

Q. 6: (Sally McShane) Your recent book, *The Road to Religious Reality*, gives an inspiring vision of history as the symphony of Jesus, the theological equivalent of Julian of Norwich's "nut in God's hand". Could you relate your new interest in functional talk to this? Also throw some light on the relation between the mystical way and the way of reason pressing forward in Faith?

A. 6: (June 6<sup>th</sup>) Not easy to say a few helpful words on this. The recent book, whose subtitle you use, and indeed is now regularly used as a title, has the title *Method in Theology 101 AD 9011*. 9011 points to the distant goal of a cosmopolitan global view, I might risk saying, of **WHAT** in God's hands, where **what** is the incomplete symphony of finitude's open aggregate of lonelineses, an eschaton of accelerating surprise of "being one" (*John* 17) named Jesus. This increasingly rich darkly lightsome heuristic view (See Thesis 5 of *CWL* 11) is to be reached by the theological effort of Faith seeking contemplatively {GEM, 3<sup>rd</sup> Coll., 141) understanding. The understanding is to spiral up in a global community, the Tower Community of Functional Talk.

This is very remote as a heuristic of a heuristic, somewhat like my pointing to the recent book Richard Healey, *Gauging What's Real. The Conceptual Foundations of Contemporary Gauge Theories* (Oxford University Press, 2007), as if it were for beginners in physics, except that this advanced book on physics is quite simple compared to The Book of Life that is to be the concrete heuristic of the billioned year journey of what could turn out to be a non-limited number of humans.

The writing, talking, boning up towards that Book shifts in its creation discontinuously in so far as functional talk becomes an accepted global thing, like the shift from the solitary 18<sup>th</sup> century pin-maker to the

business-contextualized pin-factory backed by robotics. In so far as successful mystic searching occurs, it is intrinsically anaphatic, but it finds expression – think of Catherine of Siena or Dame Julian – in orthodox talking. I am not going to ramble further about that talking in relation to the cycle of functional talking, which is mediated by an increasingly luminous kataphatic contemplation – this is going to be a topic in Question 9 - but I would recommend a ramble through what I have written already in the five essays Prehumous 4, 5, 6, 7, 8, on “Foundational Prayer”. All have the title “Foundational Prayer”; three are relevantly subtitled: II. “All Saints’ Reaching”; IV. “Positional Nomology and the Heart of Jesus”; V. “Placing Mysticism”.

The “nut in God’s hands”: theologically its appreciation is slowly and humbly reached in the genetic systematics of the geohistorical efforts to understand history as His Story, and that genetic systematics – this is the core message of the book *Road to Religious Reality* – is the full goal and meaning of the word *Comparison* on page 250 of *Method in Theology*.

I halt here because that too is a topic of Question 9.