

## A Global Contemplative Reach

The Gatherings I have in mind now are the contemplative activities of the gatherers who, in this next millennium, may lift Ignatius of Loyola's final exercise, "The Contemplation for Obtaining Love," into a quite new realm of being and care. We are here edging towards a full Faithful fantasy. I can give that edging a helpful context for you by quoting from the final footnote of chapter 4, "Religion: The Complementarity of Classical and Statistical Investigations" of the book *The Allure of the Compelling Genius of History*. That footnote ends an Appendix on the slow genesis of self- and Selves- luminous kataphatic contemplation. So, as I quote now starting with the word *think*, I would ask the impossible of reading that word in an agony of withinness, an agony that is at the heart of *Insight*. It weaves round a mesh of an impossible dream—think of *The Man from La Mancha*—with an impossible scream that would express the groaning of the universe in this time of the monster.

"Think, now—a fantasy about an Everest of affectionate thinking—of the contemplative who contemplates luminously within a geohistorical grip of all effective contemplative efforts. The fantasy may, over the years, carry you wey wey wey beyond the Kentish translator of *Ayenbite of Inwyt* to passionately vision the future and eschatological ontic and global molecular circuminassing of Agonbite of INWithTo, of being toweringly and luminously in love in a Trinitarian God."<sup>1</sup>

More than a decade ago I wrote about this business of thinking, or prayer as thinking, in *Eldorede 3*, "Spirituality, Prayer," pushing the notion that prayer is thinking, but my perspective then was far less integral. Nevertheless, you might find that *Eldorede*

---

<sup>1</sup> *The Allure of the Compelling Genius of History* (Vancouver: Axial Publishing, 2015), footnote #27 on page 51. *Wey?* "I am the wey, the trowth, an the life" is the Scot's version — one used throughout the book, *The Allure of the Compelling Genius of History* — of the usual scripture.

series a decent beginning on our quest. That essay begins by speaking of a young lady who found the suggestion that prayer was thinking magnificently liberating and enlightening. In this later essay—chapter 4 or indeed the entire book—I am trying to be powerfully realistic about effective global care. We just won't make it to such care without the emergence of a community of realistic thinkers. But what is that realism? It is the surrealism of positioned Faith, a slowly intussuscepted poise.

In the Appendix leading up to that final footnote from which I quote that extravagant suggestion I pause over two books about, to quote one book's subtitle, "The Soul's Journey into the Mystery of Mysteries." The two books paused over were Teresa of Avila's *The Interior Castle* and Deepak Chopra's *How to Know God*.

In massive contrast with such searchings is Lonergan's invitation to a self-luminous climb, a climb vital to the maturing of humanity.

Might we consider that invitation together, in a push towards effective global care?