “Working Towards a Standard Model,” “The End of Lonerganism: Fuse or Refuse,” “Galactic Functional Research,” and “What is Functional Research?”
- “Insight and the Trivialization of History,” *Divyadaan: Journal of Philosophy and Education*, vol. 28, no. 1 (2017), 105–132.

“Introduction: Collective Futurology,” *Divyadaan: Journal of Philosophy and Education*, vol. 28, no. 2 (2017), 189–202.

“*Insight and the Interior Lighthouse*,” *Divyadaan: Journal of Philosophy and Education*, vol. 28, no. 2 (2017), 277–298.

“Method in Theology: From $[1 + 1/n]^{nx}$ to $\{M(W_3)^{\theta\Phi T}\}^4$,” *Journal of Macrodynamic Analysis* 10 (2018), 105–135.

Religious Faith Seeding the Positive Anthropocene Age, ed. James Duffy, a book-length issue of *Divyadaan: Journal of Philosophy and Education*, vol. 30, no. 1 (2019) that contains five essays: “The Coming Convergence of World Responsiveness,” “Steps Towards Effectively Converging Religions,” “Converging Religions to Effective Historical Intervention,” “Converging Religions to Being InTo Love With Jesus EtC.,” and “Finding an Effective Economist.”

“Assembling the Science of Interpretation” (with William Zanardi), *Journal of Macrodynamic Analysis* 13 (2020), 119–146.

“Assembling Lonergan’s Heart” (with Meghan Allerton and James Duffy), *Journal of Macrodynamic Analysis* 13 (2020), 146–164.

“On the Stile of a Crucial Experiment,” *Divyadaan: Journal of Philosophy and Education*, vol. 31, no. 3 (2020), 327–344.

“Moving Towards *JMDA* Volume 14,” *Journal of Macrodynamic Analysis* 14 (2020), 15–25.

“The Dynamic State of Being in Love” (with Alexandra Gillis, Brendan Lovett, and Pierre Whalon), *Journal of Macrodynamic Analysis* 14 (2020), 26–64.

Afterword to “The Ontological Structure of the Hermeneutical Circle,” by Clayton Shoppa and William Zanardi, *Journal of Macrodynamic Analysis* 14 (2020), 129–131.

“The More General and Difficult Fields of Speculation” (with Bruce Anderson), *Journal of Macrodynamic Analysis* 14 (2020), 133–53.

Unpublished Essays

“Arriving in Cosmopolis,” keynote address at the First Latin American Lonergan Workshop, Puebla, Mexico, June 2011.

“A Paradigmatic Panel for (Advanced) Students (of Religion),” written in the autumn of 2017 in anticipation of the panel discussion “Recycling Method in Theology” at the West Coast Methods Institute, Loyola Marymount University, April 21, 2018. An appendix provides a correspondence with the co-editor of *METHOD: Journal of Lonergan Studies*.

“Interpreting a Fragment of Lonergan,” written in the fall of 2018, this essay contains some generic points about the crisis in interpretation, some pedagogical points about “Economic Process” (CWL 15, 12–14), and an attempt to interpret functionally this two-page fragment.

“Sixes and Sevens: The Need for Cyclic Thinking,” a two-part essay was written in December 2018. The first part focuses on the need for creative recycling (“crecycling”) of the book *Sustainability and Peaceful Coexistence for the Anthropocene*, while the second part is a ten-step crecycling of *Insight* chapters 6 and 7.

“Method in Theology: ASAFAC,” written in June of 2019, this short essay suggests what might be done and what should be skipped in the decade 2020–2030 “to bend, yourself and others, towards the emergence of a seeding community of an effective engineering of, e.g., climate change and kindness, and de-monification.” (4)

Website books

The Redress of Poise (seven papers presented at the annual Lonergan Workshop at Boston College). Chapters include:

- “Work in Redress: The Value of Lonergan’s Economics for Lonergan Students”
- “Ecological Justice and Intentional Process”
- “The Arctic Grail”
- “Turners, Strategists of Survival: The Legacy of Lonergan”
- “Systematics: A Language of the Heart”
- “In Tune with Timely Meaning”
- “Grace: The Final Frontier”

Christ in History, 2006. Chapters include:

- Chapter 1: The Need for Functional Specialization: Christology and Paradigmatic
- Chapter 2: The General Solution to Present Ineffective Fragmentation
- Chapter 3: Dialectic
- Chapter 4: Foundations
- Chapter 5: Communications in General
- Chapter 6: Functional Policy
- Chapter 7: Systematics, Communications, Actual Contexts
- Chapter 8: Research
- Chapter 9: Interpretation
- Chapter 10: Reinventing History

Method in Theology: Revisions and Implementations, 2007.

- Part One: Method in Theology and Botany
- Part Two: Foundational Fantasy, 2007-2037
- Part Three: Structures and Anticipations

Lonergan’s Standard Model of Effective Global Inquiry, 2008. Chapters include:

- “Gödel’s Incompleteness Theorem”
- “The Form of Inference”
- “Geometric Possibilities”
- “Mathematical Logic and Scholasticism”
- “*Insight* and the General Character of Logic”
- “The Economy of Phenomenology and Logic”
- “Hodic Logic”

“Modal Logic”
“Terms and Relations”
“The Dialectics of Psychic Orientation”
“Foundational Biography”
“Theologies and the Dialectic of History”
“Mapping the Minding”
“Communications: An Outreach to Lonergan Students”

Website Series

Cantowers

This series takes its name, in part, from Ezra Pound’s great poem. But it takes its inspiration from the method of structured collaboration pioneered by Bernard Lonergan, a method resolutely opposed to the ineffectual ivory tower in which much of the contemporary academic world remains trapped. The series made its debut on Easter Monday 2002, beginning with the question, from Eric Voegelin, “Where does the Beginning Begin?” *Cantowers* 27–31 parallel the first five chapters of Richard Feynman’s *Lectures on Physics*. See *The Feynman Lectures on Physics*, edited by Richard P. Feynman, Robert B. Leighton and Matthew Sands (Boston: Addison-Wesley Publishing Company, 1964; sixth printing 1977). Those *Cantowers* also place the first five chapters on empirical science in Lonergan’s magnum opus *Insight: A Study of Human Understanding* in a challenging, metatheoretic, non-commonsense context. *Insight* chapters 15–20 and the Epilogue are paralleled by *Cantowers* 15–20 and *Cantower* 21, “Epilodge.”

Field Nocturnes

This series of forty-one essays was undertaken as the 300-page project of reading the single paragraph in *Insight* that begins “Study of the organism begins from the thing-for-us, from the organism as exhibited to our senses.” *Insight, Collected Works of Bernard Lonergan*, vol. 3, 489. Field refers to Lonergan’s use of the word in *Phenomenology and Logic* (CWL 18), while Nocturnes, a reference to both Chopin and John Field, points to a community of functional collaborators, each member of the community in his or her luminous darkness.

Field Nocturnes CanTower

A series of seventy-six essays that continues the first series of *Field Nocturnes*, a continuation that merges with the previous series of *Cantowers*. The title emerged as an affirmative answer to the question, “Is there a fourth stage of meaning?” It refers to optimism about future global collaboration, an optimism associated with an effective Cosmopolis.

Sofdaware

A series of eight essays whose name is composed of “Structure of Dialectic”—the title of the section that includes page 250 of *Method in Theology*—and “aware.” The title might also be related to Searching Out Friendly Dialogue about Action. The essays represent a shift from the *Cantowers* series towards a strategy of elementary collaborations with individuals or groups, casual or organized, public or private. It is also an introduction to the *Quodlibet* series.

Quodlibets

A series of twenty-one essays that continues the *Sofdaware* reflection on page 250 of *Method in Theology*. The *Quodlibets* series intends a collaborative effort in relation to Lonergan’s suggestion about dividing up any serious cultural work. Towards the end of the series McShane reaches out towards other collaborators, whose names are mentioned in the flow of essays.

Joistings

A series of twenty-seven foundational essays whose name derives from “joists,” the beams that hold up the planks of a floor or the laths of a ceiling. The series has to do with building, indeed with the building of collaboration. Some of the essays are broadly heuristic, such as *Joistings* 21, on the three definitions of generalized empirical method. Others get into detailed methodologies, such as the two advanced essays on Quantum Theory (*Joistings* 24 and 25).

Eldorede

A series of thirteen essays whose title is related to Dante and *Eldorado*. Central topics include teaching and studying, prayer and thinking. A central thesis is that people can take their own efforts to think as something that merits or needs serious empirical investigation. The expression in these essays is as simple as possible, with layers of remote meaning.

Prehumous

A series of twelve essays, some treating pedagogical issues such as teaching high school economics (*Prehumous* 1), others getting into detailed methodologies, such as the five essays on foundational prayer (*Prehumous* 4–8) and functional systematics (*Prehumous* 9–10). The second essay in the series, “Metagrams and Metaphysics,” is a convenient collection of diagrams used in many of McShane’s articles and books.

Humus

A series of twelve essays tuned to Chopin’s preludes that focuses precisely on history and hope in the context of Fred Crowe’s gallant struggle to “move the first sod.” *Theology of the Christian Word: A Study in History* (New York, Paulist Press), 149. Underlying the series is the hope of generating something of a mood, an ethos, which would lift those interested in history towards collaboration, with functional collaboration as an objective.

SURF

A series of thirteen essays directed towards making a beginning in functional collaboration. This series begins with the Lonergan’s suggestion about transposing the subtleties of interpretation in *Insight* chapter 17 into a functional context. In the first essay McShane comments on three possible meanings of SURF—Sally Up Round Freely; Seeking an Understanding of the Reach of Finitude; and Sensibility’s Upgrading its Relating to Forms.

Bridgepoise

A series of ten essays that aims to foster discussions of a wide variety of personal transitions, some of which are to emerge from responses to the series. Thus “bridgepoise” can mean a poise before attempting to cross, a poise on the bridge, and a poise that is the result of the crossing. *Bridgepoise* 2, “Transition to Educational Collaboration,” and *Bridgepoise* 3, “Liberal Arts: The Core of Future Science,” were written for two Conferences in 2010.

FuSe

A series of thirty-nine essays, twenty-seven written by McShane, twelve written by colleagues and students. The series runs parallel to the sixteen e-seminars scheduled for 2011–2015. The first 8 seminars deal with the eight functional specialties of Lonergan (hence the capital F and S in the title), but attending only to the general categories; the second set is to focus on the special categories. The series could well be put in the context of chapter one of McShane’s book, *Method in Theology: Revisions and Implementations*.

Fusion

A series of eighteen essays that opens up towards a global tradition called Fusionism, which is a new dynamics of integral inquiry within a functional collaboration that is to be omnidisciplinary. The essays are to be increasingly collaborative, increasingly leaning towards a self-verified, standard, open perspective on history and its fulfilment.

Futurology

Futurology is a series that followed the publication of the book *Futurology Express* (Axial Publishing, 2013). The series has the dual function of inviting collaboration on the neglected zone of Eschatology and of fostering more generally the move into the collaborative specialties. McShane published the series, together with a Prologue and Epilogue, in the book *The Everlasting Joy of Being Human* (Axial Publishing, 2013).

Posthumous

A series of twenty-one essays which include a new preface to McShane's book *Randomness, Statistics, and Emergence* (*Posthumous* 2), a commentary on **Inside** (*Posthumous* 3, later published in Spanish in *Revista de Filosofía*), further commentary on the phrase, "Thought on method is apt" (*Posthumous* 16 and 21), and an attempt to rewrite chapter 4, "Religion," of *Method in Theology* (*Posthumous* 11, 13, and 21). There is also a theological nudge towards what might be called a five-point hypothesis implicit in the meaning of "Clasping," "Cherishing," "Calling," "Craving," and "Christing" that emerged after three and one-half years of contemplating a passage from Lonergan's *The Triune God: Systematics* (CWL 12, 518-21).

Questions and Answers

A series of fifty-six *Questions and Answers* that were part of a campaign to identify zones of inquiry where the next generations can focus their thinking, publishing, and professional gathering. In particular, McShane invited questions regarding the character of functional talk, a difficult and novel differentiation of expression necessary to the maturing of the functional collaboration constitutive of a future Cosmopolis.

Economics' New Standard Model

An on-line seminar during the winter months of 2014-2015 and, more remotely, the beginning of a massive cultural change. The title contains the word *new* as does Lonergan's typescript title of 1942, "For a New Political Economy." The seminar has a modest objective, communicated feebly but easily by noting a gap, an existential gap, expressed by economics course descriptions of present universities and their failure to treat local economies. Appreciating both the gap and the possible exception of seriously treating local economies is the seeding of the New Standard Model in economics.

Lonergan Gatherings

A series of essays addressed both to those who are gathering material from Lonergan or a teacher of Lonergan's perspective and to others who are wondering what place Lonergan's 1969 *Gregorianum* article "Functional Specialties in Theology" has in the gathering and the gatherings. One of the central questions of this series is: "Do you view humanity as possibly maturing—in some serious way—or just messing along between good and evil, whatever you think they are?" These essays are in continuity with the recently published book, *The Allure of the Compelling Genius of History: Teaching Young Humans Humanity and Hope* (Vancouver: Axial Publishing, 2015).

HOW

A series of essays promoting new patterns of collaboration. The first is secular and focuses on physics, while the second focuses on Jesus and thus on the sacred. The third is a commentary on the words "academic disciplines" as they appear on the bottom of page 3 of *Method in Theology*. The fourth takes off from a correspondence with a colleague striving to read *HOW* 3. The fifth essay is a lengthy pause over "The Truth of Interpretation," the third section of *Insight* chapter 17. The sixth essay suggests that one can move towards generating a geohistorical heuristic mindset without subscribing to the fuller venture of functional collaboration.

Disputing Quests

The context of this series, written between September 2016 and May 2017, is the second half of the central page 250 of *Method in Theology*, from line 18 to 33, which I have named regularly *Lonergan's 1833 Overture*. It describes a final tactic of the functional specialty *Dialectic*. It is a discomfoting tactic, not just a Luther-like "Here I stand" but a blunt and precise "here you stand." Such stand-taking and confrontation can, of course, occur at any stage in the cycle of collaborations, e.g., a historian "at pains not to conceal his tracks but to lay his cards on the table." *Method in Theology*, 193; CWL 14, 180.

Interpretation

The new series is a fresh beginning of the search for the meaning of *Interpretation* as treated by Lonergan in section 3 of chapter 17 of *Insight*. The approach is to be through simplifications and broad applications. Those interested in an effort to get at the meaning and find the applications of this difficult piece of Lonergan's writings are encouraged by the first three essays in the series to send me questions. There are tentative plans to open a forum for questions and comments in July of 2017.

FoeRaum

There is at present a massive hidden disagreement about the interpretation of Lonergan's proposal in the second and third paragraphs of *Method in Theology*: so there is need for FoeRaum, for confrontation, for "a measure of bluntness."

Unless his readers are ready to undertake a parallel labor (not necessarily so prolonged inasmuch as they may be less tardy of intelligence) they have little chance of understanding what Lonergan is doing and talking about. This is rather bluntly said, I am afraid, but is there not room for a measure of bluntness at this stage? (F.E. Crowe, "The Exigent Mind," *Spirit as Inquiry, Essays in Honor of Bernard Lonergan*, Herder and Herder, 1964, 27.)

Rescuing Lonergan: A Series of Vignettes

This series of essays aims at drawing effective attention to destructive misreadings of particular passages in Lonergan's work, but with a central focus on the dodging by all of us of the paragraph in *Insight* that turns the page 609. The context of the enterprise is section 5 of Chapter 10 of *Method*, "Dialectic: The Structure.

Tinctures of System

As you will see, *Tinctures Zero*, put in after I had ended this, my final series, is the full introduction. But let the following sentence be the full heuristic introduction to what I call, in the final and sixth Tincture, my Cresting, $\{\mathbf{M}(\mathbf{W3})^{0\Phi\Gamma}\}^4$, of my Case. The task of moving forward into a global heuristic isomorphic with all sociological analyses and their referents is a massive but relatively non-stressful set of geohistorical and collaborative glocal tasks of an effective futurology.

Public Challenging Method Board

I claimed note 28 of *Tinctures of Systems* 6 to be my final say. But I cannot in conscience let this opportunity go. I can too easily see Lonergan drifting on for decades if not for centuries peddling a shabby deceitful version of the genius's massive discontinuing from and of present God-talk and man-talk and man-walk.

Æconomics

This series homes in on the problem of a pedagogy of integral human growth. It weaves the effort round the teaching of the economics of Lonergan, and that effort of teaching can be a separated interest for people wishing to ingest the new economic perspective. But the effort is broader, as will appear from the second essay. The third essay, "A Common Quest Manifesto," is my final challenge to the crippling flawed ethos of Lonergan studies.

LO and Behold

This new series, begun in October, focuses on the key final paragraph of *Method in Theology*, chapter 10, section 5: "Dialectic: the Structure." There Lonergan describes the cruel process of the community of dialecticians repenting forward towards progress. The series is a back-up to what is envisaged and organized by James Duffy: groups attempting exercises, in line with that paragraph, on particular Assembly topics. The goal is to foster the move towards accepting Lonergan's challenge of effective precision in dialectic analysis.

Questing2020

In the final footnote 119 of *Interpretation from A to Z*, on page 208, I made a proposal about starting a website exchange, with general title *Questing2020*, that would be a sharing of questions about collaboration in the forward specialties of Lonergan's re-structuring of theology as an effective science. It had taken him over thirty years to solve that giant problem that he posed so clearly in his 1934 *Essay on Fundamental Sociology*. As I waited for some response I wrote these seven essays to provide encouraging imaging of collaboration.

Conferences and Workshops (selected)

LOS ANGELES, CALIFORNIA (April 2018)

"Recycling *Method in Theology*," West Coast Methods Institute, The 33rd Annual Fallon Memorial Lonergan Symposium at Loyola Marymount University, April 19–21, 2018.

VANCOUVER, CANADA (July 2014)

"Functional Collaboration in the Academy: Advancing Bernard Lonergan's Central Achievement," 6th International Lonergan Conference, University of British Columbia, Vancouver, Canada, July 21–25, 2014.

HALIFAX, NOVA SCOTIA, CANADA (June 2012)

"Functional Collaboration in the Emerging Arts and Sciences," Halifax Lonergan Conference, June 9–13, 2012.

PUEBLA, MEXICO (June 2011)

"Arriving in Cosmopolis," Keynote/Inaugural Address, First Latin American Lonergan Conference, Puebla, Mexico, June 16–17, 2011.

LOS ANGELES, CALIFORNIA (April 2011)

“Functional Research,” West Coast Methods Institute, The 26th Annual Fallon Memorial Lonergan Symposium in Honor of Philip McShane and His Contributions to Lonergan Studies, Loyola Marymount University, April 28–30, 2011.

NASHIK, INDIA (September 2010)

Three-day conference on economic theory, led by McShane. Session topics included “The Educational Context,” “Fundamental Insights: the New Economic Variables,” “Promises, Notes, Credit,” “The Rhythms of Innovation,” “Imaging Global Economics,” and “Structuring of the Global Shift.”

VANCOUVER, CANADA (July 2010)

One week conference at the University of British Columbia (July 5–July 9) on “Education and Functional Collaboration,” with morning lectures by McShane followed by afternoon seminars.

HALIFAX, NOVA SCOTIA (July 2009)

Conference at St. Mary’s University (July 6–July 10) focused on “global functional collaboration,” and featured lectures by McShane and group seminars facilitated by McShane on issues relating to the need for adequately empirical and critical method in the human sciences.

HALIFAX, NOVA SCOTIA (June 2008)

Conference at St. Mary’s University in Halifax (May 30–June 4) in commemoration of the 50th anniversary of lectures by Bernard Lonergan on *Insight: A Study of Human Understanding*, featured lectures by Philip McShane as well as group seminars led by him.

MELBOURNE, AUSTRALIA (April 2007)

Workshop at the Australian Catholic University in late April conducted by McShane on “Reforming Education: Applying Bernard Lonergan’s Theory of Education.”

SYDNEY, AUSTRALIA (April–May 2007)

As scholar-in-residence at Saint Ignatius’ College, Riverview, for 5 weeks, McShane gave a series of classes and seminars on updating Ignatian pedagogy and spirituality for the 21st century, and on Lonergan’s breakthrough to a science of economics.

SEOUL, SOUTH KOREA (March 2007)

Ten days of lectures and seminars (March 22–March 31), included lectures and seminars on philosophy and theology at Sogang University, lectures on economics before the Korean Self-Governance Colloquium, and seminars and discussions on Ignatian, Franciscan, and Korean spirituality with groups of Korean women religious.

MEXICO CITY, MEXICO (June 2003)

One-week conference by McShane for faculty at the Universidad Iberoamericana Mexico City, with morning lectures and afternoon seminars, on the philosophy of education.

BOGOTA, COLOMBIA (September 1998)

Seven days of lectures and seminars (September 9–September 15) delivered at the Pontificia Universidad Javeriana. These included the presentation of *Economics for Everyone: Das Jus Kapital* (Commonwealth Press, 1996), dialogue with economists and social scientists of Bogota,

and reflections on the philosophy of education. While in Bogota McShane was interviewed by *La República*, a daily newspaper focused on finance and economics.

MEXICO CITY, MEXICO (June 1997)

McShane gave morning lectures and conducted afternoon seminars for faculty at the Universidad Iberoamericana Mexico City on the philosophy of religion and the philosophy of science for four weeks. For the fifth week, McShane gave lectures and conducted seminars on Bernard Lonergan's science of economics.