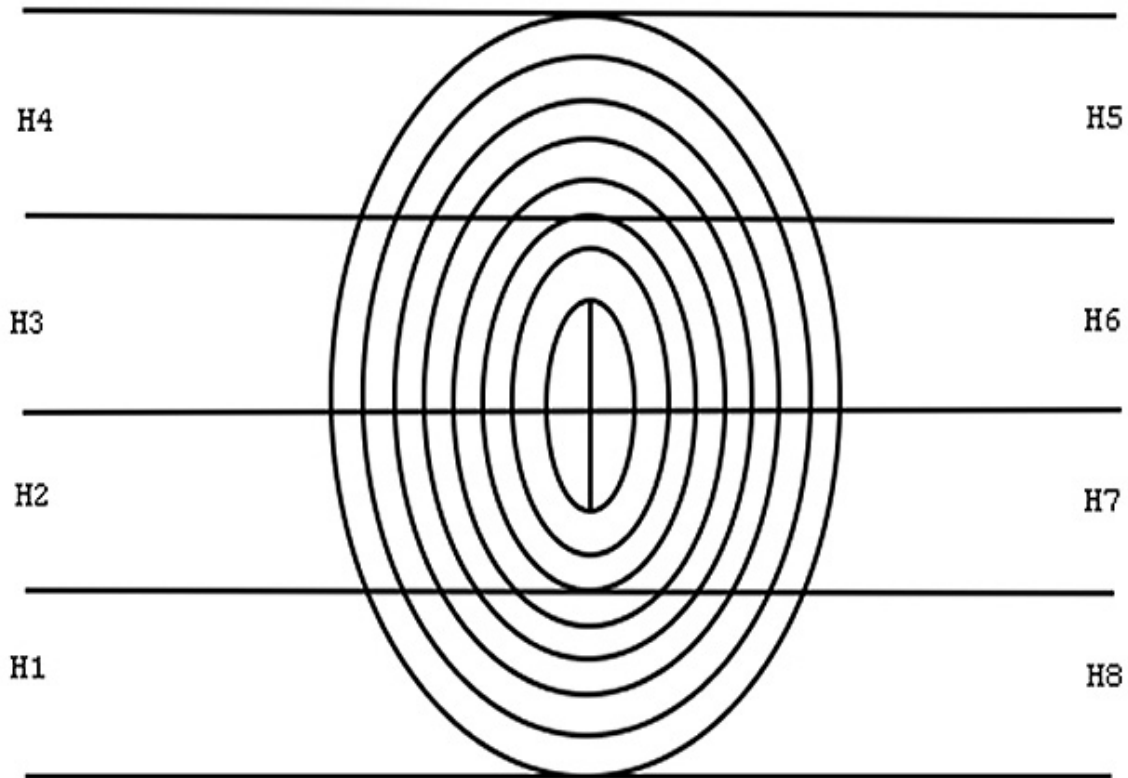


Chapter 5
Communications in General



This is a somewhat peculiar chapter. In the Introduction I urged you to read it first, since it helps you to get a first impression of the solution to the problem of efficient collaboration in any zone of inquiry. You might think of it as something like the periodic table in chemistry except the ovals add an emphasis on operating, on method.

In a first section here I focus on the diagram and its usefulness. The second section consists of a simple classification of types of communications involved in the

global enterprise. A third section tackles in a broad descriptive fashion the very central problem of growing in meaning. The fourth section illustrates that problem from the physics of light: the illustration helps us to glimpse the patience and science needed in dealing with the problem of the light of intelligence. A final section returns to the meaning of the title in a manner that links that section and this chapter with the final sections of both chapter 2 and chapter 8, with “AsKing Generally”, then, and with “Methodological Research”.

1. Going Round the Outside Oval Track

The title here, I hope, leads you to conjure up an image of running tracks. The ovals are laid over a usual diagram of the functional specialties, named here H1, H2, etc. I would have you think now of a relay race in which there are eight persons - mixed racing is allowed here - doing, say, an 800 meter race. There are all sorts of ways of imagining this that could help us towards our view of collaboration: you must follow your own inspirations, finding advantages and weakness in the imaging. I suggest here that you do not think in terms of teams but rather, perhaps, the team of eight running against a clock. How do they run? Well, that is not too hard to envisage, since the techniques are highly developed and probably have been witnessed by you in operation. There is tremendous focus, especially in the twenty meters that centre on the 100 meter etc marks, the baton-exchange zones. Magnificent to watch: good camera work adds tension, especially if there is wavering. Both runners are looking forward, and the back runner has to smoothly place the baton in the front runners hand.

The techniques of baton exchange are highly developed functionally, and our interest here is in brooding over the analogue of that in the baton exchanging that is to occur in functional specialist collaboration. This is a tricky task: we have very little to go on. It is somewhat like the problem we have - or I had for a year - of envisaging the functioning of the strategies of page 250 of *Method*, where Lonergan sketches

magnificently the steps in the collaborative process involved. There are some clues in his sketch of the third canon of hermeneutics, but let us not go there. But are there not clues in *Method*? Curiously, no: and again, let us not go there. You may gradually get round to thinking your way through the relevant Cantowers with me, but meantime we are reaching here for preliminary clues.

Obviously, instead of the eight runners we have eight communities, and I would ask you to fantasize forward towards those groups being global. You may be interested, as Lonergan was, mainly in theological collaboration, but it is useful to pick up clues from other areas that are familiar to you. A problem that has been holding up the theological effort in these past few decades is the absence of analogies and so the failure of imagination to get beyond specialization as almost little more than a type of convenient personal filing. It is way beyond that: it is to be a humble acceptance by theologians of a division of labor that is being nurtured by history's Trinitarian reach.

Think then, for example, of a community of self-identified interpreters. They range over the documents, monuments etc of the past four millennia. I am inviting you to think of this second specialty because there are a few attempts to do such specialized interpretation. Those attempts, however, are done in something of a vacuum. So, again, use your fantasy to think of the process as being up and running for a generation or three. What, then, is the interpreter of, say, a fourth century Arian or anti-Arian writer doing?¹ He or she is within the full collaborative swing of past achievements and past techniques, working with an up-to-date TUV² **in order to** (think of the focus runners) hand on a new enriching interpretative twist to the relevant sub-community of historians. The boldface draws your attention to self-luminous functioning, to a functional mutual self-mediation. But don't get stuck on these perhaps familiar

¹Chapters 9 and 10 help here.

²“Tentative Universal Viewpoint”, which I take to be analogous to the TUTs, the tentative Unification Theories of Physics

expressions: try to imagine concretely the dynamic creativity. Notice that, as I mentioned, *Method* chapter 7 doesn't help much here: the discussion there is more related to issue we will turn to in the next section. Here the issue is the way in which the interpreter addresses the historians **in order to** improve our grip on the past.

The one helpful zone in *Method* on this regards the help that the foundational group gets from the dialectic group, and that you can track through later by following up leads in chapters 3 and 4 here. A foundational thinker *per se* is looking forward with the clear function of talking to and into the future: it is not a great leap to glimpse that it is a great help not to have to grapple with the past: the baton of best foundations is handed on in the manner described in the bottom half of page 250 of *Method*. The foundational person's task is [1] fantasy [2] sharing that fantasy across the specialties, but functionally sharing it *per se* with the specialty of doctrines.

There is obviously a great deal of fantasy work involved here, as well as the work of sharing, implementing: you have already detected that what I am doing here is a type of foundational sharing, and we'll get back to that topic in sections 3 and 4. But best to cut off these introductory points now with four broader comments.

First, consider the obvious advantage the relay group has over a single runner, and develop the analogue for the process from research to communications. Even consider the difference in efficiency if the 8 were running - working - separately: would the eight be then 8 times as efficient? Might you get a better view of all this if you added in statistical considerations such as those mentioned in *Insight*?

Secondly, there is the question of focus on their own track, without being distracted by what is occurring on others. The parallel to this is that the eight collaborators do not get into dialogue with those who have another view. Such dialogue is to take place *per se* in the specialty of communications, and there is another form of it in research. Consider that analogy here with good collaboration in physics. At new stage in the process from data to verification and beyond to cultural implementation does the team pause to take account of views that are dated, obsolete.

Thirdly, the previous point has a hidden claim: that our group is doing its stuff better than others. This is symbolized by having a rainbow view of the lanes, starting with red on the insider and ending with indigo in our group. Why indigo? Simply to have the pun: in they go. They are operating within the control of the required interiority as opposed to various shades of truncation right down to what you might think of as a compact red-neck view.

Finally, there is the further problem of building in considerations of “sloping”, benefitting from parallel work in other zones of human endeavor. This shakes up our simple parallel. We need new fantasies to deal with that problem, some of which were touched on in chapter 2, section 2, but the main fantasy is still to come. However, there is no harm in seeing the problem of sloping, slopping, slopings, in theology as Lonergan first posed it to me in our Easter conversations of 1961: it is a matter of big frogs in little ponds. Isolationist theology could be better done by functional collaboration. It would be better than theology done than a theology that was tuned to some totalitarian or individualistic or compacting strategy. But it would be out of touch with the many facets of advanced culture.

2. The Growth Problem

The first chapter of Lonergan’s volume on the systematic theology of the Trinity deals with the end of theology and its second section, on how to get there, ends with a familiar quotation from the First Vatican Council: “let there be growth in each person and in the whole Church of understanding, science, wisdom”. Obviously brooding over that chapter would do no harm here, but we need to be brief and to the point in this introductory reflection. The point regards growth in the single person that is you, the nudge is towards a piece of the viewpoint that is to emerge from one’s own version of page 250 of *Method in Theology*.

This is a huge and troubling topic. The first section concluded with a reference to

a problem of theology about which Lonergan spoke that evening in 1961: theology's isolation and shrinkage after Trent. But we need to get uncomfortably personal, as page 250 of *Method* does.

And, alas, we need fantasy. The stand I advocate, the methodological doctrine I propose, goes solidly against present conventions of adult growth expressed so brutally by the familiar remark of Abraham Maslow, "less than 1% of adults grow." The opposed normative view is that the possibility is present in each of us - cut down to a slim probability in through the axial times - of a growth that actually accelerates. A convenient image that I use is that of a uniformly expanding balloon: if it is expanding, say, at an centimeter a minute, then in each minute it is, it accelerates its intake of air. Got that?!

But beyond metaphor is the fact of seriously studying or teaching a science, in my own case the proper study and teaching of physics at the university level. A first year of serious physics pushes one to think one's way forward through grim exercises to a grasp of the laws of immersion in water and projection in space, suspension bridges and skidding wheels, falling raindrops and flying planets. In the second year the pace increases: that first year understanding becomes a take-off zone for coming to grips, for instance, with the realities about which Maxwell's equations speak. And so on. A first year student would be quite baffled if she or he sat in on a second year lecture, and an undergraduate student would be quite lost in a graduate class. I write here from the experience of both teaching and learning, and indeed from both perspectives I can claim that being baffled is the name of the game, even in a class at one's own level of attainment. A good class is a mix of pedagogy and doctrine: one has to do the climbing of understanding between the classes. Or desperately try to disguise the absence of understanding by assiduous memory work.

I recall now vividly my brutal introduction to theology of 45 years ago, which, as it happened came after my lecturing in physics and mathematics. Certainly there were new things a plenty, but it was more like re-naming old objects than reaching for a new

understanding of those objects. And the second year of that theology was not just a second year: second, third and fourth year student were in the same class. I invite you to pause very seriously over the assumptions that underpinned that arrangement.

What is your verdict? Your micro-dialectic assessment?³ But, like page 250 of *Method*, we wish to come closer to the bone and to your own past, present, and future narrative dynamic.

You may recall surviving through classes of theology or philosophy - or indeed some other human science - as I did. But do the patterns of that survival survive in your present listening or reading? They seem to have survived in many of the readers of Lonergan's *Verbum* articles and his blunt reply is worth a serious full read, (read)^{3,4}

Since I am asking you to nudge yourself towards taking a stand, it is useful to recall my own nudging towards the stand - a shockingly open one - that I now take. The years of studying and teaching physics have their place in the genesis of that stand, but only fermented into a thematic perspective in these past decades. My first serious brush with the thematic of growth came from reflecting, at age 26, on Thomas discussion of it.⁵ But only forty years later did I reach a fulsome thematic of it, as I fought my way through the book *Lack in the Beingstalk*.

And, as I remarked in the pages on the topic that conclude that book, it is startling how evident normative meaning-growth is. The analogue from physics remains dominant, but it is enriched concomitantly. In a week of growing understanding I leave myself behind: I become a stranger to myself of last week. I could not tell myself of last week my meaning of this seven day climb. Does it not seem

³Chapter 3 is the zone of this question.

⁴*Collected Works*, the first long paragraph of the Epilogue, 222-3. The curious bracketing is a topic in section 2 of chapter 2.

⁵See, on www.philipmcshane.ca, the beginning of chapter 2 of *Process. Introducing Themselves to Young (Christian) Minders*.

obvious?

No, alas, it does not, in general⁶, in present culture.

And the question - the question that was each of us in our first human years - is too difficult to tackle briefly now, or even in these times. Can we **raise** the question here-now? Can we raise the dead? As we shall sense, but certainly not see, seize, we are really now at the heart of this book and its drive, a drive towards a freshening of theological research. The problem **raised** - but not raised - by Emerich Coreth in his big book,⁷ "die Frage nach der Frage"⁸ is a deep deep problem of finitude, of the 14-billion-year reach of mass and molecules.

But let me talk of this small book of mine and these quiet presentations. How do you stand, how do I stand? We stand and sit here trapped in a life made unlivable through the longer cycle of decline that dominates the axial period. Your axially-cultured neurodynamics lead you to think that you know what I am talking about. But I need only to switch to a simpler topic, like Maxwell's grip on light, to show you light inaccessible. What if I shift to Matthews grip on light, or John's, or Aristotle's or Aquinas'? What if we turn to Jesus' grip on light and on Peter's enlightenment expressed in his reply of Mathew 16: 17? Father of the lilies of the fields and of light, Maxwell's light and Newman's kindly light?

3. Classifying Communications

Think of classification with your best scientific analogue in mind. Think of Linnaeus' efforts and then shift to modern problems of classification in botany and

⁶The context here is the final sections of the three chapters, 2, 5 and 8.

⁷Emerich Coreth, *Metaphysik. Eine methodische-systeamtische Grundlegung*. (Innsbruck -Vienna-Munich: Tytolia-Verlag, 1964).

⁸The question about the question. Put this into the context of (question)³.

zoology. Think of Lonergan's small steps in various classifications; say, his 31 types of differentiations of consciousness. Then complexify that by thinking of the classes of communications between such differentiations at various stages of their development. But think most of all about - and as far as you can (about)³ - the reality of your efforts in doing this. Are they not perhaps quite nominalistic? Such nominalism, however, is not to be slighted, as long as it occurs within an ethos of science. And there, of course, is the rub, the catch in history. Prior to the emergence in history of the science and its adequate ethos, the nominalism can become sophisticated and satisfying, like the nominalism that prevails in *Scientific American*. The adequate ethos of physics, indeed, was cut back or down by a tradition that is linked with Fontanelle, but we will turn to that problem of *haute vulgarization* in the next section.

What I want to do here, in the brief space that I allow myself, is first to do a little nominal classification and then return to the problem raised in the last section and carried forward then in the two sections to follow.

First, then, some nominal classifications. *Communications* as a name more than likely, in our present context, brings to mind the eighth functional specialty. That is fine but do bear in mind that one of our battles here is to conceive of that specialty as just as remote as any other theological specialty: if that is not your sense of the specialty I would hope that our reflections on Research in chapter 8 will nudge you towards this stranger view. Further, communications as a specialty is to have a spread of classifications related to the spread of cultures, media, interests, throughout geography and history. But those refinements await the development of the specialty in these next generations.

The next classification that I wish to mention but not diagram much less develop here is one that can be, and is, laid out in a matrix structure, summarily indicated by the symbol C_{ij} , where i and j range from 1 to 8. It is the matrix of general communication within the tower of functional specialization. This symbolic business seems to frighten people, but it is to become more and more necessary in philosophy and theology: it is

the cost of advancing understanding, the price of the comprehensive control of meaning.⁹ So, for instance, the communication that we were thinking about in the first section here is a sequence $C_{i,i+1}$, with I going from 1 to 7. Researchers speak to interpreters, interpreters speak to historians, and so on.

Getting used to this is, as in any science, a matter of encouragement and habit, a generating of ethos, and like moves in a game, becomes incarnate. The matrix I mentioned covers a lot more conversations than the *per se* group we focused on in reflecting on the Oval, and these other conversations can be considered *per accidens* for that reflection. Furthermore, it is convenient here to draw attention to a "group 9" of conversation participants, the much larger group of humans that is, so to speak, outside the Tower, the Ovalteam.

Return now, for an illustration, to the point made earlier: that the Ovalteam leaves it to the specialists in communication to converse with the cultures of philosophy and theology that oppose or ignore the Oval strategy, or that do not belong to the community of those who live in a Faithstate of seeking understanding. But this does not exclude the fruitful *per accidens*: you do not, as a foundations person, turn away in a coffee shop from a disciple of Eric Voegelin with the remark, "talk to a communications specialist".

Before getting back to the topic of what I might now call the genetic existential gap I should invite you to think of functional specialization itself as a difficult differentiation of consciousness that has yet to be faced as such. How might we face it? In a manner analogous to how we have to face theoretic differentiation of consciousness, the dominant challenge in the book *Insight*. It is to be faced through the grim effort of doing it. Here I risk a word of advice that I suspect will not be welcome.

People sometimes ask me about their not knowing physics: that absence is

⁹See page 151 of Lonergan, *The Ontological and Psychological Constitution of Christ*, University of Toronto Press, 2002.

indeed a serious handicap for a theologian.¹⁰ The obvious answer is an encouragement to get help from some one who knows both physics and method. But perhaps an odd answer of my own may help. It is the answer that pivots on the first paragraph of *Insight* chapter 1, about Descartes advice to focus on little things. The little thing I select is a simple problem associated with seating a group of husbands and wives around a table. How many ways.... ? Try it for a while, but then simply face the task of learning the answer. What do I mean by learning? I mean not only understanding the answer, but reaching a spontaneous control of it, overall and in detail, so as to be able to present it comfortably to an sufficiently cultured group. It is a month's work that could lift you into the world of Newton's mad search for laws of gravity. Of course, you could also spend the month finding out what d^2s/dt^2 means and thus join Newton and Leibnitz. Reaching some notion of the functional specialist differentiation, of the differentiation of your consciousness in doing, say, interpretation is somewhat the same, and here you might find useful a venture into the efforts of those who had a shot at it in *Journal of Macrodynamical Analysis* (1) 2001.

In so far as you take the challenge of *theoria* seriously you make the key differentiation of the second stage of meaning possible and probable as a personal incarnate meaning, a leap with Plato, Galileo, Newton, but not yet to Thomas. Without the effort you can become familiar with the streets of theology and philosophy in a manner that parallels the trained London taxi-driver with the city: you can find your way around the outside. But you have no serious grip on systematic meaning in its full explanatory flowering. You are really out if it, bluffing along in the dominant patterns of present subtle commonsense theology, "as the Red Indians, armed with bows and arrows, faced European muskets."¹¹

¹⁰To the question "How much physics should a theologian know" posed in a Conference in the seventies to Lonergan on "Theology as Public Discourse" he gave the discomfiting reply, "Well he [or she!] should be able to read Lindsay and Margenau".

¹¹Lonergan, *Collected Works*, 17, 366.

And it leaves you with a slim chance of grasping the genetic Existential gap, except perhaps in an aesthetic mode such that to which Proust bore witness. So, the elder speaks the equivalent of the graduate doctrine of a fourth year of physics and the shrunken, “faded first year students” abuse themselves in imagining that they are really tuned into the meaning. Such, indeed, I would claim, was the regular pattern of listening to Lonergan’s speakings, and indeed he was drawn down on most occasions to speak in a manner that was absorbed into the *haute vulgarization* that is Lonerganism.¹² It is for you to judge, tentatively, here now, what is the pattern of our “personal relations” in this exchange. I am selecting Then-pointings to the beyond of your present Ken or Zen: are you glimpsing exercises that could carry you wondrously towards becoming a stranger to your present self?

4. Light from Light

The selection that I spoke of just now is mediated by a curious unnamed differentiation of consciousness, one that is more of the Zen tradition than the Ken tradition. Its absence leads, in the speaker, to false hopes regarding the achievement of talk and writing. I have grappled with it and the problems surrounding it for decades. As I struggled towards writing this section - the final section of these ten chapters - I reached new refinements regarding - (about)³ - it. Can they be communicated? Well, not swiftly, but at least I now have a name for this unknown.

My primary existential experience of this differentiation was, and still is, my teaching of mathematical physics. There the operation was supported by an ethos: the students were tuned to the gap, the pointers, the reachings of mutual self-mediation. In my teaching in philosophy and theology, however, the differentiation was - is - undermined, inoperable. As, probably, here. As in most of Lonergan’s presentations.

¹²This shows up especially in question sessions. Occasionally the exchange went right : “Question: Well, you lost me on that one. Could you be a little more concrete? Lonergan: That’s as concrete as you get” (Vol. 17, 351)

It is part of that “ problem of general history, which is the real catch,”¹³ that I return to in chapter 10.

So: a name and a doctrine. In chapter 6 there is introduced the doctrine called the Childout Principle. The name and the doctrine in the present case is related to the fact that the differentiation sort-of reverses that Principle of teaching: it is a principle of learning that I named today The Chilledout Principle. Being cool in the third stage of meaning means appreciating the normative time-gap and age-gap in learning. I am not, of course, going to enlarge on this explanatory here, but you have already clues, e.g., from the previous section. But let me take as an illustration the key text of my sections on “general”, a writing of Lonergan at 50. Suppose, even, that Lonergan was not exceptional, that he was simply of the type that Aristotle would recognize as bent towards *theoria*.¹⁴ Let us think now of a normal curve of growth in meaning, correlating age and growth some way - below I suggest the use of e^x , but think of a more modest growth y , related to age, x , as $y = x^2$. Notice that this more modest growth equation still gives an odd conclusion, an odd incarnate challenge of a human existential gap.

Normatively, a thinker is growing faster in a month of meaning that someone even only a year younger. What, then, do you expect, at say, 25 or 35, to make of what Lonergan said at 50? So, here-now, you have - but how differentiatedly? - the question within your quest, what do you make of this 73-year old - who does not claim to be exceptional other than having a bent towards *theoria* - if you, with such a bent, are not yet seventy? Lots of difficulties thinking this out: but I would hope that a thousand difficulties do not make you doubt!

My title is from the Nicean Creed, the centre piece of chapter 10's adventure. But in fact what I was thinking of as I chose it was the unwritten Cantower 54, “Quantumelectrodynamics, Pedagogy, Popularization”, due - as the list of 117

¹³Lonergan, *Topics in Education*, 236.

¹⁴See Lonergan, *A Third Collection*, 27.

Cantowers states - on August 1st 2006. The Cantower project was abandoned because of the desperate need for a strategic effort - such as this - to initiate functional specialization.

Cantower 54 was to tackle the problem of *haute vulgarization* in the context of Feynman's most successful effort at it, his popular discussion of light. How successful was it? How successful were his years of teaching undergraduate physics? How do these efforts compare to his serious work? What mesh of detailed climbing and inspirational reaching constitute good teaching? What is the relevant distinction - to be made, Childout and Chilledout luminous, in such teaching, between rich description and initial explanation? How chilled out, luminously cool, was Feynman? Etc etc etc. By self-digesting Feynman's text on light there was to have been detailed climbings and pointings to (light)³.

Perhaps the missing Cantower is symbolic of so much else missing here. One could, for instance, move into the context of Lonergan's writings on the Trinity and on Christology, *The Way to Nicea*¹⁵ and the way, now, beyond Rome. One could go on to grapple with the entrapment of Lonergan in an ethos of popularization, to grapple with that in a large part of his *Collected Works*. One could struggle with the massive cultural decay of our times. But the grappling would be either just a summary of Lonergan's pointers in section 8 of *Insight* chapter 7 or in the last section of chapter 3 of *Method* or in discussions of sin and undifferentiated common sense in works like *Topics in Education*. Such pointers are already summaries: what is needed is the emergence of a community and an ethos that would reverse, for the twenty first century, the harm done by Fontanelle during the so-called Enlightenment when, in various ways, light did not come from light.

¹⁵I refer to Conn O'Donovan's translation of the beginning of Lonergan's *De Deo Trino II*.

5. In General

The quotation with which I ended chapter 2 show Lonergan clearly appealing to some analogy of science. It is a discomfoting quotation. But why don't I repeat it here for convenience? "The Method in Theology is coming into perspective. For the Trinity: Imago Dei in homine and proceed to the limit as in evaluating $[1 + 1/n]^n$ as n approaches infinity. For the rest: ordo universi. From the viewpoint of theology, it is a manifold of unities developing in relation to one another and in relation to God."¹⁶

There is a connection here to the function e^x which needs to be spelled out, but not here. The wonderful thing about the function e^x is that its rate of growth is equal to its own size: in symbols $d/dx (e^x) = e^x$. So, it is a nice help in reflecting on the problem of personal growth that we mused over in section 2. For the un-initiated in mathematics it is best to write out e^x fully as

$$1 + x + x^2/2! + x^3/3! + x^4/4! + \dots x^n/n! + \dots$$
¹⁷

Then, as long as you remember the old rule - for any power of z , $d/dz (z^w) = wz^{w-1}$ - you arrive easily at the equality: even if you don't understand the old rule!

In order not to lose the totally uninitiated - and that order is part of the ordo universi mentioned by Lonergan - let us stay with the descriptive notion: the rate of growth should depend on the stage of growth. And, even without the mathematics one can suspect that the growth is to go up at quite a rate: popular culture is familiar with the expression, *exponential growth*, as meaning a pretty good pace of change.

We want to think about that both in relation to theology in general and in relation to a particular theologian or thinker: yourself, for instance. But first, notice that

¹⁶I quote from a letter of Lonergan to Fr.Fred Crowe in May 1954, which he kindly made available to me.

¹⁷The terms are read as, for example, x cubed over factorial 3. *Factorial* is the reading of the sign "!". $n!$ means the product $1.2.3.4.....n-1.n$. So factorial 5, $5!$, is $1.2.3.4.5$ which is 120. The rule of differentiation applied to x^5 gives $5x^4 / 5!$ which turns out to be $x / 4!$ So, you see (?) How we get e^x as the derivative of e^x ?

our section title crept into - was slipped in by me - the previous sentence. *In general?* I am trying to add a critical lift to the meaning of the phrase, in particular when we talk of general metaphysics. I think of general metaphysics as the metaphysics of the *genus humanum*, where of is both objective and subjective genitive. Then add a little - a faint memory of school for some - of Latin's use of the word *in*: *in* with the accusative means motion towards. *In genus humanum* then means into the human group.

Now think of our normal usage when we say such things as "In general it is true that..."; "speaking in general". I am not asking for a thinking that is fullsome, in terms of metaphysical equivalence, though I do hope that some of my readers notice that nudges us towards is the real **general** ballpark. But what I wish to note is that there is a leaving-out involved in the normal usage: you could say, an impoverishing.¹⁸ Such a leaving out is not the bent of metaphysics as Lonergan talks of it. And it is not the bent of theology as Thomas or Lonergan talk about it. "From the viewpoint of theology" in Lonergan's letter does not refer to an impoverished view, a selective view.

But what is he talking about, (about)³? It is less than a year after finishing *Insight* and he is climbing fiercely, indeed I would say climbing towards his intimation of the clasp of "the field" as a cherishing of the total concrete.¹⁹ His growth rate is exponential. He has climbed his way, since arriving in Rome in September, through his first Roman teaching of Christology and, in that spring, up the slope of his essay "De ratione convenientiae."²⁰ "The two keys there are notorious difficult to translate - 'ratio' because of the wealth of its multiple meanings; 'convenientia' for the opposite reason: the vernacular lacks a suitable word for it. Literally we have to say 'On the Meaning of Fittingness'. Perhaps to overcome these handicaps the full title reads more like a table of contents than a title: *Schematic Supplement: On the Meaning of Fittingness and on its Root*;

¹⁸Recall *Insight* on the topic of impoverished abstraction.

¹⁹Follow up the index of *Phenomenology and Logic*, under *Field*.

²⁰See Crowe *Christ and History*, 65.

*On the Excellence of Order; On the Steps in the Systematic and Universal Ordering of Our Concepts of God; Finally, on Fittingness, Contingency, and the End of the Incarnation.*²¹

So, “the method of theology is coming into perspective,” is fermenting constructively in his minding. And he is way ahead of us, even without the spring leap of eleven years later that we can name, uncomprehendingly, functional specialization. There are to be “a manifold of unities”. I would suggest thinking of those unities as both phylogenetic and ontogenetic, and further suggest that the previous quotation from Lonergan²² about the development of mathematics be drawn here into yourself. Is that drawing into self part of the Chirstwork of “drawing all things to myself”? It seems to me that “flesh and blood” will not “reveal this²³ to you” but the “Father who is in heaven.”²⁴

²¹*Ibid.*, 65-6.

²²See section 2 of chapter 2.

²³I here brush past the complex of problems associated with the dynamics of natural knowledge in a supernatural universe.

²⁴Mathew 16: 17.