

*Joistings 8***Recycling Satisfaction**

The various meanings of my title are certainly not evident. I had best start by identifying them. The most obvious and most central meaning is that which draws attention to the recycling of Lonergan's view of the satisfaction spoken of in regard to Jesus' life and death. Secondly there is the plain meaning of the phrase "recycling satisfaction": the satisfaction that emerges by use of the recycling structure recommended by Lonergan through his invention of functional specialization. There is, finally, a third meaning that weaves together the two previous meanings: "recycling" is then read simply as an adjective, drawing attention to the participation in the satisfaction of Jesus that is identified in the actual process of recycling.¹

I take my start from an article by Charles Hefling Jr., "A Perhaps Permanently Valid Achievement: Lonergan on Christ's Satisfaction."² Indeed, this valid achievement of Hefling led me to the present perspective. And here I am thinking, both in relation to Lonergan's work and to Hefling's article, in terms of the "cumulative and progressive

¹This, however, is a massively difficult identification to be slowly intussuscepted into what is called the mystical body of Christ, leaping forwards genetically from St. Paul's tadpole reflections in chapters 12 and 14 of *I Corinthians*, on different gifts, to a mature thematic of history's turn to the Idea. The recycling of generations will, for instance, place *Insight* chapter seven's final section, the early chapters of *Topics in Education*, and the discussion of scripture at the end of *De Deo Trino I. Pars Dogmatica*, in the fuller theology of history of which Lonergan writes in the context of "a treatise on the mystical body of Christ" (*Insight*, 742 [763]). The treatise will involve a mediation of history, lived and written, through the distant development of the new genetic systematics. All this is quite beyond the brief suggestions of this article. See further notes 7, 12, 32, 42 below.

²Charles C. Hefling, Jr., "Perhaps Permanently Valid Achievement: Lonergan on Christ's Satisfaction", *Method. Journal of Lonergan Studies* 10 (1992), 51-76. Referred to below as Hefling (1992).

results”³ that are the semi-random results of the “normative and recurrent pattern,” the specialist cycling, that is to be recognized, perhaps in these next generations, as the outstanding permanently valid achievement of Lonergan. This, of course, relates to the second meaning mentioned in the first paragraph. To fill out that meaning we must attend to the historic problem of the failure of metaphysical reflection in Western or Oriental Ecumene⁴ and the manner in which Lonergan’s suggested division of labour shifts discontinuously the statistics of success.⁵ There is the taking control of emergent probability that is to be a global repentance, a leaning into both Paul’s groaning of the cosmos⁶ and the Calvary climb of Jesus.

My second paragraph perhaps gave pointers beyond the first paragraph to the rich triple meaning doctored in the first. Nor, at this stage in our shared reflections, do I have to pause over that strange word, “doctored”. Like Ignatius’ *Spiritual Exercises*, or Czerney’s Piano Exercises, doctrinal writings are something to be done, perhaps for a month or a millennium. One is led to think, then, with a fresh pragmatic turn, both of the unity, efficiency and beauty of metaphysics and the dark beauty of *Kabod Yahweh*.⁷

But, obviously, led slowly. That has been the message throughout this series, back-up notes to Sr. Kim Theresa Insook’s graduate course on Spirituality. While the course identifies types and tendencies in traditions of spirituality, the drive is towards identifying and cultivating a type of contemplation or *theoria* that seems best named, eccentrically, (minding)³. The cubing, with which some of you are already familiar,

³*Method in Theology*, 4. “A method is a normative pattern of recurrent and related operations yielding cumulative and progressive results”.

⁴A context here is Eric Voegelin, *The Ecumenic Age*, Louisiana State University Press.

⁵For precision here see *Insight* 121[144].

⁶*Romans* 8: 22.

⁷No harm in recalling my key reference here on the unity of the new metaphysics: *Topics in Education*, 160, line 16.

refers to the maturing of methodology anticipated by Lonergan in his writing (about)³ a third order of consciousness.⁸ Yet that order of consciousness seems quite evident to me now, in the simple normative doctrinal statement of *Insight*: “Theoretical understanding, then, seeks to solve problems, to erect syntheses, to embrace the universe in a single view.”⁹ We have been climbing towards a glimpse of the patterns of this seeking that would be in us an *Imitatio Theologica Christi*, the contemplative imitation of the Visionary Jesus who, as we have paused over in the previous *Joisting*, gave the universe, but Uniquely, “its own unity in the concentrated form of a single intelligent view.”¹⁰ Jesus embraced the universe, in its greyness and light, mindfilledly. But the literature recommended for this part of our programmatic reflection adds a suffering embrace of the universe. That literature relieves me of further talk of “the surd of sin” and “light and darkness” and suffering. “The Christian knows that if the master has suffered, there is nothing incongruous in his own suffering.”¹¹

Now here we must pause, or at least should conveniently pause, over the word ‘knows’ which Lonergan is using in a loose sense in those powerful pages, from which I have just quoted, about the Divine tension expressed in Jesus and by Jesus. It is convenient and necessary because we have now introduced the perspective of functional recycling into our reach for a fresh meaning to contemplation, to (minding)³. Further, that perspective, both on contemplation and on functionality, is being enlarged beyond the explicit view given in *Method in Theology*, in a global fashion, one might say

⁸See *Joistings 1*, section 2: “About turn (about)³”.

⁹*Insight*, 417[442].

¹⁰*Insight*, 520[544].

¹¹The quotations here are from page 374-7 of *Understanding and Being*, a remarkable spontaneous outburst of Lonergan, during a question session, on the meaning of suffering

in a secular fashion.¹² Our pause over “knowing” might well have been taken in an earlier *Joisting*, because there seems to be something rather naive in the suggestion that we foster a tradition in which hard, but essentially affectionate, thinking be identified as the core, the *cor*,¹³ of contemplation. The naivety vanishes, or rather is darkly focused, in a precise perspective on analogical knowing. There is the further convenience in facing this problem here in that the difficulty emerges and is expressed by Karl Rahner precisely in his praise for the global and secular significance of functional specialization. Let us, then, add the context of his concern.¹⁴

Religious meanings, theological meanings, Biblical meanings, are our reach into infinite mystery: so much, then, for clear common meaning. This presents a difficulty which, I think, has to be met “head-on”. The “head-on” is the clear-headedness of two fundamental inverse insights meshed into a luminous and permanent operative presence of theorems regarding analogous affirmation.

I write of analogous affirmation, not analogous concept, although in its fullness the theorem is of course a component of a *verbum complexum* that is normative, the best available contemporary TUV, tentative universal viewpoint.¹⁵ But within a simpler

¹²Chapter 3 of McShane, *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*, gives an idea of the secular dynamic towards a new culture. There are subtle problems of the concrete supernatural, related to our present topic, not dealt with either there or here.

¹³*Cor*: heart. A relevant context here is “Systematics: A Language of the Heart”, chapter 5 of *The Redress of Poise*, available on www.philipmcshane.ca.

¹⁴What follows in the next few pages is in fact a repetition from a previous context, Quodlibet 21, where the topic was rescuing ancient and biblical meanings.

¹⁵This is a topic that simply cannot be dealt with here. It belongs in the context hinted at in note 12 above. A problem here is to rescue the notion of ‘Universal Viewpoint’ from haziness by using an analogy with contemporary physics search for GUTs, grand unification theories. Contemporary physics reaches TUTs, tentative UTs. Similarly the spiraling operations that occur in “The Tower of Able” of our later diagram will lift the community of culture (not just of theology) into a shared, open, TUV, “yielding cumulative and progressive results” (*Method*, 4), including its own replacement. A difficulty here is to envisage, fantasize, the emergence of shared systematic achievements in a later (third-stage of meaning) theology. I recall Lonergan

perspective there is a tendency to think in terms of analogous concepts and to think thus in a way that legitimates obscurity. I wish to say a few words about the clarity of analogous knowledge, and even fewer words about obscurity. To give these few words a useful definite context I risk introducing some comments on elements of Karl Rahner's reflection on functional specialization. This digression is centrally relevant to the problem of reaching for the meanings of the dense poetic particularity of biblical expression but that relevance is the stuff of a large book, indeed of new scientific *ethos*.

Karl Rahner's brief reflection on functional specialization appeared almost immediately after the publication of Lonergan's essay. Rahner was astute enough to recognize the reach of the division of labour of which Lonergan wrote.¹⁶ But then he identified and focused on what for him was a deep flaw in its application to theology. I must quote at length.

“ The methodology of Lonergan abstracts

b) from the fundamental fact that all theological statements, as theological, are related not to God as some object or other within the field of categorial objects, but to God as the incomprehensible mystery, that can never be subsumed, in the same method, among the objects of the other sciences. For a theological method must surely make clear and legitimize the singularity of the language that goes with it, namely, that it is precisely about God as such, as distinct from the language used in all other

remarking, about a very respected Lonergan scholar, “he has no system”. Have you a system? On the analogy between physics and theology see, for example, Cantower 34: “A Few Elementary Pointers Regarding Interpretation”.

¹⁶Rahner is responding to the version of chapter 5 of *Method* published in the *Gregorianum* in 1969. Karl Rahner, “Die theologische Methodologie Lonergan's scheint mir so generisch zu sein, dass sie eigentlich auf jede Wissenschaft passt”, Karl Rahner, “Kritische Bemerkungen zu B.J.F.Lonergan's Aufsatz: ‘Functional Specialties in Theology’”, *Gregorianum* 51(1971), 537. In the translation of Conn O'Donovan made by him during a recent period of our collaboration, “Lonergan's theological methodology seems to me to be so generic that it actually suits every science.” I am indebted to Conn for points made in the text regarding mystery and analogy.

sciences. Of that, however, I can detect nothing in this Lonergan sketch of theological method. In Lonergan's article the words 'God' and 'Jesus Christ', do indeed occur, but only as indications of material objects with which the science of theology, as distinct from other sciences, engages, and not as words from whose content what is proper to theological method as such must be established, and which therefore must indicate something like formal objects of theology (or taken together as the formal object)."¹⁷

It is massively important to the entire future of the project of hodic re-cycling to focus this challenge. Facing it is another matter, a matter of building into integral communal metaphysics an *ethos* resonant with its axiomatic solution. But at least we can here point to elements of the axioms as a focusing strategy: these are various axioms of what Lonergan calls "the position", but enlarging his description of it so as to include explicitly axioms of infinity and intentionality required to lift out of the realm of casual insights the limitation of human inquiry to proportionate being.¹⁸

Here a suggestive diagramming must suffice. Consider, then, the realm of being as represented by a circle, and the limitation of human inquiry as represented by its complete darkening. That darkness has degrees, but only the two degrees at the upper limit concern us at present. There is the darkness regarding an absolute of supernatural companionship to be focused by a precise inverse insight.¹⁹ There is the darkness

¹⁷I am using here the translation of Conn O'Donovan.

¹⁸Lonergan gives a brief inadequate description of "the position" on *Insight* 388[413]. It is, however, adequate pedagogically and as an existential challenge for the reader: indeed it is the central challenge of the book, a hypothesis to be accepted or rejected that eventually blossoms into "the issue of truth" in chapter 17.

¹⁹See Lonergan, *De Deo Trino I. Pars Doctrinalis*, Gregorian Press, Rome, 1964. The key point is in page 274, but the entire thesis 5 (249-298), on mystery and its relation to understanding, is relevant. I recommend in particular, in this present context, the powerful reflection of 276-298 on scripture and the psychological analogy. Does it startle you when I suggest that the *Old Testament* is primarily about the events that are the analogue of the divine processions? Are present Old Testament studies, then, like a desiccated tadpole waiting for the waters of interiority? There is a parallel here between such studies and the present state of

regarding the question, “What, then, is being”, that is focused by an inverse insight of critical method.²⁰ The image of that double focusing is a centering of the circle darkness in a precise point, leaving the circle in clear.²¹ But the methodical reality of the focus is a liberation of science, all sciences equally, from obscurity. Returning to Rahner’s problem, one finds - but only through a series of contextualizing conversions - that one can deal in equal clarity with the incarnation that is God and the incarnation that is a dog. The word “Jesus” then escapes its due radical mysteriousness: the muddled mysteriousness of analogical concepts or of ill-defined theological method is replaced by a triply-luminous triple affirmation.²²

All that, of course, is my foundational talk turning round images and metaphors. Rahner really finds his place in dialectic discussions but here he is a representative figure. Foundational talk is *per se* direct speech of - more precisely (about)³ - fantasy and recycling.²³

So we return now to the topic of “recycling satisfaction” within this new context. We focus immediately on fantasy and recycling with regard to Hefling’s essay. But I would note immediately that the new context, when slowly intussuscepted over years,

medicine: see Quodlibet 20, the subsection on “The Future of Medicine: A Christmas Carol”.

²⁰There is a key shift in *Insight* given by the existential focus - *exigence*-lifted - on ‘then’ in the question, “What, then, is being” (*Insight*, 642[665]. The final pages of chapter 19 move to the issue of critical method.

²¹There is a nice analogy here between Brouwer’s fixed point theorem and the translatability of the heart and soul of theology through the ages, across languages.

²² The “triple” is familiar to students of philosophy and theology: affirmation, negation, eminence. The “triply-luminous” refers to what I symbolize as “(about)³” (see note 8 above). The third order of consciousness suggested by Lonergan is methodology as a histo-systematic study of methods: method is the second order reflection on the first order-spontaneity of performance. The luminousness **about** the “ongoing genesis of method” is then the normative ideal. Link this with thinking about the universal viewpoint.

²³Section 2 of *Joistings 1* spells out the meaning of the peculiar usage (about)³, or any other such bracketing.

brings a fresh focus and a homelier²⁴ reach to the simple statement, “there are such sequences as offense, contumacy, judgment, punishment and, again, offense, repentance, apology, forgiveness.”²⁵ It freshens, too, and transforms, the doctrinal reading and personal climbing of the previous *Joistings*. So, “Jesus My Pilgrim Pacemaker,”²⁶ becomes more and more the homely fact, brooded over in a daily facticity of detail that is heartheld in mystery.²⁷

But, as in previous *Joistings*, our effort here is directed towards identifying and contextualizing doctrinal writings relevant to our personal contemplative search and its (understanding)³. Our topic here is “The Satisfaction of Jesus”, one that follows, with some degree of coherence, our journey through methodological reflection on the Word Incarnate and His Trinitarian Companionship.²⁸ The readings are available, asking us to ask about those last earthy days of Jesus. “One can ask whether God revealed his love for us by having a man die the death of scourging and crucifixion? Or was it his own Son, a divine person, who became flesh to suffer and die and thereby touch our hard

²⁴See *Method in Theology*, 14, 351-2.

²⁵*Method in Theology*, 64-65. Relate the fresh reading of this to the question raised in *Joistings 2*: “*Insight and Method: Beginners’ Books?*” In the third section there I drew parallels between the reading of methodology and the reading of various texts on thermodynamics.

²⁶The title of *Joistings 6*.

²⁷The important background reading here is section 1 of chapter 17 of *Insight*. See also *Cantower 17*, section 1. Here we have the fuller context of the hope of a larger creative minority battling myth through the incarnation of a new contemplative tradition.

²⁸It is worthwhile recalling, in this new context, one of the aims of this new series that was indicated in *Joistings 1*: to rescue Lonergan’s Latin works, appearing now in translation. The metadoctrine of that rescue is doctinated only slowly, and indoctrinated even more slowly. We are only slowly adding a component of meaning to the word “collaboration” that occurs 29 times in that penultimate section of *Insight*, “Resumption of the Heuristic Structure of the Solution”. And perhaps the first occurrence of that word there can now be read freshly. “The solution in its cognitional aspect will consist in a new and higher collaboration of men in the pursuit of truth”.

hearts and lead us to eternal life?"²⁹ But we in Faith ask neither of those is-questions.³⁰ We find ourselves called, in a new culture of (whatting)³, to be with Jesus in a satisfying way, A Satisfying Way. Lonergan claim that "theologians, let alone parents, rarely think of the historical process"³¹ must more and more be recognized as a claim regarding evil,³² an evil that makes pragmatically plausible the cutting off of your natural yearning, our exigence,³³ "to embrace the universe."³⁴

The readings are there, and Hefling's article draws attention to them. Indeed, Hefling's article is in itself a magnificent beginning of a life-long fresh (intussusception)³ of the startling truth of the complex interpersonal reality that is **satisfaction**. What I wish to do is bring out facets of the intussusception that contextualize Hefling's pointers. So I return to his title, "Perhaps Permanently Valid Achievement", in order to add two contexts, the first is the broad context of functional specialization, the second is the context, within that context, of page 250 of *Method in Theology*.

²⁹Lonergan, *A Third Collection*, "Theology and Praxis," 198.

³⁰It is enormously important to become self-luminous on this. You will regularly meet people who, when asked "why do you have faith?", turn to some brand of apologetics. The stand of Faith is its own justification.

³¹"Finality, Love, Marriage," *Collection*, 47.

³²See notes 1 and 12 above. The struggle to grasp the basic sins, especially of Western culture, is helped by the component of contrafactual history that is to be built into functional history and functional dialectic and blossom in forward fantasy, especially in Foundations and Communications. Such a context illuminates such tragedies as 9/11 and the 2004-5 tsunami, and places the task of rebuilding in a fresh demanding context. Shoreline oriental poverty is not just a matter of fund-aid or preferential optioning for the poor. It is the product of myths dominant within self-designated privileged branches of the human family. A context here is the first section of *Insight* chapter 17, which concludes: "Myth is a permanent alternative to mystery and mystery is what hubris rejected". Only the slow development of contrafactual searching will reveal to our trapped molecules the horror, the basic sins, of present institutions of church and state. See further note 42.

³³See the index of *Phenomenology and Logic*, under *Exigence*.

³⁴*Insight*, 417[442].

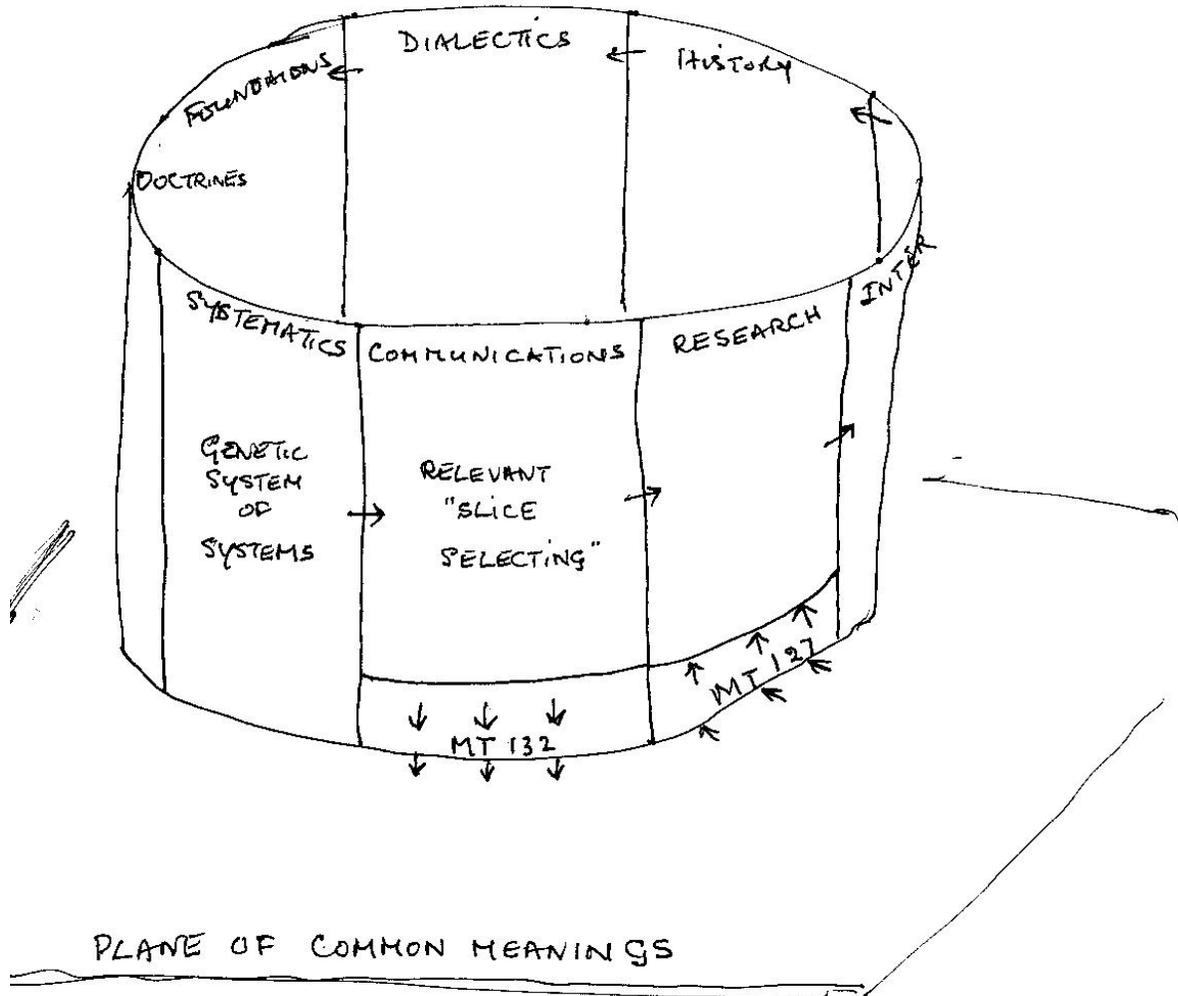
Late in the article Hefling remarks that “it would be anachronistic to expect the result [of Lonergan’s treatment of satisfaction] to exemplify ‘systematics’ in the functional specialist sense.”³⁵ Indeed it would: such an exemplification is still a distant hope, as we noted in the conclusion of *Joistings 5*. And that is within the distant hope, the “distant probabilities,”³⁶ of a serious humble group and global effort to venture on the road of specialized functioning in cultural reflection. This has been the topic of all the essays I have written in the past three years, and I have no fondness for summary. But let me give strategic hints that are rooted in Hefling’s title. “A perhaps permanently valid achievement”: does it not have the clear echo, mentioned in the second paragraph above, of “cumulative and progressive result”? But now let me pitch in some helpful diagrams:

³⁵Hefling, 75.

³⁶See footnote 5 above. We should have in mind a definite emergent statistics. But the quotation marks may remind the reader of other treatments of this problem e.g. in the Preface and chapter 1 of *Searching for Cultural Foundations*, edited by P. McShane, University Press of America, 1984. The Preface title is “Distant Probabilities of Persons Presently Going Home Together in Transcendental Process”.

The Tower of Able.

METACULTURAL TOWER



If these diagrams are unfamiliar, then they are undoubtedly frightening.³⁷ Yet, as Lonergan claims,³⁸ they are necessary if you are to control your own meaning as a theologian, or indeed as a cultural searcher of any theoretic or poetic interest, as we shall note shortly. I do not wish to comment on those diagrams further here; I leave that to your classroom work with my colleague, Sister Theresa.

But I do wish to add another diagram that comes closer to imaging the challenge of permanent validity. It is a diagram of a track that embraces the usual diagramming of the functional specialties. Indeed I would like you to think of it as a race-track - what else is it, you say? - but no, I mean a human-race track, a global embracing of a new satisfactory "turn to the idea"³⁹, the Idea. You have here, then, on the next page, a stark sketch - a track overlaid on the usual eight functional specialties diagram - to be read as tracking a future salvific climb to resurrection.

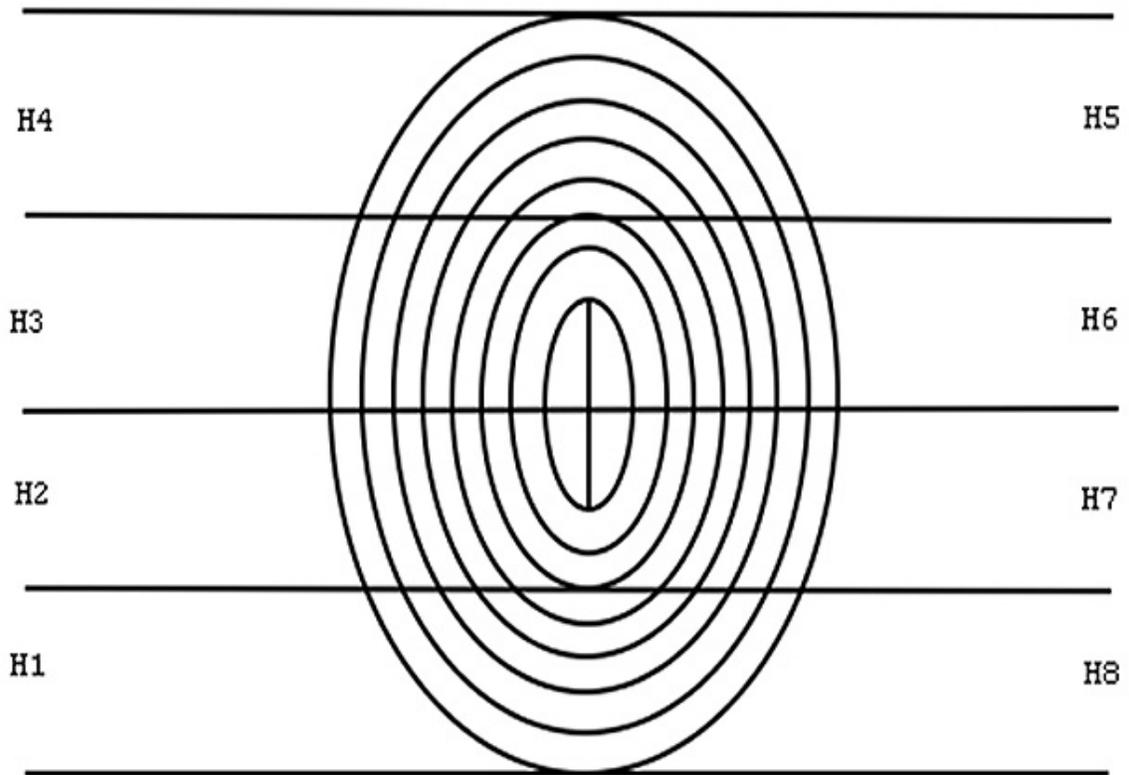
There are different tracks, corresponding to different groups going their own ways about handling the move from the past to the future: the inside track, you note, seems to want to cut down the work to a compactness. Our interest is in the outside

³⁷The main diagram immediately above, from which the tower diagram can be developed merely by cutting and pasting, is published in my *A Brief History of Tongue*, Axial Press, Halifax, 124, and there is a lengthy footnote there regarding the acceptability of diagramming in various zones, most evidently in music. *Joistings 1* and *2* give some further context to this necessary development of expression.

³⁸ "The comprehension of everything in a unified whole can be either formal or virtual. It is virtual when one is habitually able to answer readily and without difficulty, at least 'without tears.' a whole series of questions right up to the last 'why?' Formal comprehension, however, cannot take place without a construct of some sort. In this life we are able to understand something only by turning to phantasm; but in larger and more complex questions it is impossible to have a suitable phantasm unless the imagination is aided by some sort of diagram. Thus, if we want to have a comprehensive grasp of everything in a unified whole, we shall have to construct a diagram in which are symbolically represented all the various elements of the question along with all the connections between them"[*The Ontological and Psychological Constitution of Christ*, 151].

³⁹The phrase is Georg Simmel's, "*Die Wendung zur Idee*".

track, those who embrace the challenge in its fullness. What fullness? The fullness of that group's permanently valid achievement so far.



Here I would ask you to return to a fresh reading of page 72 of Hefling's article, beginning with the "word of caution" on line 6. I am envisaging some present or future group, "a perhaps not numerous center"⁴⁰ to begin with, who are focused on collaborating functionally, eyes strategically backward and front-turned in the race's search for meaning, for progressive results. And now I add a layer of caution to Hefling's. We must begin to think concretely and realistically about this collaborative effort and its cumulative enrichment. "The normative pattern" has its defining content in any age, slowly fleshed out in that age, occasionally shifted paradigmatically in some centuries. Lonergan introduced these notions at the beginning of *Method* in the context of his appeal to the analogy of science, and that is the way to go, that is the way that I have gone in previous writings where, for example, I compare TUTs to TUVs, Tentative Unification Theories (in physics) to Tentative Universal Viewpoints in theology.⁴¹

The group shares a perspective and runs with it, eyes on track. This "eyes on track" is of vital importance; Dialogue with other tracks and trackers is a special zone of the eighth specialty that, at present, is a basic evil distraction of other specialized zones from the integral and beautiful enterprise.⁴² Finally, I would note that the group is to

⁴⁰The conclusion of "Dimensions of Meaning" on the final page of Lonergan's *Collection*.

⁴¹See note 15 above. The problem at present, as I noted regularly in my essays on page 250 of *Method*, is the problem of luminously taking a systematic stand as opposed to the evil of drifting in an assumed perspective, "voraussentzungslos". (*Insight* 578[600]).

⁴²Previous notes: 1, 7, 12, 32, give a context. But it is as well to recall Lonergan's page 99 of *Method in Theology* and to focus it on present academic conventions, regularly "effete" in a "culture [that] has become a slum". But sensing this is a massive task of rising as a global "cultured" community towards pondering (about)³ the effeteness and evil in the fragmentations of human inquiry - subtly totalitarian - within and between disciplines, manifested in their journals and gatherings. What, here, is to be the character of our repentance, our satisfaction? My own stand here is, perhaps, all too familiar. In my first week of conversations with Lonergan, Easter of 1961, he spoke heatedly of theology after Trent as being a matter of "big frogs in little ponds." When I worked in 1969 on the fragmentations of musicology (See chapter 2 of *The Shaping of the Foundations*). It saw them as a sadness of effeteness; now I see them as a sickness of evil. Our common musical meaning is a matter of trivial lyrics and commercial competition.

share the current cycling systematics as an operative heuristic. This operative heuristic, as we recall from *Joistings 5*, is to include a genetics of itself, seeded by both a genetic and dialectic past - inclusive of contrafactuality. In the present context this points to a structured histo-systematic sublation of what Hefling names "Context R" and "Context S".⁴³ But here, we are in the shallows, staring out to sea.

So I turn to my second point regarding Hefling's title. Hefling has taken a stand. But in the developed functioning of the new theology that stand has a *per se* place, named in the quite precise doctrinal context of page 250 of *Method*. As I have spent most of a year contemplating this page and expressing briefly some light on it in 200 previous pages⁴⁴ I see no point in pausing here. Yet I cannot help inviting you to turn to the word "*Completion*" on that page 250, and to track my various notes on it in those essays.⁴⁵ To that stand on a categorial perspective that is laced luminously into the Trinitarian echo of our inner processions there is added a richer communal intimacy with the tensions and intentions of the incarnate Word. So, recycling satisfaction can lead to an ever-fresher reading (about)³ the group cherishing its origin,⁴⁶ the global

And what of our common theological meaning? Undoubtedly we need another clearing of the temple, even another Aristophanes to satirize *The Frogs*.

⁴³Hefling 62, 63.

⁴⁴The pages of the eight SOFDAWAREs and the first twelve *Quodlibets*.

⁴⁵The principal essay is SOFDAWARE 5: "**Care** Reaching for *Completeness*", available, of course, on www.philipmcsane.ca. See also *Quodlibet* 11, "Method in Theology, page 250: The Six Italicized Word".

⁴⁶"The aesthetic apprehension of the group's origin and story becomes operative whenever the group debates, judges, evaluates, decides or acts" (*Topics in Education*, 230). This presence is to be sublated into a new luminosity in post-axial culture. But there is and has been the ontological presence, so to speak, as substance on the side of human persons, of Jesus' luminous effective reach, prior to such a shift to a presence of mutual self-mediation. The shift would be a discontinuous shift in the numbers who share, and the manner of sharing, the lightness of John Wesley's famous words, "Christ died for my sins, even *mine*" (Quoted from Hefling, 73).

community can become more complete in pilgrimage, and, in the mysterious facticity of mutual self-mediation, Christ also more complete.⁴⁷

⁴⁷In note 15 of *Joistings 6* I drew attention to feminist problems in Christology, way beyond discussion in these short essays. But I should note in conclusion how the present perspective gives a new context for the reflections of Francis Schusser Fiorenza's on atonement: "Critical Social Theology and Christology: Towards an Understanding of Atonement and Redemption as Emancipatory Solidarity", *Proceedings of the Catholic Theological Society of America* 30 (1975, 63-100).