

The Alpha and the Omega¹

“Providing the occasion for a reflection,
a self-scrutiny, that can lead to
a new understanding of oneself
and one’s destiny.”²

This is a final little broad-sweeping essay before we get on, e.g., with details of Peter Tyler’s effort to reveal Teresa of Avila. It, literally, poises you over “the occasion” that is mentioned in the lead-in quotation, the occasion that I have in mind, fermenting genetically in my W-enzyme, the occasion that I have in mind to have you share with me in a molecular dance of effective fantasy. The poise is molecularly foundational: oneself is linked to one’s destiny in this “greatest of all works”³ that is finitude, weaving inwards and forwards “that orders dynamic joy and zeal.”⁴ What is that destiny? Or, to throw in a related image-context, what is terminal value of you and me and all?⁵

Here I am adding little: rather I am stressing one particular occasion, which is the soaking of murmuration into the image, presented again on the next page, of the pilgrim destiny of a collaborative flight on of humanity. The issue—yes the issue—is to be a W-enzyme long-term hope, a twisting of neuromolecules, blood and bone-marrow, towards winged effectiveness.⁶

It helps to pause over our axial immaturity in explanation. The murmuration of starlings is feebly and frailly and faultily understood by present science.⁷ So also the murmurations of

¹ Revelations, 1:8.

² *Method in Theology* [238]. There are six occurrences of the word *destiny* in the book, not counting the extra reference [351] in the new edition’s Appendix: [53], [86], [238], [249], [272], [273].

³ CWL 12, *The Triune God: Systematics*, 491. I am quoting from section 6 of this work, on “The Divine Missions”. The words are to become a refrain in this little series on contemplation, but contemplation in the positive Anthropocene is to shift them from refrain to and incarnate meaning praying effectively “Thy Kingdom Come.” See note 8 of the previous essay.

⁴ *Insight*, 722: final words.

⁵ The image is the spread of words in *Method in Theology* 48[47], the final word of which is “terminal value”. The spread is lifted into a Dionysian context in *The Future: Core Precepts in Supramolecular Method and Nanochemistry*, 16. See note 63 on the previous page there.

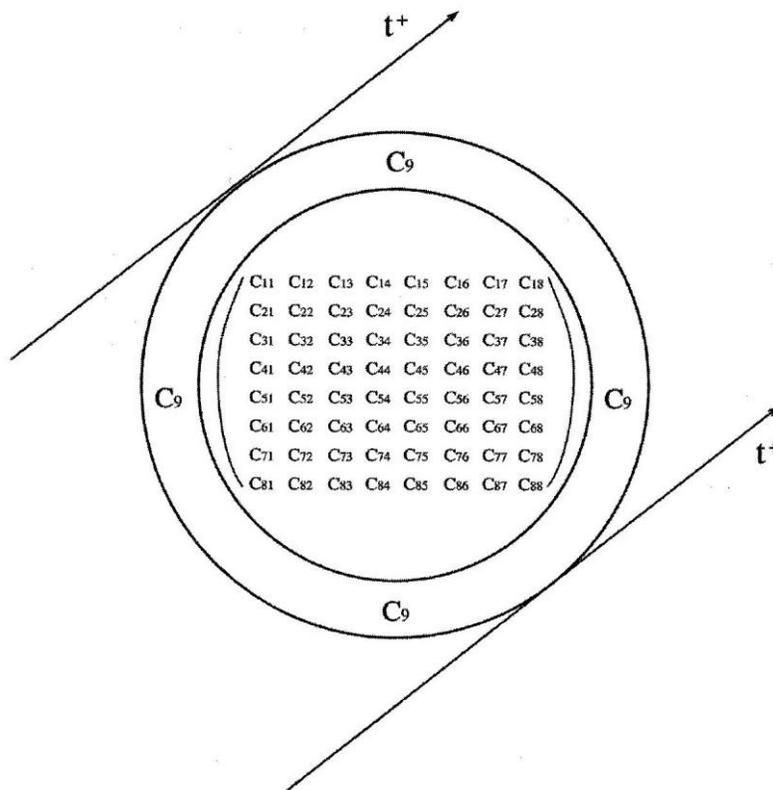
⁶ A creative twisting of imagery is to lift the wings of the solitary windhover into a global murmuration of starlings: “How he rung upon the rein of a wimpling wing / In his ecstasy! . . . – the achieve of, the mastery of the thing!” (Gerard Manley Hopkins, *The Windhover: To Christ our Lord.*”

⁷ One can google various efforts, shabby beginnings that must climb, like a bird brain, through an appreciation of the communal psychodynamics that is to creep and leap forward from $f(p_i; c_j; b_k; z_l)$ to a “bard’s highview, avis on valley” (James Joyce, *Finnegans Wake*, 504). Helpful here, towards sniffing

creative contemplation. There is a still-to-be-discovered genetics of effective explanation that would include, parallel, and sublate the evolutionary genetics of nature so far, redeeming warps of axial human interventions.⁸

But I pull you back from such meta-explanatory sniffing to view the occasion. I would have you bring to that viewing points raised by Tyler on page 16. He quotes Teresa: “What do you think His will is, daughters? That we should be altogether perfect, so as to be one with Him and with the Father, as in His Majesty’s prayer. So how far we are from attaining it.”

I, as it were, drop into that page my occasion that is to catch your eyes and ayes and minding molecules, catch humanity’s W-enzyme’s in genetic exuberance in the future. See, we have turned to the page on which the catcher in the eye rests restlessly.



the bird’s psychodynamics, is my website essay *Field Nocturne* 34, “A Bard’s High View.” There is a massive amount of initial-meaning work to be done on bird finality and intentionality. “The animal mediates itself not only organically but also intentionally. What is meant by the intentional?” (“The Mediation of Christ in Prayer,” *CWL* 6, *Philosophical and Theological Papers*, 1958-1964, 169). The next note points to the need for a concomitant search for a luminous genetics of this climb.

⁸ The absent genetics is a central topic of the book [Interpretation from A to Z](#). The key move is to read properly the challenge of “understanding the object” that seems such a lightweight idea to most miss-readers of that section (Chapter 7, section 2) of *Method in Theology*.

The sixty eight Cs catch you first, foggily unnumbered, flying positively in time, a destined orbit. Later catchings and etchings will find you and your descendants numbering the Cs in a range of “personal relations,”⁹ sharing little cakes and large catastrophies in post-Proustian integrity.

We do not, suggests Kristeva,¹⁰ go to Teresa’s texts for balance and poise, rather it is a headlong dash of strangely dislocating phrases that the whole work comes alive. . . . Teresa beguiles us into a new place of embodied self-awareness.¹¹

Such is my aim, in these seven initial Alphabetic Questing Essays: might this be the occasion, at last, of some success, the destined lead, echoing Lonergan’s final sharing of Jesus’ prayer, Graced “to be one with Him and with the Father”?¹² Then, contemplative interpretation from A to Z, from Alpha to Omega, becomes the spooky venture of his hope in 1954.¹³ No harm in ending with a repeat of his brief expression of that hope: you may now find the benefit of image-cross-fertilization in thinking of the spooky behavior of the starlings’ flight.

The Method of Theology is coming into perspective. For the Trinity: Imago Dei in homine and proceed to the limit as in evaluating $[1 + 1/n]^{nx}$ 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, i.e., metaphysics as I conceive it but plus transcendent knowledge. From the viewpoint of religious experience, it is the same relations as lived in a development from elementary intersubjectivity (cf. Sullivan’s basic concept of interpersonal relations) to intersubjectivity in Christ (cf. the endless Pauline [suv- or] sun- compounds) on the sensitive (external Church, sacraments, sacrifice, liturgy) and intellectual levels (faith, hope, charity). Religious experience: Theology: Dogma:: Potency : Form : Act.

⁹ I am referring to the third line of the word spread of *Method in Theology*, 48[47], having in mind a massive Dionysian shift in the normative meaning of the realities and “the apprehension of personal relations.” (CWL 10, *Topics in Education*, 41).

¹⁰ Thérèse *mon amour*, Fayard, Paris, 2008, 36.

¹¹ Tyler, 16.

¹² The prayer of the final section of the last chapter of *Method in Theology*.

¹³ The hope was expressed in a letter to Frederick Crowe on May 4th in that year. It baffled Fred and we corresponded about the problem, with not much success. See Patrick Brown, “Interpreting Lonergan’s View of Method in May 1954,” *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, Axial Publishing, 2016. My final effort to get a grip of the hope is in *Journal of Macrodynamical Analysis*, vol. 10 (2018), 105–35: “Method in Theology: From $[1 + 1/n]^{nx}$ to $\{M (W3)^{\theta\Phi T}\}^{4x}$ ”.