

Interior Lighthives Generating Timely Habitats

This strange new twist has its leap-off point in the previous essay: [Æcornomics 12](#), “Futurology: From ‘Isms’ to ‘A Cajoled Generous Engineering.’” But it has a broad hopeful sweep. *Æcornomics 14* will turn to lesser echo-hearties.

The central issue and the central word of the title is *Generating*. So, for example, one may ask, is the Eternal Father, then, THEN,¹ an Engineer? But quite secularly, one may take slow and hearty and heavy note of the fulsome suggestion: replace the axial deviance of general metaphysics with the hope offered by the newly named global movement: *General Engineering* or, in its concrete dynamic effectiveness, *Generous Engineering*.²

You may not have noticed till you pause at the end of this sentence that the five letters of the title are anagrammatic of LIGHT. Could it be that we are twisting into and around the Light that is named *Being*? Is this all about HOME or Om? Heavens, has it anything to do with **Ohm’s law** which states that the current through a conductor between two points is directly proportional to the voltage across the two points?³

The pastoral Trinitarian theology of the future, lurking in section 6 of *The Triune God: Systematics* has been symbolized by me with the five words *Clasping Cherishing Cauling Craving Christing*.⁴ Might you find this naming strangely weaved into the meaning of the five words of the title?

Might those five words, in either pattern, find their way into, so to speak, a divine version of the familiar five circle diagram of Lonergan’s economics, so that somehow one gets to hold and cherish, in a symbolic image, the Light of the Divine Economy?

Is that holding, in its fullness, a Mutual Holding in which “God is not an object”?⁵

But these questions are questions of the later stages of the climb pointed to in my various scribbles about *The Interior Lighthouse*.⁶ What can they possibly mean to an interested beginner

¹ Add the context of [Cantower 5](#), “Metaphysics THEN”, which weaves into a Scottish love song the strange invitation of Beckett’s last poem, “go where never before” and the early searching of Ezra Pound’s *Canto 4*. “upon the gilded tower in Ecbatan / Lay the God’s bride for ever, waiting the golden rain.”

² The task of the climb I am describing is to become luminous about the meaning of the word *replace*. It is the problem that haunts the beginning of chapter 17 of *Insight*, to arrive inside a “knowledge of all that is lacking” (*ibid.*, 559, line 24), to whirl in the grip of grasping at the Sunflower seed as it breaks the earth, not as it, or He, radiantly smiles.

³ There is the simple question of bringing simple light into our habitat. It is part of the larger question of engineering timely habitats. One finds that question—ah, but what is that finding!—in a weaving of the puzzle of the two lines—11 and 2(11)—of *Insight* page 498. There is the habitat of each of us, but it is “fronted with a universe of being in which it finds itself” (line 22: that finding again!: and what is this doubling of line 11? Double you too? ?? W₂ of [Prehumus 2](#), “Metagrams and Metaphysics”??).

⁴ Perhaps my best effort to intimate this in the context of the climb is in the Epilogue of *Seeding Global Collaboration* (Axial Publishing, 2016: edited by Patrick Brown and James Duffy), “Embracing Luminously and Toweringly the Symphony of Cauling.”

⁵ *Method in Theology* (1972), 342, line 2.

in this final slow axial agony of the negative Anthropocene? How much need be read to begin the climb? “All those books I read in order to understand Teresa of Jesus” was a remark of Teresa of Avila’s confessor to Francisco de Ribera.⁷ But that old-style reading leaves one in the dark here, as indeed does Teresa’s gallant climb leave her re guarding this zone. There is the future challenge of a sub-species of the new reading cauled by Lonergan: “one has not only to read *Insight* but also to discover oneself in oneself.”⁸ Recaul the remarks in the conclusion of [Æcornomics 12](#) about the Little Read Book of the twentieth century. The species is foreign to us, a third stage of meaning, a positive Anthropocene which we must gallantly hive to seed. The subspecies is pointed to cunningly in the “4” of that strange title, “Method in Theology: From $[1 + 1/n]^{nx}$ to $\{M(W_3)^{0\Phi T}\}^4$.”⁹

And perhaps I might as well end my little introductory ramble now with the quotation from *The Hunchback of Notre Dame* that begins that essay? After all, the essay is a piece of the climb. And, yes, that essay weaves round a joke about the famous hunchback.

Am I starting another joke?¹⁰

With the reader’s kind permission, we shall endeavor to create in his mind’s eye the impression he would have had when crossing with us the threshold of that Great Hall, along that motley throng in surcoat, acton, and *cottehardie*. First of all, our ears are ringing with the din! Our eyes are dazzled by what we see.¹¹

⁶ [HOW 13](#) “The Interior Lighthouse” introduced the topic, Interior Lighthouse, under that title. [Disputing Quests 12](#), “The Interior Lighthouse II” continued the reflection, as did [Disputing Quests 13](#), “The Interior Lighthouse Zero.” Those essays were followed by [Interpretation 4](#), “The Interior Lighthouse III,” [Interpretation 16](#), “The Interior Lighthouse IV: Twenty Seventh Lea,” and [Interpretation 17](#), “The Interior Lighthouse V: Interpreting God.” The topic, however, goes back to [Process: Introducing Themselves to Young \(Christian\) Minders](#) (1989) and the broad challenge is made explicit in the five essays, [Prehumous 4–8](#), on “Foundational Prayer.” It is the heart of the matter in my book, *The Allure of the Compelling Genius of History*. The overall drive is towards an effective appreciation of the need for a contemplative ingestion of Insight if we are to arrive at a sub-population competent “Tower-wise” “to be a resolute and effective intervention in the historical process” (CWL 18, 306).

⁷Quoted on page 1 of Peter Tyler, *Teresa of Avila. Doctor of the Soul* (Bloomsbury, 2013). I intend to return to this faltering book in a later *Æcornomics* essay—likely number 16—on the needed science of mysticism.

⁸ *Method in Theology*, 260. —The statement ends a shocking paragraph but only if one is a reading shaken in the wind—which begins, “such speech, however, is found clear and accurate and explanatory only by those who have done their apprenticeship.”

⁹ [Journal of Macrodynamic Analysis](#), vol. 10 (2018), 105–135.

¹⁰ [Æcornomics 6](#): “I Started a Joke.” One needs to tune into Robin Gibbs. This full heart-gnomic series is part of the road to the climb I describe. One might see it as adding the supernatural poise to the question of the previous essay there, [Æcornomics 5](#), a paper written for the Helsinki Conference of June 2, “Structuring the Reach towards the Future.”

¹¹ Victor Hugo, *The Hunchback of Notre-Dame*, Buccaneer Books, New York, 11.