

THE INTERIOR LIGHTHOUSE V: INTERPRETING GOD

Further, since mystery is a permanent need of man's sensitivity and intersubjectivity, while myth is an aberration not only of mystery but also of intellect and will, the mystery that is the solution as sensible must be not fiction but fact, not a story but history. It follows, then, that the emergent trend and the full realization of the solution must include the sensible data that are demanded by man's sensitive nature and the will that commands his attention, nourish his imagination, stimulate his intellect and will, release his affectivity, control his aggressivity, and, as central feature of the world of sense, intimate its finality, its yearning for God.¹

This end part of “twenty-seventhly,” the twenty-seventh Lea, is surely a halting read for you now, the more you take seriously the challenge of the previous essay. The more you take seriously? The more you are “turned around”² in your mibox, the more you are luminous in that mibox and its accelerating spiral,³ the more you are at home in that turning round,⁴ coming about. Then this text you read from *Insight* 745 is not just in a vague memory of the text 208 pages earlier, but vibrantly, vibrant lea, luminous in its ever fuller come-about.

So it comes about that the extroverted subject visualizing extensions and experiencing duration gives place to the subject orientated to the objective of the

¹ *Insight*, 745. I note that, in the ‘parallel’ text, Joos, *Theoretical Physics*, 745, there is introduced at this stage a graph, an image of distribution: might you image for *Insight* some parallel geohistorical image of distribution? I refrain from commenting on the text in any detail, either here or at the end of the essay. But I would have you gnote, gnaw, gnome, that Lonergan’s text is haunted by the meaning of the first section of chapter seventeen of *Insight*. Some of that haunting is intimated in note 36 below.

² I recall referring, in the similar but elementary context of the website book of 1989, [Process: Introducing Themselves to Young \(Christian\) Minds](#) the work of Vladimir Volkoff, *The Turn-Around*, Bodley Head, London, 1981, pp. 214–285 (translated from the French, *Le Retournement*, 1979, by Alan Sheridan). *Process* is a solid aid to the climb we are envisaging here, though written in my youthfulness of age 57.

³ We have met the mibox diagram from chapter 5 of [Wealth of Self and Wealth of Nations](#) before (see [Disputing Quests 14](#), “Doran Versus Wilkins,” where it was first introduced in the previous series). Hidden in it are the ranges of difficulties that are not amenable to effective solution in these late days of the negative Anthropocene Age, nor indeed is the challenge of adult accelerating growth mentioned in the text above.

⁴ The problems mentioned in the previous two notes need to be luminously solved to give seriousness to “being at home” (*Method in Theology*, 14) in its difficult sense, effective in its being beyond “the level of one’s age” (*ibid.*, 351), never “breathlessly” (*Insight*, 755) bluffing inconsequentially.

unrestricted desire to know and affirming beings differentiated by certain conjugate potencies, forms, and acts grounding certain laws and frequencies.⁵

But the relatively sufficient TowerAbility of this self-presence is not a beginner's state. I talk of it here in Lighthouse V, an equivalent of some late mansion of Teresa of Avila yet not at all equivalent in that we are speaking, beginner-nudging, of a different grip on the garden of creation than that Teresa wrote about. Here I quote usefully, not directly from Teresa, but from *The Complete Idiot's Guide to Exploring God*.

St. Teresa of Avila (1515–1582), a Spanish Carmelite nun, read Augustine's *Confessions* and experience a crisis when she got to the part when Augustine heard the voice of God in the garden and converted to the faith. The garden image struck her deeply; convinced that she lacked a talent for words, Teresa spoke through images and figures, such as the image of a garden or an interior castle that the divine presence inhabits within the very soul of the believer. The preference for symbols, images, and metaphors distinguish mystical expressions of the divine from theological and philosophical expression, because word and concepts, the thinking goes, distort the meaning of truths that can be grasped only intuitively.⁶

Here, contrastingly, we are musing about an effective grip, symbolized by my invented statement, quoted shortly, about the psyche of Lonergan that can be taken to haunt this statement of the twenty seventh leaf. I am writing about a future “talent for words.” I am writing about a future “preference for symbols, images, and metaphors” but my writing and pointing here stand against the rest of the quoted passage. *The Idiot's Guide to Exploring God*

⁵ *Insight*, 537. This text can be taken as symbolic of the enterprise of lifting historical sense into its effective explanatory counterpart. Associate it, then, with the text at note 33, and the effective presence in Tower subjectivity of “one can go on.” Think in terms of “study of an organism begins” (*Insight*, 489)—a paragraph on which I paused for 41 essays, *Field Nocturnes*—and then pick up on the Lonergan joke at line 8 of the next page: “The difference between the higher system as integrator and as operator may be illustrated rather simply” (*Insight*, 490). Think, further, of the proposed forum Interpretation: not one can but many must go on. Read now the beginning questions of the three following paragraphs there: “What is the operator?” “Still, what is the operator?” “How is the operator studied?” Then, when you have read my concluding question of this essay, about yearning, return here and wonder further, InWithTo (see below, notes 14 and 21), about the full “law of effect” (*Insight*, 492, line 1). Then, the one and the many may be stunned into “repentance” (*Insight*, 722) in this world's muddled order and rise to effectively “will with that order's dynamic joy and zeal” (*ibid.*, last line).

⁶ Jeffrey B. Webb, Ph. D., *The Complete Idiot's Guide to Exploring God*, Alpha, Penguin, 2005, 154.

concludes there erroneously: “words and concepts, the thinking goes, distort the meaning of truths that can be grasped only intuitively.”⁷

I seem to deviate now by quoting, a fourth occurrence,⁸ my fabled statement of Lonergan, and include the footnote that qualified the text: both to be read by you, perhaps, for the first time of many first times. Indeed, if we are aesthetically, even if not luminously, alive, do we not always meet and greet for the first time?⁹

Paul? In the Garden of Jesus, not a new or second Adam: an InWithTo new creation that yet was there, Bigbang Class-ping. Now in Your garden, Guarding, Double Big-Banged, I tune thornily—and tend and guard and bind and greet.¹⁰

What, pray, is this tuning?

⁷ *Ibid.* I added in the word *erroneously* as a nudge to view the problem of dialectic success in its fullness. How might you envisage working through the *Assembly* etc. that is this simple book, where the etc. means participating in the communal effort to move constructively down page 250 of *Method in Theology*. The sentence quoted is quite sophisticated positionally. Envisage a developed standard model holding to the search for positional progress. Envisage the same when one is dealing with one of those many-volumes histories of religion.

⁸ The three other occurrences are: (1) the two articles of mine celebrating the 60th anniversary of *Insight's* publication, published in the first two 2017 volumes of *Divyadaan: A Journal of Education and Philosophy*: 28/1 “*Insight* and the Trivialization of History”; 28/2 “*Insight* and the Interior Lighthouse: 2020–2050”; (2) a paper written for the Los Angeles Easter conference of this year, now available as [Disputing Quests 10](#): “Paul’s Epistles and Functional Systematics.” I would note that the latter focuses on the work of N. T. Wright, as have several of my writings in these past years. While I have great respect for his scholarship and versatility, I note that he is trapped in a conventional approach that cuts him off from the ontogenetically enriched view of God that is necessary for serious scripture studies. But now I repeat the invitation of the previous note: envisage my use of the word *trapped* as a nudge towards a parallel *Assembly* etc. in the learned world of supposedly front-edge scripture studies.

⁹ I am thinking here of the poise of Proust in his many-volume *Remembrance of Times Past*. The poise, of course, needs uplifting into the new self-control of meaning that is a topic in later footnotes here. See especially note 36.

¹⁰ A little fiction here hear: Lonergan puzzling about Paul, and echoing Rilke. I am thinking of the broad context fermented forward by the brilliant Albert Schweitzer, with his *Quest for the Historical Jesus* of 1906 and his Paul-quest of later years. I have his *Mysticism of Paul the Apostle* (London: A&C Black, 1931) open before me, at the final chapter, “The Permanent Elements in Paul’s Mysticism,” and you might muse about the geohistorical heuristic that could connect Paul, him, and Lonergan as you read a few quotations. The chapter starts: “Paul vindicated for all time the rights of thought in Christianity” (376); “Paul is the patron-saint of thought in Christianity. And all those who think to serve the faith in Jesus by destroying the freedom of thought would do well to keep out of his way” (377).

Indeed, pray! Pray What-prayers that seek to “embrace the universe in a single view.”¹¹ The answer to the question of the nature of the tuning is a tuning praying climb,¹² weaved providentially round, in, in an Ayenbite of Inwit,¹³ in a Yenbite of InWithTo,¹⁴ W₃, Double You Three. “Double You Three in me in all, Claspings, Cherishing, Cauling, Craving, Christing.”¹⁵

I name here facets and stages of the climb, as I have been doing explicitly in the various essays titled “The Interior Lighthouse.” Very simply, it is to climb into the meaning of the book *Insight* in its full existential context of Lonergan’s 28-year climb, and to move forward beyond that climb.¹⁶ Obviously, then, the twenty seventh place looks back to a previous 26, but there are two prior climbs of 26 places,¹⁷ the first a dizzying thin air icecapade to arrive at the subject-as-subject with a divine subjectivity, NP.¹⁸ “In the twenty sixth place, God is personal.”¹⁹ Then, as a Christian existentialist, the N becomes 3 and its meaning moves you into the context of Thomas “twenty-seventh place”²⁰ before you move forward into,

¹¹ *Insight*, 442.

¹² The tuning prayer that haunts the final chapters of *The Allure of the Compelling Genius of History* (199–200; 223) is “Grace, Grace, Grace: attune us to the Allure of the Scent of a Nomen.”

¹³ *The Ayenbite of Inwit*, literally, the “again-biting of inner wit,” is the title of a confessional prose work written in a Kentish dialect of Middle English. It was revived as an interest by James Joyce. My unwritten revival would go in the mystery-direction of a Yen-bite in history. See the final question of this essay.

¹⁴ InWithTo, which appears in the quotation at note 10, is a Trinitarian expression that meshes with the dynamics of history sketched at the bottom of W₃. It lifts into subjectivity (see *CWL* 18, 314) Part 6 of *CWL* 12, itself ontogenetically sublated beyond scripture to and by G^{ijk} (see note 22). In old familiar terms there is the dynamic of moving **in** the Spirit **with** Jesus **to** the Father. The new terms lift the notional acts into a luminous heuristics of the pilgrim and eschatological future. Obviously we are not tackling this huge transposition here. See the next note.

¹⁵ The five words that begin with *C* relate to an explanatory and subjective weave forward of the proposal of Lonergan *CWL* 12, the first 17 lines on page 473. One can get a sense of the climb to this meaning from my Epilogue to *Seeding Global Collaboration* (edited by Patrick Brown and James Duffy, Axial Publishing, 2016), 221–45, “Embracing Luminously and Toweringly the Symphony of Cauling” and its “Appendix: Rescuing Sexuality.”

¹⁶ I note the divergence of *Insight* from the existential climb. See *Insight*, 754. It is important to bear this in mind to avoid mythic thinking regarding an “early Lonergan.” See note 14 of *Interpretation* 16.

¹⁷ The climb of *Insight* chapter 19, section 9 (680–92) and that of chapter 20 (718–25, 740–50).

¹⁸ In W₃ you will have noticed “3P + HS” etc.; but *Insight*’s conclusion in the twenty-sixth place leaves us with NP.

¹⁹ *Insight*, 691.

²⁰ I am referring to the twenty-seventh question of the *Summa Theologiae*. On this see McShane, “[The Hypothesis of Intelligible Emanations in God](#),” *Theological Studies*, 1962.

InWithTo,²¹ the second set of 26 places. But it is not an arrival at Thomas context: it is an arrival at a vastly better glimpse of the real God that I name, within W_3 , G_{jk}^i .²²

And within that G_{jk}^i there is meaning of the climb to it, a geohistorical systematics of the task and achievement of *Exploring God*. And within that context there is the Tower-meaning, the “Meaning and Ontology,”²³ that in the recurrence-schemes of G_{jk}^i is to reach, in Space and Time, all the “multiplicities named situations”²⁴ of “Common Meaning and Ontology,”²⁵ in the saving patterns of the positive Anthropocene Age.

I suspect that in these last paragraphs you did not notice that we were wending our way back to the first Interpretation essay, “A Fresh Start”? The main point there was adverting to the starting point of a well-poised interpretation, “understanding the object.”²⁶ But now the object—Three Subjects—is God the Charmer of finitude, to be reached by a “critical

²¹ See notes 14 and 15. The movement into the luminous self of InWithTo is quite evidently weaved into the journey of The Interior Lighthouse.

²² I would suggest that this one symbol in the essay, G_{jk}^i , best shocks you into some sense of the vanishing of the old tradition of oscillating between the God of Abraham and the God of the philosophers in one’s weaving round *Exploring God*. I am naming here a front-line perspective of the treatise on the mystical body, on the Christian God holding history in Their Embrace. Recall my regular paralleling of pages in *Joos* with those in *Insight*. Here my paralleling is with *Foundations of Physics* by Lindsay and Margenau (the Dover Edition) page 362 and *Insight* page 362. Lindsay and Margenau’s page starts with “if we are permitted to choose the type of space in which the laws of dynamics are to be stated,” and wends its way to the Christoffel tensor (contracted on page 364). *Insight*’s page begins journeying round your self-affirmation with “development of systematic unities and relations” and points you towards miboxing that “cognitional theory reaches its thing-itself by understanding and affirming itself as concrete unity in a process.” That inclusive process is to be conceived, “not without labour” (*CWL* 2, 38: note the strange parallel), in an explanatory heuristic pilgrim reach for the Eschaton that is to whirl our particulate properties around an incarnate divine Person, **i**, and two non-incarnate divine Persons, named in my Christ-offer tensor, G_{jk}^i , as **j** and **k** (holding to usual alphabet conventions in such presentations: no harm if you wish to think of Jehovah and Kabod [the ‘weight’ of God]). Then we are being pushed to get to grips in history with “the potentials in the natural geometry” (Lindsay and Margenau, 362) of history. Sniff the situational symbols of those next two pages and then muse over the problem of the “motion of a particle in a gravitational field” (*Ibid.*, 364): the particle is you in yearning-poise in the gravitational field of God. Perhaps you may now re-read with some freshness the seventh section of *Insight* chapter 19.

²³ *Method in Theology*, 356.

²⁴ *Insight*, 195, 5th last line.

²⁵ *Method in Theology*, 356.

²⁶ Yet we are challenged in our climbing for “on what I have called the primary and fundamental meaning of the name, *God*, God is not an object.” (*Method in Theology*, 342, line 1: italics mine). On the kataphatic climb to this meaning see *The Allure of the Compelling Genius of History*, 233–234.

method”²⁷ that puts the lovable unknowable in a feeble yet “highly fruitful”²⁸ genetic heuristics of emptiness, exigence, loneliness, yearning.²⁹

And does that vague heuristic climb of ours not put *The Complete Idiot’s Guide to Exploring God* in a vastly new, fresh, challenging, context? Its presence in caring human hands, “multiplicities named situations,” needs desperately this new world symphony, this astounding new control of meaning, “a ruddy gem of changeful light.”³⁰

But does our vague climb not also put in a new, fresh, challenging context the too-easily misread talk of “being in love with God”³¹ in *Method in Theology*? It should not be thus misread by an enlightened reader, for the point of our previous paragraphs is decently made there. “To speak of the dynamic state of being in love with God pertains to the stage of meaning when the world of interiority has been made the explicit grounds of the worlds of theory of common sense.”³² But the decency needs the lift of a genetic explanatory poise. And is that not what Lonergan points bluntly to when he writes later of re-writing this part of the book, of how “one can go on to a developed account of . . . the question of God, of religious experience, its expression, its dialectic development”?³³

So, yes, one and all can go on, but only if we slowly intussuscept, with “satire and humor,”³⁴ “all that is lacking, and only gradually is that knowledge acquired,”³⁵ in the weave of

²⁷ *Insight*, 708.

²⁸ *The Triune God: Systematics*, CWL 12, 19: a regular quotation of Lonergan from a Church document.

²⁹ Might you begin to fantasize here about the paragraph of “Christology Today” (*A Third Collection*, 88–89) that talks of “static equilibrium” and “windows to be opened”? Or might you climb to the last sentence of “Mission and the Spirit,” and a shocking new flowering view of the last word, Paul’s “self-control”? *Ibid.*, 33.

³⁰ I am recalling Sir Walter Scott’s poem about the lighthouse built on what was once named The Inchcape Rock. See my *Futurology Express* (Axial Publishing, 2013), 3 and the Frontispiece photo as symbol. The secular poise of this book is sublated by *The Allure of the Compelling Genius of History* (Axial Publishing, 2015).

³¹ *Method in Theology*, 106. You might find useful an intimate Christian musing over a nudge of the present essay to replace the five words, “being in love with God” by the five words, “loved and loving InWithTo You.”

³² *Ibid.*

³³ *Ibid.*, 287.

³⁴ *Insight*, 647.

³⁵ *Ibid.*, 559.

new symbols of mystery.³⁶ Is there now in you some enlightened sense of the molecules of your loneliness yearning for their place and yours in Christ's cauling neurodynamics? Might you now rest, rove, wrestle, in the full dark splendor of that twenty seventh lea?

In the twenty-seventh place, though the solution as a higher integration will be implemented principally in man's intellect and will through conjugate forms of faith hope and charity, it must also be penetrate to the sensitive level and envelop it. For, in the main, human consciousness flows in some blend of the dramatic and practical patterns of experience, and as the solution harmoniously continues the actual order of the universe, it can be successful only if it captures man's sensitivity and inter-subjectivity. Moreover, as has been seen, all exercises of human intelligence presupposes a suitable flow of sensitive and imaginative presentations, and again, inasmuch as intelligence and reasonableness and will issue into human words matched by deeds, they need at their disposal images so charged with affects that they succeed both in guiding and in propelling action. Again, besides the image that is a psychic force, there is the image that symbolizes man's orientation into the known unknown; and since faith gives more truth than understanding comprehends, since hope reinforces the detached, disinterested, unrestricted desire to know, man's sensitivity needs symbols that unlock its transforming dynamism and brings it into harmony with the vast but impalpable pressures of the pure desire, of hope, of self-sacrificing love.

It follows that the solution will be not only a renovation of will that matches intellectual detachment and aspiration, not only a new and higher collaboration of intellects through faith in God, but also a mystery that is at once symbol of the uncomprehended and sign of what is grasped and psychic force that sweeps living human bodies, linked in charity, to the joyful, courageous, wholehearted, yet, intelligently controlled performance of the tasks set by a world order in which the problem of evil is not suppressed but transcended.

Further, since mystery is a permanent need of man's sensitivity and inter-subjectivity, while myth is an aberration not only of mystery but also of intellect and will, the mystery that is the solution as sensible must be not fiction but fact, not a story but history. It follows, then, that the emergent trend and the full realization of the solution must include the sensible data that are demanded by man's sensitive

³⁶ Here, as I reach the high point of my nudging, I am at a loss, we are all at a loss, to draw attention to "the scent of a nomen," the scent of "the successive stages of this, the greatest of works," (*CWL* 12, 491), Caused by the Father's Lyre of Truth singing out the beginning and the end, the "Vor-Gesang." Yes, there are reaches for such symbolization in scribbles (see section 20 of "*Insight and the Trivialization of History*," *Dinyadaan* 28/1, [2017] 125–128) about imaging the *Eschaton* as, in fears and tears and cars and carbon-compounds and combat-gears, molecular properties yearn for their final radiance in the neurodynamics of God, when craving moves with Craving into Christing. We are at the beginning, when all matter is the dark matter of an absolute supernature. "Über dem Wandel und Gang, / weiter and freir / währt noch dein Vor-Gesang, / Gott mit der Leier." (*The Essential Rilke*: Galway Kinnell and Hannah Liebmann, HarperCollins, 2000 pb, 154. The translation on page 155 reads: "Far above change and progress, / wider and more free, / your Early Song still persists, / God with the Lyre." Some capitals in the translation are mine.)

nature and the will that commands his attention, nourish his imagination, stimulate his intellect and will, release his affectivity, control his aggressivity, and, as central feature of the world of sense, intimate its finality, its yearning for God.³⁷

What, then, in mibox luminosity and commonsense reality, is yearning to be in the late stages of the positive Anthropocene Age?

³⁷ *Insight*, 745.