

The Making of Jesus Present

Questions accumulated acceleratingly in the spring and summer months when my focus was on finishing the *Loneragan Gatherings* series of 18 essays, and opening up the topic, the new HOW series, of a freshening of our following of Lonergan's leads. I have answered most questions that came my way by replying by phone or by individual or group e-mails, and some of those answers shall turn up here, but only in brief mention. Indeed, the aim of this transition essay is to stay with broad sweeping questions so that we might get a fuller descriptive heuristic mood of that freshening from the questions raised, some of which indeed, pushed me, us, back, to cover and recover the story of Lonergan's efforts and their failure to generate a new culture. Perhaps the venture here might freshen, too, my appeal in *Loneragan Gatherings* 1,¹ for contributions, discussions, collaborations.

A large proportion of the questions of the spring and summer homed in on what may be called the genetic attitude. One questioner put it well: "is this not the whole tone of *CWL* 1 on *Grace and Freedom*?" Indeed! But bringing this out in luminous effective openness in all fields of inquiry: that is the challenge of this millennium. Indeed again, that is a strategic focus for us at present, rather than the fuller shift to functional collaboration.² The noted absence of genetic attitude can then be seen as supporting Lonergan's bluntness, on the first page of *Method in Theology*, regarding "academic disciplines."³ On the next page he talks of the replacement of the underlying attitude,

¹ [Loneragan Gatherings](#) 1, "Gatherings," December 1, 2016.

² Functional collaboration can emerge more naturally in all fields of inquiry when the need for a genetic of previous meanings is found to be necessary to progress. I would note that this need for a shift to a genetic perspective is also manifested by the work of Kuhn and his followers.

³ Bernard J. F. Lonergan, *Method in Theology* (London: Dartmon, Longman, and Todd, 1972), 3: the last words of that first page of chapter 1.

pointing ahead to the full collaboration, but that replacement's core was already aired by him in the turn of *Insight's* page 609, which spoke of a genetic attitude. We easily miss that feature of *Method in Theology*, because the tired Lonergan skimmed over such deeper pointings when, for example, he got to his chapter there on systematics.⁴

But now, let us enjoy a little relevant satire and humor. How did you view the title to this little essay, a title that brings together a bundle of questions that emerged in this year's struggle for freshness? Did you "take it in" genetically? How, HOW, Tom, Dick or Mary, did you read it, do you read it? "Inasmuch as one accepts the counterpositions, one thinks of the real [Jesus] as a subdivision of the 'already out there now'"⁵ and "satire would depict the counterpositions in their current concrete features ... humor can aid one to the discovery of the complex problem of grasping"⁶ the making of Jesus present.

Let me leave that lurking with you for the moment and start with a pause over a question that came from different people in different ways. The most direct way was the blunt query, "what are we to make now of the gifts of the Holy Spirit?"⁷ I am not going to move into my answer, provided in different ways in different e-mails. My interest is in the mood and mode of the answer. That answer of mine invited a genetic

⁴ My recent book, *The Allure of the Compelling Genius of History*, (Axial Publishing, 2015) weaving Jesus into the intertwining of *Insight* and *Method*, is one of my attempts to make up for *Method in Theology's* weaknesses. Chapter 15, "Systematics and Elements of Metaphysics," meshes the two chapters 15 of the two books. *Insight* chapter 15 contains Lonergan's powerful nudge towards a heuristics of development, and *Allure* lifts the meaning of the 15th chapter of *Method in Theology* into that contest.

⁵ Bernard J. F. Lonergan, *Insight: A Study of Human Understanding*, vol. 3 of the Collected Works of Bernard Lonergan, ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1992), 647.

⁶ Lonergan, *Insight*, 649. There is the humor here of the dots pointing to the full page.

⁷ The take off point of the question for you could be Aquinas' *Summa Theologica, Pars Prima Secundae*, Q. 68, Art. 4. Have a shot at ramping the meaning up, fantasy-wise, in the manner suggested in the text above. You are obviously not alone in the effort. Thomas Aquinas would place you within the dynamics of the Spirit's genetic presence in history and so we have hope of being shockingly surprised: See Aquinas *Summa Theologica, Pars Secunda Secundae*, Q. 175, "De Raptu."

poise, a poise that would reach back to Isaiah, mesh the Hebrew into the global culture of responses, weaving it up through Aquinas and his contemporary Dogen, lifting the counterpositions of reformation and counter-reformation forward through modernity's take on InnSpiration,⁸ to reach a content-full contented heuristic front-spread⁹ of humanity's dim reaching for a glimpse of the "absolutely supernatural"¹⁰ in the heart of it all, of us all. Quite a packed sentence that, but the main point to glean, the main point of this essay, is how the answer spans history's searchings.

The same question of gifts and graces came in other forms, one serious graduate student pushing for light on my five Cs: "Clasping, Cherishing, Calling, Craving, Christing."¹¹ Hidden there, indeed, is the story of the gifts of the Holy Spirit, at its best

⁸ I bring in this new provocative word very deliberately at this stage. What is needed in theology, and indeed in all zones, is a shift to subjectivity and talk that nudges us towards that subjectivity. We are talking about the indwelling of the Spirit: no harm in shaking the imagination, then, with the seeding of the idea of each of us being an Inn. It nudges us towards a fresher meaning of "the Holy Spirit sent to each of the just." Bernard Lonergan, *The Triune God: Systematics*, vol. 12 of the Collected Works of Bernard Lonergan, trans. Michael G. Shields and ed. Robert M. Doran and Daniel Monsour (Toronto: University of Toronto Press, 2007), 489. It is further helpful to lift this meaning by reconceiving virtue in the terms given in *Insight* chapter 15, starting with page 489. See, Philip McShane, *Quodlibet* 3, "Being Breathless and Late in Talking about Virtue," March, 2004. One needs also to lace in here Aquinas' view of "natural resultance." See Bernard Lonergan, *Verbum: Word and Idea in Aquinas*, vol. 2 of the Collected Works of Bernard Lonergan, ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1997), 144-49. Charity spreads thus to eyes and ears and the muscles of helping hand.

⁹ The "contented" refers to a sublation of the meaning of *enlightenment* in all traditions of searching. It is an enlightenment that meshes with a sensibility of its radical incompleteness. Thinking out the meaning of "front-spread" is tricky. The immediately operative perspective in any science is its present systematics. But shifts in that front-edge grounds a revision of the whole story of systems. Think, for instance, of the shifted perspective on Roman or Chinese economic thinking that is to occur when Lonergan's "front-spread" of economics emerges effectively.

¹⁰ Lonergan, *Insight*, 747. To pause seriously and contemplatively over these two words is a great leap from normal reading. To shift into the ramp-up and wrapt-your of note 8 is skylarking. See note 25 below.

¹¹ A decent context for beginning a climb to the meaning of these five words is Philip McShane, "Embracing Luminously and Toweringly the Symphony of Cauling," the Epilogue to *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy (Vancouver: Axial Publishing, 2016). The effort here is continuous with that mentioned in note 9 above. The implicit reference

to be told to present cultures as “better than was the reality,”¹² so that we might lift our molecular minding into Isaiah’s dream. Again, the problem was to lift the questioner into a genetic poise, a geohistorical poise.

Back now, or forward, to “The Making Present of Jesus.” The question that the five words pose in theology, and further in “The Interior Lighthouse,”¹³ is the central question of *Insight* chapter 19, left unanswered there: “What, then, is being?”¹⁴

But again I deviate usefully now – my discomfiting rambling is deliberate – twisting us back with humor and cunning, thus “cajoling or forcing attention.”¹⁵ What might you and I mean by the strange phrase, “The question that the five words pose,” whether your focus is the five Cs, or the essay’s title? What I indeed wish is that any five words would pose that question in the molecules of the enlightened subject: but there is a power in certain patterned quest words such as “never, never, never, never,

is to what are called notional acts (See Aquinas, *Summa Theologica* Pars Prima Q. 41, “*De Personis in comparatione ad actus notionales.*”) But the advance here is towards the subjectivity that is equivalent to Lonergan’s perspective on our participations in Trinitarian life. See Lonergan, *The Triune God: Systematics*, 470–473.

¹² Lonergan, *Method in Theology*, 251.

¹³ The title emerged during the writing of [HOW](#) 5, “Searching for Avila, John, Jesus, Stein, Lonergan, Moi Intime, Etc. Etc.” (May 1, 2016), where I was developing a mansion-view of kataphatic spirituality that contrasted with Teresa of Avila’s *The Interior Castle*. Best, for the moment, just to repeat the beginning of note 23 there. “It seemed pointless at this stage to add any kind of description of Teresa’s mansions’ climb. In the case of my own mansion-structures, it is equally pointless. It looks to a large book, perhaps titled *The Interior Lighthouse*. Different climbs will emerge as effective for different cultures, personalities, periods and places, all to be revealed by geodynamic analyses.” Here it seems worth noting that a particular climbing will be the road of pastoral education: otherwise the advice of “putting on the mind of Christ” in *Philippians* 2:5 can drift towards the put-on of a preaching or teaching *persona*. The challenge to education is summarily expressed in the final sentence of the present essay. But the core of that education, in town and gown, is to be some positive *haute vulgarization* of the Symphony of Jesus referred to in note 38 below.

¹⁴ Lonergan, *Insight*, 665.

¹⁵ *Ibid.*, 423.

never”¹⁶ or “in stars His glorious eyes,”¹⁷ or “doh - , me, fah, soh, soh.”¹⁸ But, more refinedly, I would wish that the question-stance in every word be poised in a standard-model, Tower Eve’s a’ Dome’s,¹⁹ a cultured context of that single question, “What, then, is being?”

I would wish **that** here and now, and there and then, THEN,²⁰ as I recall for you some of the bundle of questions raised in this 2016 year. “Is *The Incarnate Word* a text for future teaching?” “How does the book *Allure* relate to reform?” “Are there strategic ways of shifting education?” “What does the work of the eighth specialty look like?” “Where might one tackle the problem of economics and economic inequality?” “What

¹⁶ Shakespeare, *King Lear*, V, iii, 308. The words are haunted by the prior (307) question “no breath at all?” For me, the high point of Shakespeare are the five words, “The music of the spheres!” (*Pericles* V, iii. 228), and they are haunted, not just by the proximate questing, but by the total dynamic of suffering and searching of the play. On this see Philip McShane, *Lack in the Beingstalk: A Giants Causeway*, (Axial Publishing, 2006), 56-66, where I quote at length from Patrick Kavanagh’s reflections on *Pericles*.

¹⁷ The line from the poet Joseph Mary Plunkett is “And in the stars the glory of His eyes.” Plunkett was a leader in the Easter Revolution in Dublin, 1916. He was executed a century ago this summer.

¹⁸ I am recalling those notes as they emerge quietly in Bruckner’s 8th *Symphony*, and gradually embrace the dynamics of the music. Might these notes not be given words, and so thus give us a lively live analogue: “Here: the Symphony of Jesus.” On the Symphony of Jesus as an effective modern twist on the Mystical Body, see note 39 below. I may helpfully anticipate the reading of that note, and a re-reading of note 8 above, by quoting the end of the chapter on “Systematics” in Philip McShane, *The Road to Religious Reality* (Axial Publishing, 2012), 38: “Think of the revisiting posed there as from a fresh-front view, the quite new telling of the old story. The revisiting is to lead, so so slowly, to a new front-thesis on the mystical body, that front thesis eventually to be integrated in the sublated genetic systematics of all such theses through the ages.”

¹⁹ No problem in detecting there the five words that begin Joyce’s *Finnegans Wake*, “riverrun past Eve and Adam.” “In every word”? The deep problem is gently posed at the end of chapter 9 of *Insight*: “all we know is somehow with us.” (303)

²⁰ I am recalling Philip McShane, [Cantower](#) 5, “Metaphysics THEN,” written in the summer of 2002, and add to the recall the lead-in quotation there, some last versifying of Samuel Beckett: “go where never before / no sooner there than there always / no matter where never before / no sooner there than there always”.

way would the new search for the historical Jesus differ from the old one?"²¹ "How does Crowe's *Theology of the Christian Word* fit into the old or new search for Jesus?"²²

These are some of the broader questions raised, but detailed relevant questions were there, and we can tackle them as we go along in this HOW series. My point here is the **that** wished. I would point you forward to the climb to a new culture in which all these questions lift the exigence in you and in your great and grandchildren to that single hidden question and quest: "The Making Present of Jesus." And so we come again, roundabout, spiral around, circuminsistingly: "what might that phrase mean?" Might I pitch fast-ball words at you? A single fast ball: it means: **being**. For what, then, is being but all that is, the Greatest of Workers and "the greatest of works,"²³ and the least of workers great in that: Christmas drummer boy and mitey widow? It is a "terminal value"²⁴ that in our pilgrim state requires "capacity, need"²⁵ to tune impossibly to the "absolutely supernatural."²⁶ It is the heart of the climb that is theology and Christology. It is the reach for the seeming paradox of a molecularized Trinity, which before the Incarnation was ...? But there was no **before**: the Trinity is eternally molecularized. What might that mean? How might we mean that with

²¹ This is a problem that I have raised in recent years, but focused most recently in Philip McShane, [Loneragan Gatherings](#) 14, "Refining our Quest for the Historical Jesus," June 1, 2016. The context there was provided by the recent work of Jonathan Bernier, *Aposynagogas and the Historical Jesus in John: Rethinking the Historicity of the Expulsion Passages in John* (Boston: Brill, 2013). The issue raised was based on paralleling such research with the standard model research in physics, thus pushing the community of scripture scholars towards a sharing in what would indeed be the perspective of the full genetics of meaning that is the topic of this essay.

²² I discuss Frederick Crowe's magnificent book, and my struggle of decades with it, in *Allure* 108-9. It nudged me forward to new meanings of research, interpretation and history, and now it can be seen to point to the problem of a genetics of meanings, indeed to point towards the missing treatise on the mystical body that I touch on in note 38 below.

²³ Lonergan, *The Triune God: Systematics*, 491.

²⁴ Lonergan, *Method in Theology*, 48.

²⁵ *Ibid.*

²⁶ Lonergan, *Insight*, 747: two words worth reading twice for the first time. See note 10 above. Add the context of *The Triune God: Systematics*, 483. "The Father does love us as He loves his own Son. Indeed, this love, which is, as it were, proper to the divine persons, is what implies and grounds the absolutely supernatural order."

Them?²⁷ And is this not the properly full meaning of the what-question, of any what-question? “Being intelligent includes a grasp of hitherto unnoticed or unrealized possibilities.”²⁸ Includes? That is to be the aim of the ever-changing Tower of Able, weaving all pilgrims’ progress round the spiration towards the internal danced sharing, by all of us, of the neurodynamics of Jesus.²⁹

Do you not now glimpse a little better a meaning of the title that was not yours when you began? So: we are nudged in our reaching heartily and neuromolecularly towards a motivating naming of our, my, *Existenz*. But this naming, “this meaning of Existenz merely touches the surface.”³⁰ Might we shift our heartiness to a leisured within, with in, with Inn?³¹

And how now, might we not ask, have we been, being, meeting here? In chatting once with Lonergan in the late 1970s we got to talking of Dante meeting Beatrice, and, almost in an aside, hand-waving, Lonergan remarked, “that’s what life is all about: saying ‘hello.’” In the central footnote of the central essay of *The Redress of Poise* I enlarge on that by talking of biography meeting biography in history, of exigent talk and thrill going up the hill, OM.³²

²⁷ This is the question posed by chapter six, “The Divine Missions,” *The Triune God: Systematics*, 436–521. I note that that chapter climbs towards an abundance of references to Scripture, showing its incompleteness and its openness. It is certainly a piece of genetic systematics on the move.

²⁸ Lonergan, *Method in Theology*, 53, lines 4-5.

²⁹ There is a suggestion here about the character of the eschatological cosmos, a suggestion that fits in with Thomas’s early effort to conceive of it. See the final note #86 on page 125 of Philip McShane, *The Everlasting Joy of Being Human* (Axial Publishing, 2013).

³⁰ Bernard Lonergan, *The Ontological and Psychological Constitution of Christ*, vol. 7 of the Collected Works of Bernard Lonergan, trans. Michael G. Shields (Toronto: University of Toronto Press, 2002), 29, line 6.

³¹ See note 8 above, and follow through the further leads of the notes following this one.

³² See Philip McShane, chapter four “Turners: Strategists of Survival,” in [The Redress of Poise](#), p. 63, note 23. The 45 footnotes in the essay are curiously symmetric in meaning and reference: each one is marked $(1 + x)(45 - x)$. When x is 22, one is at the central note 23 symbolizing that the book can be taken to spiral round the meaning of each exchanging Jack and Jill. “Exigent” in the

So the 5-word phrase “Existenz merely touches the surface” is made present to both of us, at the two faces of the computer, in our ontic adventure within a phyletic pilgrimage that weaves into an eschatological fact. And is it not a strange mystery of BEING THEN that it remain thus, merely touching the surface, in a state of “Infinite Surprise”?³³

But let me return now, prosaically, to the early musing about the first volume of Lonergan’s *Collected Works*. I am pointing towards its open full genetic context within—InWithinTo—a later blossoming of pilgrim context.³⁴ And you and I can pause again now over the paragraph of questions posed above. They are to share the same context. It is this matter of sharing in a shared context that is the central point of this short essay. Can we strive to get all our questions and questing into this open genetic poise, wrapped in the molecular universe’s “dynamic joy and zeal”?³⁵

Might we not make a beginning in this century, to take seriously the need for a neurorapping genetics of explanation, not just in Jesus-searching but in all human searchings? Humanity, in all those searchings, is like a group puttering about with tadpole’s swimming patterns with no frog on sight, or taking the geo-measures of sunflower seeds without a glimpse of the yellow face, or investigating chrysalid structures of unknown bright wings. But these similes are too gentle, when church and state have, “for at least two centuries, through doctrines on politics, economics,

texts reminds us of “exigence” in Bernard Lonergan, *Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism*, vol. 18 of the *Collected Works of Bernard Lonergan*, ed. Philip J. McShane (Toronto, University of Toronto Press, 2001, see the index there under *Exigence*), as well as the problem of the supernatural associated with it, and the integrity of our meaning in the divine mind and in history (see the same index under *Noah’s Ark*).

³³ “Being and Loneliness,” the Epilogue of Philip McShane, *Wealth of Self and Wealth of Nations: Axis of the Great Ascent*, (New York: Exposition Press, 1975), ends with those two words. I was only half my present age then, with only a glimmer of the Ascent and the Assent.

³⁴ *InWithinTo* is a curious expression that points to a reach, in kataphatic prayer (see note 13 above) for the Inn of the Spirit that places me With and In the reality of Jesus in history in a movement InTo the Father.

³⁵ Lonergan, *Insight*, 722, the concluding words.

education, and through ever further doctrines, have been trying to remake man and have done not a little to make human life unlivable.”³⁶

I had best cut my ramble short with an illustrative nudge from our paragraph of questions. Is *The Incarnate Word*, volume 8 in the Collected Works of Bernard Lonergan, an indication of a future of making Jesus present in educators and pastors? Might you suspect that Lonergan’s own answer would be a solid “no,” qualified with an appeal for layered betterment? The qualification has a complexity beyond the pointing to a “third way ... difficult and laborious;”³⁷ the appeal is to meet situations precisely in luminous layers of collaboration.³⁸ But I have no doubt that the heart of the matter is to here here hear the invitation to meet Jesus as subject, and to invite that meeting in discomfiting intersubjectivity, layered into the concrete possibilities of classrooms and congregations, so that eventually neither classrooms nor congregations will be recognizable. The butterfly of human loneliness, destroyed by present education and economics, will have found fresh heirs and graces.

Let us go back again to the bundle of question identified earlier:

“Is *The Incarnate Word* a text for future teaching?”

³⁶ Bernard Lonergan, *Topics in Education*, vol. 10 of the Collected Works of Bernard Lonergan, ed. Robert M. Doran and Frederick E. Crowe (Toronto, University of Toronto Press, 1993), 232.

³⁷ Lonergan, *Method in Theology*, 4.

³⁸ The focus of my essay has been on the need to bring forth in all areas a genetics of explanatory systems. I would note that in theology this would be a solution to the problem posed in *Insight* (pages 763-4) regarding the missing treatise on the mystical body. But the full solution requires the location of this treatise as the meaning of the word *Comparison* that Lonergan introduced on page 250 of *Method in Theology*. That meaning becomes the dominant ethos of the working of functional collaboration. Moreover, the full effective dynamics requires a heuristic and imaging of situations (the word *situation* occurs six times on *Method in Theology*, 358) that would reach, e.g., the varieties of teaching situations associated with pastoral care. *Allure* focuses on this matter in chapters 16 and 17. For a fulsome presentation of the solution to the problem of the treatise on the mystical body, see Philip McShane, *The Road to Religious Reality* (Vancouver: Axial Publishing, 2012), 13, 19-22, and 38, where I speak of the reality named *the mystical body* as *The Symphony of Jesus*.

“How does the book *Allure* relate to reform?”

“Are there strategic ways of shifting education?”

“What does the work of the eighth specialty look like?”

“Where might one tackle the problem of economics and economic inequality?”

“What way would the new search for the historical Jesus differ from the old one?”

“What does Crowe add to this search, this education?”

Pause with them in a fresh psychic stretching. Do you sense reading them differently? Perhaps recall helpfully Lonergan’s talk of diary and biography. “One enlarges on one’s sources from the diary to add to the diary all the letters and other material one can acquire. One ransacks one’s memory.”³⁹ Also you might, in the *ransaken*, recall the good historian of mathematics of which Lonergan writes,⁴⁰ or the story of centuries of puzzling about $x^n + y^n = z^n$.⁴¹

The central issue is the emergence of a mature genetic perspective. No doubt my going on in various ways would help: presenting the problem of ordering significantly the details in other stories of science like that of the Diophantine equation.⁴² But presenting that problem is what Lonergan did in the third part of chapter 17 of *Insight*: it will take the collaboration of many to make his answer to the problem operatively

³⁹ Lonergan, *Method in Theology*, 183.

⁴⁰ See “Understanding and Method” in *Early Work on Theological Method 2*, vol. 23 of the *Collected Works of Bernard Lonergan*, trans. Michael G. Shields and ed. Robert M. Doran and Daniel Monsour (Toronto: University Press of Toronto, 2013), 175-77.

⁴¹ The story is told in Amir D. Aczel, *Fermat’s Last Theorem: Unlocking the Secret of an Ancient Mathematical Problem* (New York: Four Walls Eight Windows, 1996). See also the following note.

⁴² It is an amazingly simple puzzle, associated with Diophantus, whose name was associated with these types of equations. You can get integral numbers for x , y , and z to solve the equation $x^2 + y^2 = z^2$. But can it be done with higher powers? On the margin of Diophantus’ *Arithmetica* Pierre de Fermat scribbled that he had a wonderful way of showing that it can’t be done. It took Andrew Wiles close to a decade to get there, in a dense 108 pages. See his “Modular Elliptic Curves and Fermat’s Last Theorem,” *Annals of Mathematics* 142 (1995): 443-551.

present in our reach forward. Still, stilly, do you now see better—“better than it was”⁴³—the masterly reach of that paragraph of *Insight* that I call 60910? Should I not quote it now for a fresh intake?

The explanatory differentiation of the protean notion of being involves three elements. First, there is the genetic sequence in which insights gradually are accumulated by man. Secondly, there are the dialectic alternatives in which accumulated insights are formulated, with positions inviting further development and counterpositions shifting their ground to avoid the reversal they demand. Thirdly, with the advance of culture and effective education, there arises the possibility of the differentiation and specialization of modes of expression, and since this development conditions not only the exact communication of insights but also the discoverer’s own grasp of his discovery, since such grasp and its exact communication intimately are connected with the advance of positions and the reversal of counterpositions, the three elements in the explanatory differentiation of the protean notion of being fuse into a single explanation.⁴⁴

And now I invite a fuller reading of this paragraph in the context of the second paragraph of *Method in Theology*, which talks of “bolder spirits. They talk of the conspicuously successful science of their time. They study its procedures. They formulate precepts.” Let us be still, stilly, bolder spirits, and talk of such sciences in their distant complete fullness, a fullness which would require building into their Standard Model the technological, commercial, aesthetic, humane, flow from them.⁴⁵ A flow that would make luminously present the fact that “being intelligent includes a grasp of hitherto unnoticed or unrealized possibilities,”⁴⁶ and the luminosity would brighten, inflame, the reality of human good pointed to in the spread of words on page 48 of *Method in Theology* – “an eternal fire of optimism and energy, dismayed at

⁴³ *Method in Theology*, 251.

⁴⁴ *Insight*, 609–10.

⁴⁵ A context for further reflection here is *Insight* 765–68, where the interplay of theology and the human sciences is considered.

⁴⁶ *Method in Theology*, 53.

naught, rebuked by none, tireless, determined, deliberate.”⁴⁷ Might this be the thought and charity of the Tower of Able and its street surges of a later millennium?

With deepest thought and unbounded spontaneity charity ever strives, struggles, labours, exhorts, implores, prays for the betterment of the unit of action of man, for the effective rule of sweetness and light, for a fuller manifestation of what charity loves. Wisdom Divine, the Word made Flesh.⁴⁸

Is not the young Lonergan writing here of “The Making of Jesus Present”? Twenty years later he flames out a core, a *cor*, the *cor caritatis*, in 60910, and in another decade finds his way to identifying—a ‘Fermat’s Last Theorem’⁴⁹ expressed in brief inadequacy—the full heuristic structure of the effective technology of that core.

I am amused and saddened to find myself just at the beginning of a very long essay. I had plans for weaving together a wide range of questions, at the center of which was my present interest on the future of undergraduate education in theology, especially as that *future* escapes from the ugly patterns that emerge steadily in our times by the further distorting the interests of Academus.⁵⁰ But it seems better to close swiftly, hoping that I have succeeded in fattening out your reading of the first page of *Method*, even fostered a creative suspicion in you that physics will not be a successful until its Standard Model faces the full demands of the question: What is a science?

⁴⁷ Lonergan, “Essay in Fundamental Sociology,” in Michael Shute, *Lonergan’s Early Economic Writings* (Toronto: University of Toronto Press, 2010), 43.

⁴⁸ *Ibid.*

⁴⁹ One can think thus of Lonergan’s brief description of his discovery of 1965, “Functional Specialization in Theology,” published in a marginal fashion in *Gregorianum* 50 (1969): 485-505. Its contextualization in the work *Method in Theology* was not “the far larger one” (*Insight*, 754) that it needed. Its effective presentation requires preliminary climbs such as that to which this essay points.

⁵⁰ Academus was the Attic hero whose name is associated with the groves where Plato taught. I am thinking now, obviously, of the mood not the man, and indeed of Voegelin’s volumes, *Order and History*, pointing us towards the lost dynamics of Plato’s interest.

But what I have not done is revealed to you—yes *revealed* is the right word—that the deep axial problem is not what I call P-60910 but O-60910.⁵¹

As I write this I accelerate in meaning much as I did when I shifted from first year university physics to second year in 1953. A few year later I was lecturing undergraduate courses in mathematics and physics. My student knew, sensed, the yearly acceleration. The pace heated up steadily, a spiral towards graduate studies quite beyond a first year student. None of my first year students asked me over-reaching questions about the content of my graduate courses. It was the last decent year of teaching in my career. Incidentally, I moved in the next year from that teaching experience to being a student of theology, and found it to be a wonderland of common sense heavily laced with nonsense. And that wonderland included putting the second, third and fourth year in the same class and so, in destructive convenience, rotating courses. What in heaven's name did this say about progress in the queen of sciences?

And what of you now, pausing in and with the question: Do I sense myself accelerating in my annual climb towards meaning and mystery? Do I sense perhaps its absence, “all that is lacking”?⁵²

So, one way or another you meet, even greet, me and the neuromolecular problem within you of *Existenz*: ready perhaps to attempt reading freshly and effectively, in the context of present culture's phenomenology and logic, about “The Existential Gap.”⁵³ But now the phenomenology and logic is weaved into a sniffing of an Axial Gap between Jesus as a present object of devotion met by a half-decent *persona* reading

⁵¹ *P* and *O* stand, respectively, for phyletic and ontic. 60910 refers to that key paragraph on the turn of *Insight* page 609. The present culture of the first world is a horrid invitation to settle down, not up, certainly not up to an accelerating climb into the missed of Jesus' meaning.

⁵² *Insight*, 559.

⁵³ The title of section 2 of Chapter 13, “Subject and Horizon” of *Phenomenology and Logic*. The section obviously brings in the context of the whole volume. This volume represents Lonergan, perhaps at his last butterfly best, talking to himself and Jesus. Later lectures and writing efforts were regularly shrunken down by an ethos of tight molecular flows of *haute vulgarization*.

and reeling in a pre-tense Christianity, and Jesus as a future darkly radiant neurodynamic Cosmic Subject resonating as the Within of an InWithinTo in the *moi intime* of a subject acceleratingly craving Christing, the making of a Sonflower in a molecular Triune God.