

ChrISt in History

Philip McShane

“Jesus said to her, ‘Mary!’ She turned and said to him in Hebrew, Rabboni, which means Teacher” (John, 20:16).

“And Simon Peter answered and said, ‘Thou art the Christ, the Son of the living God.’”
(Matthew 16:16).

“So it comes about that the extroverted subject visualizing extensions and experiencing duration gives place to the subject oriented to the objective of the pure desire to know and affirming beings differentiated by certain conjugate potencies, forms, and acts grounding certain laws and frequencies” (Lonergan, *Insight* 514[537])

Preface

I wish to be brief.

The frontispiece triplet poses the central problem. There can be a future theology that spins round a communal presence of the personal comeabout of the third quotation taking, in each member of that group, its hearty luminous stand with Peter and with Mary of Magdala: “Raboni, my seen Lord, my living God”.

But the journey to that plateau requires a new paradigm of humble theological collaboration, a science vibrant in the core of Faith.

Might we begin the collaborative reaching in this century?

“But this ought to be understood. When the holy apostles were proclaiming faith in Christ concerning certain things which they considered necessary, they passed them on very straightforwardly to all believers, even to those who appeared somewhat listless in the investigation of divine knowledge, while leaving the reason for their assertions to be inquired by those who merited the more excellent gifts of the Spirit, and especially those who would acquire the grace of speech, wisdom, and knowledge from the same Spirit (see 1 Cor 12:7-8). About other things they said, indeed, that they were so, but as to the how and the why, they kept silent, assuredly being so that each of those who were more studious among their posterity, those who would be lovers of wisdom (see Wis. 8:2), would have an exercise in which they could show the fruit of their intelligence, those, that is, who would prepare themselves to be worthy and capable of receiving wisdom.”¹

Philip McShane, Summer 2005.

¹Origen, *Peri Archon* (On First Principles), Preface, p. 3, of the 1936 translation by G.W. Butterworth, reprinted 1973, Peter Smith, Gloucester, Mass. And Elisabeth Schussler Fiorenza reminds us of those, like Mary of Magdala, (see her chapter 3 of *But She Said, Feminist Practices of Biblical Interpretation*, Beacon Press, Boston, 1992) who were and are kept silent as to the how and the why.

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