

Loneragan and Teilhard on the Mystical Body of Christ: A Dialogue of Categories

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*“It may be asked in what department of theology the historical aspect of development might be treated, and I would like to suggest that it may possess peculiar relevance to a treatise on the mystical body of Christ.”*¹

To honor St. Ignatius of Loyola on the 450th anniversary of his birth into glory, I will bring Bernard Lonergan and Teilhard de Chardin into dialogue on a general and a particular topic central to the Spiritual Exercises, and central to the work of these exemplary sons of Ignatius. Lonergan’s theology of the Holy Trinity is the general topic, and the particular is Teilhard’s Christology.

1. The Context

I have edited this paper from step two of a three-step project whose goal is a development of the *Pars systematica* of Lonergan’s *De Deo trino*.² Near the end of step one, an exercise of Interpretation³ (in light of his thought to 1965), I speculated on how one might act on Frederick Crowe’s judgment that Lonergan’s “pre-1965 theology, ... will have to be put through the crucible of his own method before it can be properly called Lonerganian.”⁴ I wrote that one might choose between two approaches. Neither approach would argue Lonergan’s position from the authority of St. Thomas; rather, both would argue my position from the authority of Lonergan to yield a systematics of the Trinity *in recto*, in direct theological discourse. Unlike the earlier study, both would disregard the issues and controversies of the scholasticism and Thomistic⁵ theology it was Lonergan’s burden to deal with in the *Pars systematica*; and both would eschew scholastic metaphysics and faculty psychology. Building on the data, explanations, and judgments of the earlier study, both would draw freely from the later Lonergan’s methodology, aesthetics, science, philosophy, metaphysics, ethics, and theology; and draw freely from secondary sources. To their exercise of the functional specialty Systematics, both would bring the viewpoint of order and utilize the Analogy of the Subject (these terms will be explained below). Both would be “from below,” that is, they would begin with an ideal human type—the psychically, aesthetically, intellectually, morally, and religiously converted self-transcending existential subject trying to understand personal and communal religious experience in light of Christian faith and Catholic doctrines already believed.⁶

What, therefore, distinguishes the two approaches? The first would advance directly from the interpretation of the *Pars systematica* to putting it through Lonergan’s own method. The second, the approach I have chosen, takes the intermediary step I will now describe, explain, and illustrate.

¹ Lonergan, *Insight: A Study of Human Understanding* (Toronto: University of Toronto Press, 1997), 763; emphasis added. Hereafter cited in text as *In*.

² Lonergan, *De Deo trino, II: Pars systematica* (Rome: Gregorian University, 1964). Hereafter cited in text as *PS*. Since I do not have at hand my Latin-English typescript of parallel passages, page numbers are from my copy of John Brezovec’s “Translation of *De Deo trino II*,” available at the Lonergan Research Institute, Regis College, Toronto.

³ Leo Vincent Serroul, “‘Sapientis est ordinare’: An Interpretation of the *Pars systematica* of Bernard Lonergan’s *De Deo trino* from the Viewpoint of Order” (Ph.D. diss., University of St. Michael’s College, Toronto School of Theology, University of Toronto, 2004).

⁴ Frederick E. Crowe, “Bernard Lonergan’s Thought on Ultimate Reality and Meaning,” in *Appropriating the Lonergan Idea*, ed. Michael Vertin (Washington, DC: The Catholic University of America Press, 1989), 73.

⁵ Lonergan writes: “I wish to employ the distinction whereby ‘Thomist’ means ‘of St Thomas’ and ‘Thomistic’ means ‘of his school.’” *Verbum: Word and Idea in Aquinas* (Toronto: University of Toronto Press, 1997), 153 n. 5; see also Index of Concepts and Names, s.v. “Thomist vs Thomistic.”

⁶ “Teilhard begins with the artefacts of the world, develops an anthropology, and then a cosmic picture.... Teilhard does not deny his faith in God by starting with the empirical and anthropological, just as Augustine realized that his understanding of God began with himself.” Doran McCarthy, *Teilhard de Chardin* (Waco, TX: Word Books, 1976), 54. To argue from Lonergan my beginning a theology of God with the Subject, I draw from numerous texts, especially “The Scope of Renewal,” in *Philosophical and Theological Papers 1965-1980* (Toronto: University of Toronto Press, 2004), 282-98. It goes without saying that an approach “from below” also unites Philosophy of God and Systematics. “Philosophy of God and the functional specialty ‘systematics’ have a common origin and a common objective: their origin is religious experience, and their objective is to discover its significance and estimate its value.” “The Relationship between Philosophy of God and the Functional Specialty ‘Systematics,’” *ibid.*, 210.

2. The Approach

Theology begins with data, the fruit of Research, the first functional specialty. Systematics, the seventh, begins with revealed truth; but it quickly vacates that exalted sphere for its own. Speaking of Systematics in relation to the doctrines “constitutive of the community that gathers in the world in the name of Christ Jesus,” Robert Doran says that Systematics “is a particular form of witness to the truth of the doctrines, the witness of understanding.”⁷ Systematics asks, What do these truths of faith mean? Although the theologian seeks true understanding, the systematic answers are neither true nor false, at best only probable; truth is known only in judgment, and only the magisterium makes doctrinal judgments.

The larger work-in-progress from which this paper is edited has been conceived as a kind of textbook. To make its witness to understanding more explicitly pedagogical, it comprises a continually expanding annotated outline meant to simplify learning the theology and the method. The annotations briefly explain what I’m doing and why as I put my interpretation of the *Pars systematica* through Lonergan’s method. To simplify process and presentation, to manage the complex network of categories, I illustrate the workings of method and the results with a simple diagram that, as you will see below, is multiplied organically as I generate in systematic order the many categories of a comprehensive theology of God.

3. Problems to Solve

I realized early on that, to begin a theology of God from below, I would first have to work out two critical elements of a comprehensive theology of God: a theological anthropology that would also provide the Analogy of the Subject, “the side door through which we enter for an imperfect look”⁸ at the supreme mystery, the Holy Trinity; and, to provide a credible and comprehensive context for the historical-critical Subject, I needed a scientifically grounded theological cosmology.

Working out a *methodic* theological anthropology has been the project of my Lonergan Fellowship this semester at Boston College (by methodic I mean according to Lonergan’s generalized empirical method). The theological anthropology I have developed from Lonergan provides the Analogy of the Subject, in my judgment a significant advance over the traditional psychological analogy in trinitarian systematics. (For want of space, theological anthropology as such has been edited from the graphics.)

The need of a systematics of the Trinity for a scientifically grounded theological cosmology brings us to the dialogue of categories between Lonergan and Teilhard.⁹

4. Lonergan and Teilhard

As you can see, if I am to draw from him for a theological cosmology, the method requires that I bring Teilhard’s thought into dialogue with Lonergan’s. Although Teilhard’s writings, especially *The Divine Milieu*, have long been my favorite and constant spiritual reading, developing a scientifically grounded theological cosmology has drawn me into the complex details of Teilhard’s scientific theory of evolution. Fortunately, the historical development of the self-transcending Subject and the cosmos are central to the anthropologies and cosmologies of Lonergan and Teilhard. Both thinkers share a good number of key anthropological and cosmological categories (with varying degrees of common meaning, or none). From these categories, I have chosen for this paper just one—but key—category; and I will focus on its meaning in Teilhard’s theory of evolution. The category is Consciousness.

⁷ Robert M. Doran, “Bernard Lonergan and the Functions of Systematic Theology,” *Theological Studies* 59, no. 4 (1998): 577.

⁸ *Verbum*, 216.

⁹ Lonergan wrote (1966) that “at the present time it would seem that the immediate carrier of human aspiration is the more concrete apprehension of the human good effected through such theories of history as ... Teilhard de Chardin’s identification of cosmogenesis, anthropogenesis, and christogenesis.” Lonergan, “The Transition from a Classicist World-View to Historical-Mindedness,” in *A Second Collection: Papers by Bernard Lonergan, SJ*. (London: Darton, Longman & Todd, 1974; Philadelphia: Westminster, 1975), 7. Elsewhere he writes: “It has been the great merit of Teilhard de Chardin to have recognized the Christian’s need of a coherent image of himself in his world and to have contributed not a little towards meeting that need.” Lonergan, *Method in Theology* (London: Darton, Longman & Todd; New York: Herder and Herder, 1972; paperback reprint, Toronto: University of Toronto Press, 1996), 315. Cited hereafter in text as *M*.

5. The Heuristic Way of Proceeding

Recall that my approach is pedagogical of both theology and method, and that it's main device is an annotated outline in graphic form. To make sense of the graphics, I will introduce them gradually with a step-by-step review of the heuristic devices that made the graphics possible.

It is not always sufficiently emphasized that “within method the use of heuristic devices is fundamental.” (*M*, 22.) In other words, you can't do without them. Heuristic devices help determine content and—vitaly important for Systematics—order ideas or, what amounts to the same thing, order the generation of categories. I will discuss heuristic devices in this order: structures, questions and answers, distinctions and notions, principles, model and diagram, pattern and paradigm.

5.1 *Heuristic Structures*

We know that the structure of intentional consciousness is the universal heuristic structure par excellence¹⁰ and thus fundamental to a trans-cultural theological anthropology. Lonergan's account of human subjectivity “outlines the steps to be taken if one is to proceed from the initial intending of the question to the eventual knowing of what has been intended all along.” (*M*, 22.) We know of the isomorphism between the structures of knowing and known. Therefore:

If the knowing consists of a *related set of acts* and the known is the *related set of contents* of these acts, then *the pattern* of the relations between the acts *is similar in form* to the pattern of the relations between the contents of the acts. (*In*, 224; emphases added.)

Thus in full human knowing there are four acts yielding a synthesis of four types of content. That is the invariant pattern illustrated by the heuristic diagram I call the Quartet. To spell out in more detail the same point, Lonergan says:

Every instance of knowing proportionate being consists of a unification of experiencing, understanding, and judging. It follows from the isomorphism of knowing and known that every instance of knowing proportionate being is a parallel *unification of a content* of experience, *a content* of understanding, and *a content* of judgment. (*In*, 225; emphases added.)

The synthesis of distinct contents now includes, post-*Insight*, a fourth content from the judgment of value.

5.1.1 *Intellectual Conversion*

One's understanding of this cognitional theory remains only probable knowledge unless two events occur. In the first event, one makes the theory the object of intelligent grasp and reasonable affirmation; that means experiencing, understanding, and judging the norms of the four operations of one's own interiority—intellectual conversion. The second event is equally necessary. To grasp intelligently and affirm reasonably that interiority provides the primitive terms and relations of method, that it is source of all other categories of meaning and inherently systematic, that it provides the viewpoint that judges all theory, one must grasp “the principle of isomorphism.”

Just as one has to grasp the heuristic structure of knowing, one has to grasp the heuristic structure of the known—and how the “principle of isomorphism” obtains between them. Knowledge of metaphysics and its elements—potency, form, act—must become an explicit item in one's heuristic toolkit.

Cognitional activity operates within heuristic structures towards goals that are isomorphic with the structures. If this basic feature of cognitional activity is overlooked, metaphysics is latent. If this feature is noted, if the structures are determined, *if the principle of isomorphism is grasped*, then the la-

¹⁰“When the dynamic orientation of the wondering and inquiring spirit is applied to determinate sensible things or to determinate truths, it constitutes a type of heuristic structure which in some manner remains one in the diverse responses.” *Pars systematica*, 154.

tent metaphysics to which everyone subscribes without knowing he does so ceases to be latent and becomes explicit. (*In*, 425; emphasis added.)

Catholic systematic theology has been continually beset with needless problems. Lonergan argues that unless systematic theology operate “in accord with its own proper and specialized method, it is impossible that ... there not arise ... quarrels, misunderstandings, crises and, indeed, aberrations.” (*PS*, 56.) The situation and the solution are related to the issue of latent vs explicit metaphysics.¹¹

When the two events are part of one’s history of self-appropriation, Lonergan’s captivating maxim becomes a guiding principle of one’s pursuit of a true answer to any question for intelligence: “Philosophy obtains its *integrated view* of a single universe, not by determining the contents that fill heuristic structures, but by relating the heuristic structures to one another.” (*In*, 451. Might one not say *mutatis mutandis* the same of theology?) Grasping the principle of isomorphism also makes crystal clear why Lonergan calls metaphysics the integral heuristic structure of proportionate being.¹² So, before advancing to heuristic questions and answers, I believe it would be helpful to say more about mind and metaphysics.

5.1.2 *Mind and Metaphysics*

Critically grounded, empirical metaphysics makes it possible to anticipate and integrate into our worldview, thus potentially into systematic theology, every possible instance of knowledge. Provided consciousness obey the norms of its own procedures, the structural isomorphism of mind and being grounds the possibility of an explanatory expression of the unity of existence defensible against any philosophic or scientific objection. With customary confidence, Lonergan writes that “there is only one integrated view of one universe and there is only one set of directives that lead to it.” (*In*, 450.)

Although imagination gets a good workout in these pages, to grasp metaphysics do not think that potency, form, and act are things to be imagined:

What are the metaphysical elements? Clearly, the answer has to be that the elements do not possess any essence, any ‘What is it?’ of their own. On the contrary, they express the structure in which one knows what proportionate being is; they outline the mold in which an understanding of proportionate being necessarily will flow; they arise from understanding understanding, and they regard proportionate being, not as understood, but *only as to be understood*. (*In*, 521; emphasis added.)

As heuristic, metaphysics might be thought of as a defined structure, a specific form that anticipates a specific content, i.e., content which will conform to the structure’s terms and relations. Metaphysical structure is common to *every* “proper object” of intellect. Therefore metaphysics as *the* “integral heuristic structure” allows us to know in advance something about the nature of everything yet unknown. We already know that the object of knowledge will have potency isomorphic with our power to experience it, form isomorphic with our power to understand it, and act, actuality, isomorphic with our power to judge that it is so—and thereby know the self-constituting truth that it is a thing, “a unity, identity, whole.”

Likewise our expression of meaning will be isomorphic with knowing and being. A comprehensive account of the “thing” or the category will unify four distinct contents derived from experience, from understanding, and from judgments of truth and value. First the data are described; then explained; then judged for truth, probability, and falsehood; then for value. Every comprehensive expression of meaning,

¹¹ For a thorough examination of the function of metaphysics—scholastic and empirical—in theological method, see the three lectures given by Lonergan at Gonzaga University in *Philosophical and Theological Papers 1965-1980*, 159-218.

¹² To explain Emergence (also a key category in Teilhard’s thought) Lonergan distinguishes central and conjugate metaphysics; they provide two viewpoints on the same data. The familiar constitutive principles of potency, form, and act are central in regard to data in their individuality; conjugate (or accidental) potency, form, and act regard types of data and are distinguished to explain the emergence of particular things as they come to be—not only in the cosmic process studied by natural science but also, and principally, in cognition. For example: Mary is human by her central form and accidental changes do not change Mary; considered from the viewpoint of conjugate form and her development, accidental change signifies real change in Mary. See *Insight*, index, s.v. “conjugate(s): potency-form-act”; and Lonergan, *Understanding and Being: The Halifax Lectures on “Insight”* (Toronto: University of Toronto Press, 1990), 204.

therefore, will have a synthetic content derived from experience-potency, from understanding-form, and from judgment-act. Conversely, every expression of meaning can be analyzed for the presence or absence of these contents. An expression of meaning might stop at description, not go beyond experience-potency. It might describe and explain but not move to judgment. Or it might express all three. When we move beyond the true to the good, further content is possible. Thus the four-level heuristic structure of the quartet that you will see below.

5.2 *Heuristic Questions and Answers*

Method is driven by questions for understanding. We know that the heuristic structure of intentional consciousness has four distinct levels. Thus the comprehensive and potentially complete answer will synthesize four distinct contents. These contents are anticipated and organized by four distinct questions that correspond to the four levels of consciousness.

1. *What are the data?* You give the relevant data a categorical name if possible, or you call it “?” until a suitable name is found. If one can reduce it to a one-word category, the what-is-it question will fit nicely in the first space of the diagram. Fortunately, almost all the quartets we’ve inherited from Lonergan, besides being fundamental, comprise single words. The best example on the topic of naming categories is Lonergan’s naming the data of sense and consciousness “Experience.”
2. *What do the data mean?* You give a categorical name to the explained data—Lonergan’s “Understanding.”
3. *What is true or probable or possible or false?* You give a categorical name to your judgement of the explained data—Lonergan’s “Judgment” (of fact) that alone yields knowledge.
4. *What is the finality of the knowledge?* You give a categorical name to your judgement of value or the purpose of the knowledge—Lonergan’s “Decision” or Judgment of Value.

5.3 *Heuristic Distinctions and Notions*

Beginning theology of God from below, with God in relation to us, points to a fundamental distinction analogous to that between common sense and science. Anything whatever can be considered from two basic viewpoints. One is commonsense and considers the thing in relation to us. We describe it, understand it in practical terms, and speak of its uses. The scientific viewpoint considers the thing in itself. We explain it. From a commonsense viewpoint, for example, water is a clear liquid that quenches thirst, cleans, and so on. From a scientific viewpoint, water in itself is the meaning of the formula H₂O.¹³

We already make another fundamental distinction because it’s embedded in ordinary English usage, but we don’t always realize its utility in systematic thinking. I mean the distinction between generic and specific. Examples abound. We learn early in our education to answer the question, What are the three main kinds of things found in the observable world? “Animal, vegetable, and mineral,” we answer. Just three categories sum up everything observable. Imagine the difference if instead of the genus animal, for example, we answered by listing all animals or even all classes of animal. Music is the generic term for who knows how many species of music.

To generate categories, we first name the generic term that, when “unpacked,” will provide specific categories that enable explanation of the genus. When we join God and Humanity, for example, we do not speak of love, grace, friendship, family, partnership, adoption, community, and so on; rather, we sum up all the species with the category Relationship. The categories of theology can be reduced to just two, God (neither genus nor species) and Creation (arguably, they can be reduced to one, Creator).

We order and simplify our thinking, and our expressions of meaning, by naming what comes first, by naming the category that comprises all members of a group.

¹³ In fact, we can regard things from four viewpoints. There is the object we experience (the object *quoad se*), our experience of the object (the object *quoad nos*), and the object in relation to everything else (the object *quoad cetera*). The introduction of Ecology into systematic theology has also made us aware that we can regard the object in relation to its immediate environment (the object *quoad situ*?).

5.3.1 *Sublation*

Sublation is perhaps the most vital of Lonergan's heuristic notions. It denotes the dynamic element in our synthesizing the four distinct contents of full human knowing. In cognitional process, as we advance from experience to understanding and so forth, what sublates at a particular level "goes beyond what is sublated, introduces something new and distinct, puts everything on a new basis, yet so far from interfering with the sublated or destroying it, on the contrary needs it, includes it, preserves all its proper features and properties, and carries them forward to a fuller realization within a richer context." (*M*, 241.)

Lonergan also notes parallel sublation in natural process and the genesis of insight (a notion closely akin, as we will see below, to Teilhard's "complexification"): "Chemical elements and compounds are higher integrations of otherwise coincidental manifolds of subatomic events; organisms are higher integrations of otherwise coincidental manifolds of chemical processes; sensitive consciousness is a higher integration of otherwise coincidental manifolds of changes in neural tissues; and accumulating insights are higher integrations of otherwise coincidental manifolds of images or of data." (*In*, 477.)

Finally, a notion intimately related to sublation and its (yet-unnamed) opposite. I mean the two cognitional directions—upward to achievement and downward from inheritance or gift. In the way of gift, the knower must in a sense "unsublate" the truth, try to understand it by unpacking, as it were, the data. (I will return to this notion when I comment on my approach to Teilhard's complex neology.)

5.4 *Heuristic Principles*

Lonergan says in the *Pars systematica* that "understanding is of principles," and he defines a principle as "what comes first in some order." Sometimes a heuristic principle is dynamic and flexible. As he demonstrates in several essays, a favorite of Crowe's is very useful in trinitarian theology (and also in one's ordering ideas in any inquiry). He speaks of "the principle that what is first in itself will not be first for us."¹⁴ Speaking of certain aspects of the divine missions, he says that we also need to be aware that frequently "what is first for us is not first in itself; on the contrary, what is last for us is frequently first in itself."¹⁵ In regard to other aspects of the divine missions, he notes that "what is visible must be first in the cognitional order of discovery, that is, first for us, and what is invisible must be last for us."¹⁶ This principle pertains to the ordering of data and ideas in relation to time; in trinitarian theology, as Crowe demonstrates in his articles, the principle is especially relevant to sequence in the events of revelation.

5.4.1 *The Systematic Principle*

The systematic principle (also a kind of heuristic notion) is vital to the generation of categories in Systematics. Categories denote what-is-it questions for understanding. The systematic principle regards ordering and understanding the questions. In the *Pars systematica*, Lonergan quotes Thomas's dictum that ordering is the work of the wise ("sapientis est ordinare"). He applies it to the work of discovering what theological question (or category or problem) comes first in that answering it does not presuppose answers to other questions. "It pertains to understanding to grasp the answer to the first question in the order of wisdom. The order is such that, once the first question is answered, answers to all the others follow efficiently. One's understanding must be such that it virtually contains the answers to the remaining questions.... Furthermore, where both questions and answers are interrelated, it is impossible that the concepts and the terms that express them not also be interrelated. Thus, just as all questions are already virtually ans-

¹⁴ Crowe, "Son and Spirit: Tension in the Divine Missions?," in *Appropriating the Lonergan Idea*, 309.

¹⁵ Crowe, "Rethinking God-With-Us: Categories from Lonergan." *Science et Esprit* 51, no. 2 (1989): 173. He continues: "Thus, the scriptures tell us of what is first for us, the sending of Son and Spirit into the world, and it was only long afterwards, through the psychological analogy of Augustine and Thomas Aquinas, that we came to understand something of the Three in themselves; but what they are in themselves is certainly prior to the divine missions, and that therefore is the order of Thomist discussion in the *Summa theologiae*."

¹⁶ Crowe, *Son of God, Holy Spirit, and World Religions: The Contribution of Bernard Lonergan to the Wider Ecumenism* (Toronto, ON: Regis College Press, 1985), 10.

wered by answering the first, so, too, the concepts and terms which define and express the first question and answer undergo little change in their service of defining and expressing all the rest...

“This being so, the problem of understanding is solved not because individual questions are answered individually, but because the total series of questions is ordered by wisdom; because the first question is answered by an extremely fertile act of understanding; because, by virtue of the first answer, all other questions are answered in an orderly fashion; because, to formulate answers to questions, a system of definitions is introduced; and, to express the defined concepts, a technical vocabulary is developed.” (*PS*, 10-11.) (One can appreciate the problems of integrating concepts and technical terms in a dialogue between Lonergan and Teilhard.) These factors, as well as all the heuristic devices discussed above, enter into the design, deployment, and annotations of the graphics that illustrate the dialogue within its larger context.

6. Model and Diagram

Generating categories is the work of Foundations. In *Method's* chapter on Foundations, Lonergan speaks of the utility of models in the generation of general and special categories. “Models ... stand to ... theologies, much as mathematics stands to the natural sciences. For models purport to be, not descriptions of reality, not hypotheses about reality, but simply interlocking sets of terms and relations. Such sets, in fact, turn out to be useful in guiding investigations, in framing hypotheses, and in writing descriptions.” (*M*, 284-85.) A little further on he says that “when one possesses models, the task of framing a hypothesis is reduced to the simpler matter of tailoring a model to suit a given object or area. Finally, the utility of the model may arise when it comes to describing a known reality. For known realities can be exceedingly complicated, and an adequate language to describe them hard to come by. So the formulation of models and their general acceptance as models can facilitate enormously both description and communication.” (*M*, 285.) And finally: “Now what has been said about models, is relevant to the question concerning the validity of the general and special theological categories. First, such categories will form a set of interlocking terms and relations and, accordingly, they will possess the utility of models.” (*M*, 285.) In the present approach, the generation of general and special categories, their interlocking sets of terms and relations, and the construction of a model, are joined to another and perhaps more fundamental element of representing “exceedingly complicated” realities. I mean a visual analogue of the phantasm necessary for insight. Lonergan writes:

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, or at least ‘without tears,’ a whole series of questions right up to the last ‘why?’. *Formal comprehension ... cannot take place without a construct of some sort.* In this life we are able to understand something only by turning towards 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 as well as all the connections between them.¹⁷

Immediately overleaf you will find a diagram in tabular form, a first approximation of the quartet; it comprises fundamental isomorphic and analogous sets of categories, all from Lonergan. While it has the virtues of simplicity, order, and clarity, Table 1 lacks visual representation of method’s dynamism and “organicity.” We need a better diagram.

In “Pattern and Paradigm,” the next section, as the penultimate step towards the “better diagram,” the quartet, I will explain and illustrate with graphics another heuristic device, one meant to loosen-up one’s thinking patterns. Abstracted from the interlocking sets of terms and relations of Table 1, they illustrate various dynamic patterns of relationships between and among levels and categories within the invariant but dynamic four-level structure of consciousness.

¹⁷ Lonergan, *The Ontological and Psychological Constitution of Christ* (Toronto: University of Toronto Press, 2002), 151; emphases added.

BEING AS SUCH (1-2-3) IN RELATION TO BEING <i>AD EXTRA</i> (4)				
Metaphysics	1. Potency	2. Form	3. Act	4. Finality ¹⁸
Interiority	1. Experience	2. Understanding	3. Judgment	4. Decision
Consciousness	Empirical	Intellectual	Rational	Existential ¹⁹
Differentiations	Common Sense	Theory	Interiority	Transcendence
Precepts	Be Attentive	Be Intelligent	Be Reasonable	Be Responsible/in Love ²⁰
Orders	Sensible Order	Intelligible Order	Rational Order	Transcendent Order
Objects	Sensibles	Intelligibles	Knowables	Choosables
Value	Vital	Social	Cultural	Personal
Transcendentals	Beauty	Unity	Truth	Value/Lovability
Meaning	Elemental	Formal	Full	Constitutive
Knowledge	Aesthetics ²¹	Science	Philosophy	Ethics/Theology
Theology in <i>Obliquo</i>	Practical	Speculative	Dogmatic	Fundamental ²²
METHOD'S CATEGORIES/FUNCTIONAL SPECIALTIES				
General Categories	Research ►	Interpretation ►	History ►	Dialectic ▼
Special Categories	▲ Communication	◀ Systematics	◀ Doctrines	◀ Foundations

Table 1
Isomorphic and Analogous Sets of Categories

¹⁸ There would seem to be no better category than Finality to denote the relation of the integral thing *quoad se* to the rest of the universe of being. Finality refers to the integral horizontal and vertical dimensions of all processes and appetites to their immanent and transcendent terms. Every good and good of order has a relation *ad extra*. “Subsistents exist in the strict sense according to their act of existence; nonetheless, with respect to their operation they stand in need of some other in accord with the order of the universe (*quamvis secundum esse sint simpliciter, tamen secundum operari aliud alio indiget secundum ordinem universi*).” *Pars systematica*, 172. Finality is not a constitutive element of being. “De Relationibus,” *De Deo trino*’s appendix III on relations both internal or intrinsic to the subject of the relation (like potency, form, and act) and those external (the relation of one being to a term), argues that “an external relation adds no further reality intrinsic to the subject.” *De Deo trino*, 312.

¹⁹ From the theological viewpoint, Transcendent consciousness sublates Moral in what Lonergan sometimes calls *Existential* consciousness.

²⁰ The theological precept sublates the moral fourth-level precept: *Be responsible!* Being in love with God is the supreme act of responsibility. “To be genuinely in love with God is the very height of authentic subjectivity.” Lonergan, “The Relationship between Philosophy of God and the Functional Specialty ‘Systematics’,” in *Philosophical and Theological Papers 1965-1980*, 204.

²¹ As one moves forward with the self-transcending subject towards answering the question of God, potentially all other branches of inquiry are dealt with methodically. Thus I pair the four immanent sources of expressions of meaning (Experience, Understanding, Judgment, Decision) with the four categories of knowledge. In regard to Aesthetics: I would argue that the dramatic subject *is* the aesthetic subject, that Aesthetics denotes certain qualities of all human making and doing, and that art and craft are simply their higher achievements.

²² Of these categories of theology Lonergan notes: “The need for some division is clear enough from the divisions that already exist and are recognized. Thus, our divisions of the second phase—foundations, doctrines, systematics, and communications—correspond roughly to the already familiar distinctions between fundamental, dogmatic, speculative, and pastoral or practical theology.” *Method*, 161. Thus the old divisions have been superseded. One notable difference: “communications” regards not only the Practical but all modes of theological expression.

7. Pattern and Paradigm

You noted that Table 1 is headed by the “integral heuristic structure of proportionate being,” Metaphysics. Interiority, also an instance of proportionate being, follows. Each category in column 1 implicitly raises the question for understanding: What is it? Explaining the integral set of 3 categories in columns 2-4, and judging the explanation, settle the status of the object *quoad se*.

Next, you noted that every “unity, identity, whole” is related to being *ad extra*, the fourth category that denotes another “unity, identity, whole,” for value, the intelligible good, is always concrete, a unity of potency, form, and act. Because “with respect to their operation” all beings “stand in need of some other in accord with the order of the universe,” because everything is related to being *ad extra*, I related Metaphysics to the category Finality.

My immediate intent, however, is not to explain the sets but to abstract their common pattern and some of its permutations. Imagination needs images. The notion of metaphysics as integral heuristic structure, while suggesting to imagination a kind of image, is highly abstract.

Imagining the heuristic structure of four-level intentional consciousness is difficult because “levels” suggest mounting a hierarchy, so it does not facilitate our forming an organic, dynamic image of a process that is more like a series of expansions, and includes the concomitant heuristic notion of sublation. When to these limitations—extreme abstraction, suggestions of stasis, separation, hierarchy—we add that, because coherent in both directions, the structure can be variously conceived, the need in methodic theology for

“dynamic images which make sensible to human sensitivity what human intelligence reaches for or grasps” (*In*, 571) becomes a matter of some import—thus pattern and paradigm.

Lonergan has a great deal to say about pattern. He says that “in the procedures of the human mind we shall discern ... a basic *pattern* of operations employed in every cognitional enterprise”; method is “a normative *pattern*,” and “the set of relations furnish a *pattern*,” and “the *pattern* is described as the right way of doing the job,” and “operations in accord with the *pattern* may be repeated indefinitely.” (*M*,

4.) “The *pattern* of the relations between the acts is similar in form to the *pattern* of the relations between the contents of the acts.” (*In*, 424.) These statements recap the heuristic structures discussed above.

Let us call the primitive set of categories, the set from which in the order of discovery all other sets are derived, the *UrPattern* (fig. 1). It is, of course, the four-level structure of intentional consciousness: the integral triad of knowing (experience, understanding, and judgment) and the fourth operation of decision. Thus the *Urpattern* comprises the integral 1-2-3 of any thing in relation to something else, 4. (Perhaps you can discern in the pattern the development of the psychological analogy that I call the Analogy of the Subject, for God is immanently 1 and 3, and as 1 and 3 relates to a 4th, Creation, and most notably to our Interiority.)

Because dynamic in both directions, the pattern has several forms; but all other coherent forms of it are derived from the primitive model, the *UrPattern*. To help form images of the *basic* configurations of the pattern (in practice any level or category can be related to any other), I chose circles to suggest wholeness, integrity, mobility; their uniformity suggests equal import. Arrows suggest the dynamism of the relations between sets, and among the levels or categories; they also suggest the bi-directional coherence of the same relations. Making such images of the *Urpattern* habitual in one’s thinking could be, as it has

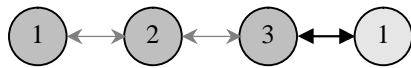


Fig. 1

The *UrPattern*. Example: the 3 categories of Knowing in relation to Decision.

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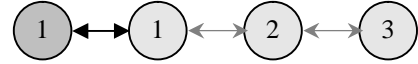


Fig. 2

1 thing in relation to itself or another as 3. Example: Metaphysics in relation to its 3 categories.

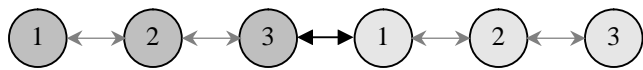


Fig. 3

Anything as 3 in relation to anything else as 3. Example: The categories of Knowing in relation to the categories of Metaphysics.

with the *pattern* may be repeated indefinitely.” (*M*, 4.) “The *pattern* of the relations between the acts is similar in form to the *pattern* of the relations between the contents of the acts.” (*In*, 424.) These statements recap the heuristic structures discussed above.

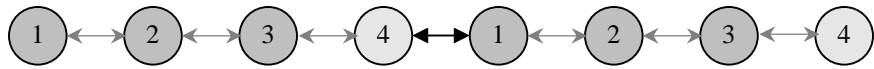


Fig. 4

Anything as 4 in relation to anything else as 4. Example: The 4 categories of Value in relation to the 4 categories of Meaning.

been in mine, key to one’s grasping the dynamics of method.

The *UrPattern*, while not first for us in the order of discovery, is first in itself, prior to Metaphysics, thus first in the order of heuristic devices one can make explicitly conscious to facilitate personal appropriation and deployment of Lonergan’s method.

7.1 *Paradigm*

Unlike the abstract *Urpattern*, the paradigm is concrete and will be discussed in the next section.

8. Introduction to the Quartet and the TheoloGraphic

To supply “a diagram in which are symbolically represented all the various elements of the question as well as all the connections between them,” I created the simple, clear, and easily duplicated graphic I call the Quartet (fig. 5), the basic unit for assisting and illustrating the derivation of categories (I am still refining its design and its uses). The quartet is meant to facilitate working out one’s own categories, and for teaching method. The arrows indicate the bidirectional movement between and among levels. The quartets are easily connected to one another and, for easier reading of a series of quartets, each level has a distinctive and consistent color.

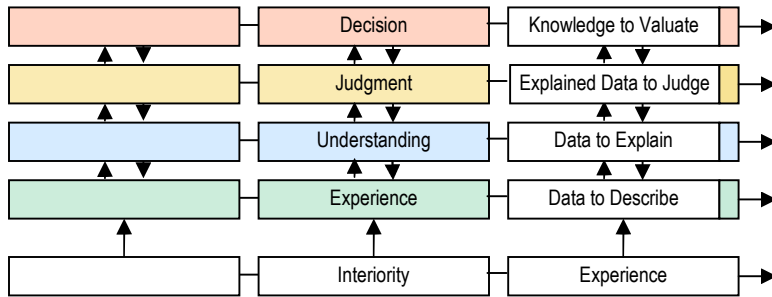


Fig. 5
Pattern of the Quartet

Fig. 6
The primitive set of categories

Fig. 7
The first generation of categories

the Quartet (fig. 5), the basic unit for assisting and illustrating the derivation of categories (I am still refining its design and its uses). The quartet is meant to facilitate working out one’s own categories, and for teaching method. The arrows indicate the bidirectional movement between and among levels. The quartets are easily connected to one another and, for easier reading of a series of quartets, each level has a distinctive and consistent color.

The graphic (fig. 5) comprises 5 distinct spaces for working out the categories of the quartet. As you see (fig. 6), it comprises at the bottom the name of a category, Interiority in this case—thus the familiar 4 categories of Interiority that, when fully explained, fully answer the question implicitly raised by the name, What is Interiority? Figure 7 illustrates how one would go on to generate a quartet for each category of Interiority.

Figure 8 illustrates the derivation of categories from the primitive set, source of all categories of meaning. Lonergan’s derivation of the categories of Metaphysics from epistemology or Interiority offers the best example. As explained above, I added Finality at the 4th level. As in fig. 7, one could go on to generate a quartet for each category of Metaphysics. Instead, fig. 8 illustrates the pairing of isomorphic Interiority and Metaphysics to yield *UrParadigm*, the quartet paradigmatic of universal order²³ and of all systematic expressions of meaning.

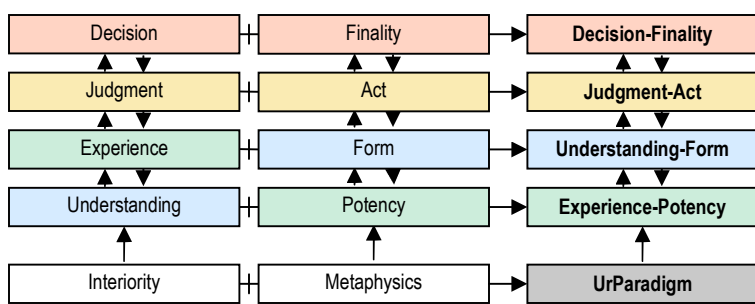


Fig. 8
The derivation of categories from the primitive set. The *UrParadigm* unites the categories of Interiority and Metaphysics.

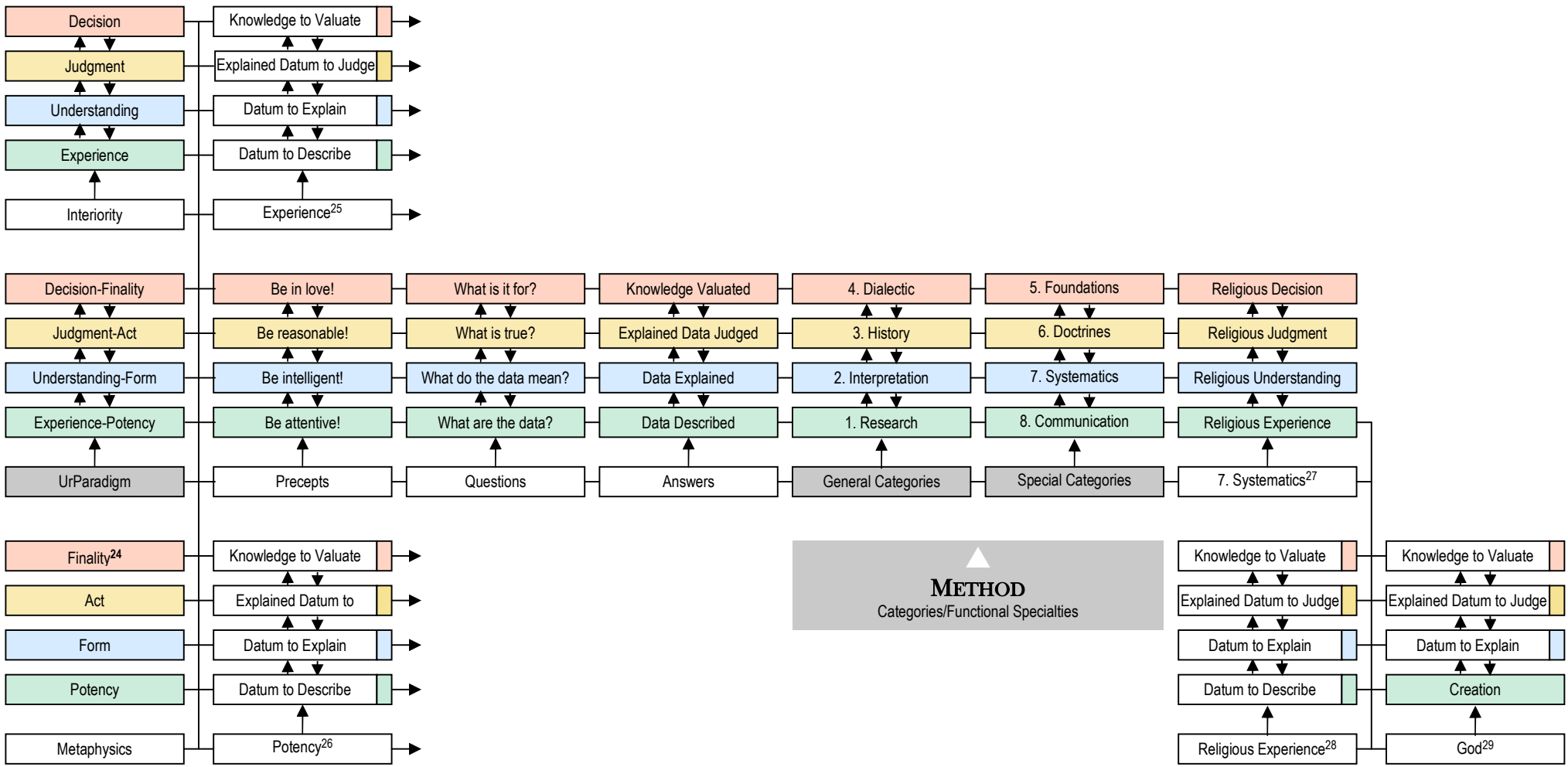
When pursuing an answer to a specific question, the series of quartets can be organized in the form I call the *TheoloGraphic*. The three I have included illustrate the methodic generation of some quartets in this first attempt to bring Lonergan and Teilhard into dialogue on theological cosmology, or a scientifically grounded theology of the Mystical Body of Christ—within the context of putting Lonergan’s *Pars systematica* “through the crucible of his own method.” *TheoloGraphic 1* follows immediately overleaf and is followed by comment.

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²³ The elements of Lonergan’s theory of Emergent Probability in both natural process and knowing imitate this order. This paper is part of my effort to transpose Teilhard’s categories of evolution into the same order.

TheoloGraphic 1

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²⁴ *Finality* is not a structural element of being, but denotes the relation between knowing (*Experience, Understanding, Judgment*) and doing because, “Subsistents exist in the strict sense according to their act of existence; nonetheless, with respect to their operation they stand in need of some other in accord with the order of the universe.” *Pars systematica*, 172. In other words, everything that exists also exists for something else.

²⁵ This is an example of generating quartets from a set of categories. For comprehensive explanation of *Interiority*, one would also make quartets for the three other categories of *Interiority*.

²⁶ One would also make quartets for the other categories of *Metaphysics*. Explaining the relation between the quartets *Interiority* and *Metaphysics* explains the *UrParadigm* quartet.

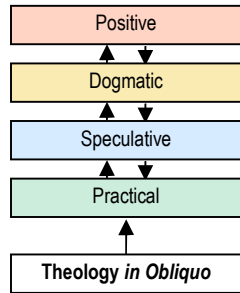
²⁷ What is *Systematics*? *Religious Experience*, the first category of *Systematics*, becomes the name of the first quartet of “Theology *in Recto*,” direct theological discourse.

²⁸ What is *Religious Experience*? From the *Data Described* on *Religious Experience*, I chose the datum that comes first, that comprises all other data—*God*, the title of the next quartet.

²⁹ Who is *God*? I invoke the Systematic Principle. From the categories on *God* at the level of *Experience* (since this is theology of *God* “from below”) I chose the one that comes first on the level of *Experience*, that comprises all that is not *God*—*Creation*, the name of the next quartet (see *TheoloGraphic 2*).

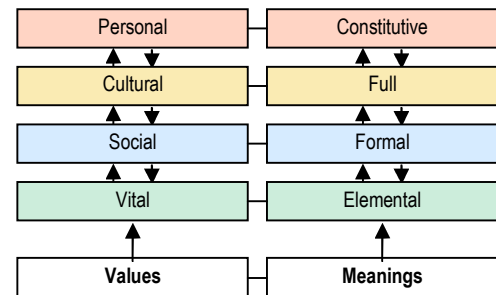
8.1 Comment on TheoloGraphic 1

Want of space required my omitting several quartets from *TheoloGraphic 1*. Perhaps the most important is *Theology in Obliquo*. Inserted between *Answers* and *General Categories*, it denotes the theologian’s inheritance. “The divinely revealed mysteries are found not only in the sources of revelation and in the infallible declarations of the church but also in what are called the *loci theologici*. Systematic theologians use all these sources to learn about the mystery they seek to understand.” (PS, 21.) What are the *loci theologici*?



“There are other doctrines, both theological and ecclesial, that systematic theologians attempt to work into their synthesis besides those that directly express the mysteries of faith. In particular, there are theological doctrines from the tradition and from one’s contemporaries, perhaps even ‘from’ oneself. They are not scriptural doctrines or church doctrines or dogmas or even nondogmatic mysteries of faith. They are, rather, theological interpretations of such doctrines. Nonetheless they are

among the doctrines that one will attempt to understand in systematics. Moreover, these appropriated theological doctrines themselves have systematic implications, so that elements of other systematic syntheses are already part of the doctrinal inventory of a contemporary systematic theologian. If the expression ‘mysteries of faith’ names the nonnegotiable elements, whether dogmatic or nondogmatic, that constitute the core of systematic theological meaning, nonetheless no systematic theology begins simply from these core meanings. A contemporary systematic theology stands within a history of other attempts to understand the Christian faith. It is also in dialogue with other contemporary efforts to understand the same faith.... These past and present theologies exhibit genuine achievements of understanding that, once they have been accepted and affirmed as such, assume for the systematic theologian a certain doctrinal status. This is the status not of a church teaching, and certainly not of a church dogma, but of theological doctrines that have passed the tests required if they are to be affirmed by a theologian.”³⁰



Method is not a recipe nor can it do anything with an empty head. Before attempting a “here I stand” theology *in recto*, and before bringing the first four functional specialties to bear on a question for understanding, the theologian must learn.

The quartets of *Values* and *Meanings* would immediately follow *Precepts* in *TheoloGraphic 1*.

9. Introduction to TheoloGraphic 2

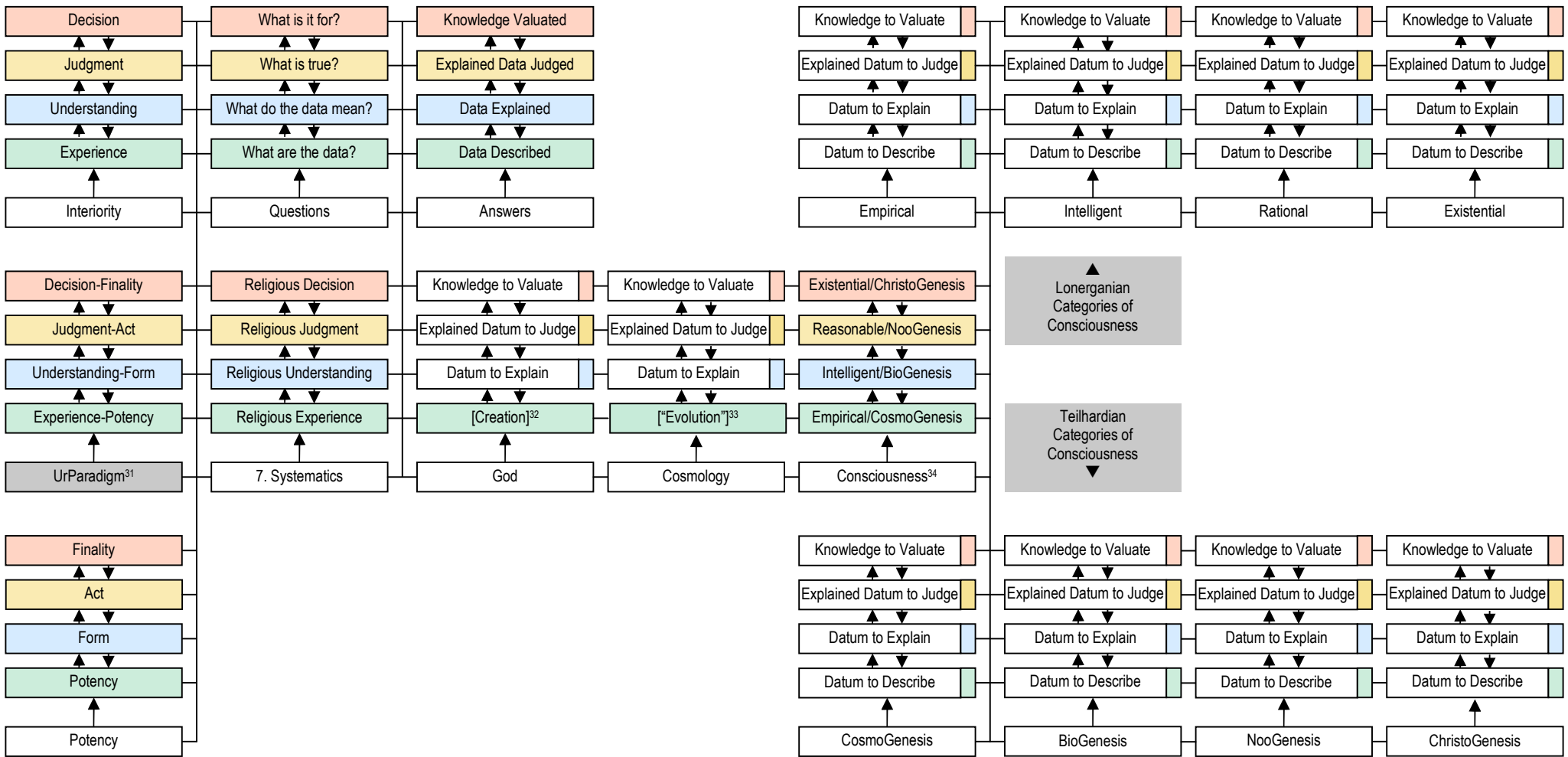
TheoloGraphic 1 brought us from the *UrParadigm* to the first category of *Systematics*. Immediately overleaf, *TheoloGraphic 2* will advance our enquiry from the category *God* to the total context of all human questioning, *Creation*. From the several primary categories generated to explain *Creation*, I have chosen the one that specifies a line of thought that will take us directly to Teilhard: *TheoloGraphic 2* ends with the category *Consciousness*.

You will note the juxtaposition of quartets denoting Lonergan’s and Teilhard’s theories of consciousness. Strictly speaking, Teilhard does not have a quartet of categories on consciousness. Rather, I have named the four levels of an evolutionary theory whose primary category is consciousness. So the juxtaposition does not imply a match; rather, it illustrates a first approximation, the first encounter in a dialogue of mutual enrichment that, at least in principle, could result in a common set of four theological categories denoting all that can be said in answer to the question raised by the category *Consciousness*.

³⁰ Doran, “Bernard Lonergan and the Functions of Systematic Theology,” 582.

TheoloGraphic 2

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³¹ For convenient reference, I have repeated from *TheoloGraphic 1* this and several other heuristic quartets.

³² Who is *God*? Since this is theology of *God* “from below,” the first datum is the other of the two irreducible categories of theology of *God*, *Creation*. Of the explanatory categories I generate to explain *Creation* (herein unnamed), I chose, given my enquiry into Teilhard’s thought, the all-inclusive scientific category *Cosmology*. Thus the next quartet asks, What is *Cosmology*?

³³ From the data on *Cosmology*, I chose the all-inclusive category “*Evolution*”—in quotes because Lonergan’s theory of Emergent Probability is more comprehensive and scientifically verifiable than Teilhardian and Darwinian accounts of evolution. A new name for evolution is required that is not laden with undesired Darwinian or Teilhardian associations.

³⁴ Of the explanatory categories I generate to explain “*Evolution*”, I have chosen *Consciousness*. What is *Consciousness*? To answer, I have juxtaposed L’s and T’s categories to illustrate that I have brought them into dialogue on *Consciousness*. The similarities are sometimes striking. For example, both posit Reflective Consciousness between *Intelligent* and *Reasonable* (L) and *BioGenesis* and *NooGenesis* (T). The primary differences lie in their approaches—philosophic (L with clear distinctions between explanatory categories) and scientific (T with unclear distinctions between often overlapping explanatory categories).

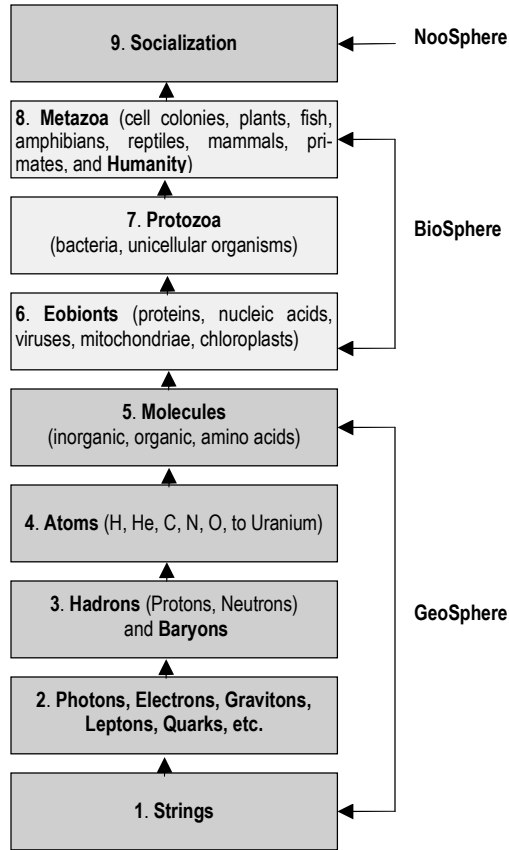


Fig. 9

The 9 levels of Teilhard’s scheme of natural Evolution (with adjustments reflecting later discoveries).

fourth-level category of Teilhard’s. In practice, of course, one’s mind moves back and forth among the levels in any order; but, as in the *via inventionis* (the way of discovery) vs the *via doctrinae* (the way of teaching and learning) in the early Lonergan’s Thomist terminology, one continually strives to learn and appropriate another’s position when following the way of inheritance.

Choice of categories and explanations of them will be refined with increased understanding of Teilhard’s thought and its unity but, as things stand now, I have chosen the following terms as prologue to discussion below of our topical category, Consciousness. I chose explanatory passages from Teilhard and Cowell that allow some semblance of systematic ordering of ideas in the presentation of the chosen categories. Since the primary purpose is to illustrate the method, explanations are brief.

10.1 *Outside and Inside of Things*

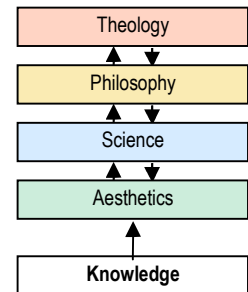
Also called Within and Without in Teilhard’s writings. The Outside refers to the “physical aspect of the stuff of the world, increasingly tenuous and differentiated. Inside and outside are a function of one another and represent, on the level of phenomena [experience], the two faces of one and the same reality.”

10. Some Fundamental Teilhardian Notions

Transposing the categories of Teilhard’s thought into the terms and relations of a method that clearly distinguishes and naturally systematizes all expressions of meaning immediately encounters a significant difficulty. To assign Teilhard’s categories to the four levels—for everyone’s expressions of meaning issue from Experience, Understanding, Judgment, and Decision—one has to deal with the complexities of Teilhard’s often closely knit interdisciplinary thought and, perhaps more nettlesome, come to terms, so to speak, with his exuberant neology.³⁵ I found approaching his thought through first level categories too complex and, given all the neologisms, too confusing.

Method to the rescue! As a first step, I created the quartet of Knowledge to help assign Teilhard’s ideas to their modes of expression summarized by the four categories of knowledge. Next (although I laid out the quartets according to the way of achievement) I began to appropriate Teilhard’s thought by working backwards from fourth-level categories to first, the cognitive way of inheritance or gift. On the fourth level, given the process of sublation, first-level categories of data acquire their most comprehensive explanations.

As mentioned in subsection 5.3.1 above, one must “unsublate” the meanings on the way down. Moving in the direction opposite to the way of achievement allows one to judge what categories are needed to give an adequate account of a given



³⁵ For brevity and concision in the present context, I will make much use below of Si6n Cowell, *The Teilhard Lexicon* (Brighton, UK; Portland, OR: Sussex Academic Press, 2001). Hereafter cited in text. Most of the 760+ entries in the *Lexicon* are either neologisms (the majority) or common words with meanings peculiar to Teilhard. Teilhard’s favourite way of making distinctions is to put one or more prefixes before a given term. Among others, the reader will encounter in his writings: super, supra, trans, ultra, hyper, eu, en, anti, auto, co, col, com, con, inter, meta, mega, multi, omni, neo, pan, self.

(Cowell, s.v. “Things, Outside of.”) Inside refers to the spiritual aspect of the stuff of the world. Teilhard says, “The time has come for us to realize that to be satisfactory, any interpretation of the universe, even a positivistic one, must cover the inside as well as the outside of things—spirit as well as matter.”³⁶

The Inside denotes the “psychic aspect of the stuff of the world, capable of infinite dilution or intense concentration.” (Cowell, s.v. “Things, Inside of.”) Teilhard says: “Since the stuff of the universe has an internal face at one point in itself, its structure is essentially bifacial; that is, in every region of [space-time], as well, for example, as being granular, co-extensive with its outside, everything has an inside.”³⁷ Obviously, Teilhard’s notion of Inside greatly enriches the key Lonerganian category Interiority.

10.2 *Evolution and Involution*

For Evolution, I will quote from the geneticist Dobzhansky. His summary also relates to fig. 9 above and to the theological dimension of evolution: “Teilhard does not claim to have put forward a new evolutionary theory. His basic postulate is that the creation of the world was not an event that happened in some dim past but is an ongoing process. The cosmos is a product of cosmogenesis; cosmogenesis has transcended itself to produce life and initiate biogenesis; biogenesis has transcended itself to produce man and initiate noogenesis.... These are scientifically demonstrable facts. From here on Teilhard proceeds by inference on the basis of faith. Noogenesis will be fulfilled in convergence in omega.”³⁸

Involution is a synonym of entropy, the “measurement of gradual dissipation of physical energy, inevitable over time in any closed thermodynamic system. Ultimately reducing the universe to a mean state of diffuse agitation in which all exchange of useful energy ceases.” (Cowell, s.v. “Entropy.”) Here we meet a case of opposition between Lonergan and Teilhard on the meanings of two key categories, Probability and Improbability (the latter oddly absent from Cowell). For Teilhard, “By virtue of the statistical laws of probability ... everything around us appears to be descending towards the death of matter, everything except life.” Improbability refers to the movement of life, to anti-entropy or “Negentropy.” Thus Lonergan’s Emergent Probability would be synonymous with a Teilhardian “Emergent Improbability.” As we will see later, Involution is overcome by the evolutionary ascent of Consciousness.

10.3 *The Third Infinity*

Teilhard says: “Spreading through a counter-current across entropy, we find a cosmic drift of matter towards increasingly centro-complexified states of arrangement (in the direction of—or interior to—a ‘third infinity,’ an infinity of complexity, as real as the infinitesimal and the immense).”³⁹ Cowell’s definition is clear and concise: “Teilhardian infinity of complexity that completes the two pascalian infinities—the infinitely large and the infinitely small. Part of the process of complexification and unification that begins with an indefinite multiple and ends in the infinity of the divine centre. The third infinity is both a third dimension and the synthesis of the other two infinities because its temporal complexifying function is linked to a space that was previously considered static.” (Cowell, s.v. “Infinity, Third.”)

10.4 *Tangential and Radial Energies*

These categories are related to Outside and Inside. Tangential Energy is the familiar one, the thermodynamic energy studied by physics “that determines purely external relationships between material elements.” (Cowell, s.v. “Energy, Tangential.”) Radial Energy is psychic or spiritual. Teilhard says: “We shall assume that all energy is essentially psychic. But we shall add that in each individual element this fundamental energy is divided into two distinct components: a tangential energy making the element interdependent with

³⁶ Teilhard, *The Human Phenomenon*, trans. Sarah Appleton-Weber (Brighton, UK; Portland, OR: Sussex Academic Press, 1999), 6.

³⁷ *Ibid.*, 24. Teilhard elaborates and illustrates this notion in “Centrology: An Essay in a Dialectics of Union,” in *Activation of Energy*, trans. René Hague (London: Collins, 1970), 97-127.

³⁸ Theodosius Dobzhansky, “Evolution and Man’s Conception of Himself,” *Teilhard Review* 5, no. 2 (Winter 1970-71): 69.

³⁹ Teilhard, “My ‘Phenomenological’ View,” in *Toward the Future* (London: Harcourt Brace Jovanovich, 1975), 212.

all elements [in the universe] of the same order as itself (that is, of the same complexity and the same ‘centricity’); and a radial energy attracting the element in the direction of an ever more complex and centered state, toward what is ahead.”⁴⁰ Elsewhere he says: “Briefly, the ‘trick’ consists of distinguishing two sorts of energy: the one primary (psychic or radial energy) escaping from entropy; the other secondary (physical or tangential energy) obedient to the laws of thermodynamics—the two energies not being directly transformable into each other but ... interdependent ... in function and evolution (the radial increasing with the arrangement of the tangential and the tangential only becoming arranged when activated by the radial).”⁴¹

10.5 *Divergence, Convergence, and Emergence*

Teilhard’s “dialectics of nature” has three stages—divergence, convergence, and emergence. Divergence refers to the scientific observation that “at every level of being there is a tendency to dispersion, to the creation of a new multiplicity, that is, of secondary matter that later undergoes a process of convergence or unification.” (Cowell, s.v. “Divergence.”) This new multiplicity, especially at the human level, “tends towards integration through the convergent phenomena of arrangement, union and synthesis that lead to emergence.” (Cowell, s.v. “Convergence.”)

Lonergan’s and Teilhard’s notions of Emergence are mutually enriching—Lonergan’s also scientific but more philosophically detailed; Teilhard’s also philosophical but more scientifically detailed. Both, I believe, might say: “Appearance through synthesis of a wholly new phenomenon that is the product of preceding stages and contingent, that is, contains unforeseen properties and a new specificity.” (Cowell, s.v. “Emergence.”) Teilhard says: “Our experience makes it perfectly clear that, during the course of evolution, emergence only happens successively and in mechanical dependence on what precedes it.”⁴²

Lonergan’s primary example of Emergence is cognitional: “Our account [of emergence] ... will rest not on the results of scientific investigations but simply and solely upon the dynamic structure of inquiring intelligence.” (*In*, 139.) (Thus the primary pattern of Emergence is the UrPattern discussed above.) Teilhard expresses a similar (but not philosophically worked-out) notion: “Is not the very act by which the fine point of our mind penetrates the absolute a phenomenon of emergence?”⁴³

10.6 *Complexification and Unification*

The central Teilhardian notions of Complexification and Unification are also central to Systematics. When pursuing the elements of the emergent “viewpoint of order” (see above n. 3), I had Teilhard clearly in mind as I continually reminded the reader of the simultaneously increasing complexification and unification of Lonergan’s systematics of the Trinity.

In Teilhard’s thought, Complexification is the “tendency of the real to construct, in favorable conditions, increasingly elaborate (more closely connected and better centered) forms of organization leading to living organisms and the phenomenon of socialization” (see level 9 in fig. 9 above). (Cowell, s.v. “Complexification.”) Teilhard says (note the element of cognition): “In us it is not simply that the tide of

⁴⁰ Teilhard, *Human Phenomenon*, 30. In “Emergent Probability and the Anthropic Principle” (available at www.lonergan.on.ca/dialectics/marasigan2000-epap.htm), Vicente Marasigan comments on *Chaos and Complexity: Scientific Perspectives on Divine Action*, ed. R. J. Russell et al (Vatican City: Vatican Observatory Foundation, 1997). He says: “The subtitle points to a system that is open to divine action. It suggests that human intelligence is equipped to understand the scientific perspectives where divine action may be infusing radial (or conscious) energy into the system, namely, in those areas of human knowledge about complex processes revealed by mathematics, physics, chemistry and biology.” A possible opening to speaking of grace operating in nonhuman nature! In regard to his topic, he writes: “The anthropic principle is here considered as a subset of world process. It affirms that (A) each of the many properties discovered in world process is extremely improbable, but (B) each is a necessary condition for the emergence of human life and observers. By combining and condensing (A) and (B), the question [“Is Lonergan’s account of emergent probability applicable to the anthropic principle?”] can now be rephrased thus: what extraordinary properties of developing matter lead to the probable emergence of the elementary particles that constitute the human brain?”

⁴¹ Teilhard, “The Singularities of the Human Species,” in *The Appearance of Man* (London: Collins; New York: Harper and Row, 1965), 265.

⁴² Teilhard, *Human Phenomenon*, 191.

⁴³ *Ibid.*, 153.

life is still rising; it is not simply that it has ceased to divide itself into divergent phyla—but, in addition, *concentrated upon itself by its need to know*, it has just been carried under the influence of convergence to a paroxysm of its characteristic power of causing a simultaneous and reciprocally effected rise, in the universe, of organization and consciousness, that is to say of interiorizing matter by complexifying it.”⁴⁴ And, finally, an indirect peek at the category Complexity-Consciousness (discussed below under Cosmo-Genesis): “Let us start by placing ourselves at the heart of the cosmic phenomenon: let us, that is, look at the universe around us in the linked totality of its psychic, temporal, and spatial dimensions. Within this limitless inter-dependent immensity, a rising current of complexification accompanied by consciousness can be distinguished, running counter to a general trend towards loss of tension and disintegration.”⁴⁵

10.7 *The Third Nature of Christ*

Cosmic Christ (synonym of Universal Christ) is among the best known of Teilhard’s categories. Although rooted in Pauline and Johannine theologies, Teilhard’s Christology has long divided his readers into sympathetic and hostile camps (both are well represented on the internet and in print). The cosmic is the third nature of Christ. “Christianity can only survive (and super-live) ... by sub-distinguishing in the ‘human nature’ of the Word Incarnate between a ‘terrestrial nature’ and a ‘cosmic nature.’”⁴⁶ Later explanations of ChristoGenesis and Parousia will elaborate this central Teilhardian category.

With these categories clearly and distinctly understood, I believe we can advance to the immediate theological context of our later discussion of Consciousness, the Mystical Body of Christ.

11. **Lonergan, Teilhard, and the Mystical Body of Christ**

Teilhard’s multi-disciplinary thought, when grasped *per modum unius*, offers a wonderfully rich theology of the Mystical Body of Christ. First, though, let’s look at an early schema from Lonergan on the topic.

LIFE ►	THE GOOD LIFE ►	ETERNAL LIFE
▲ Emergence and maintenance of knowledge and virtue.	▲ Attainment of the historically unfolding good life.	▲ Triumphant mystical body in heaven.
▲ The actuation of such spontaneity.	▲ Advance in knowledge and virtue.	▲ Further communication of sanctifying grace.
▲ Physical, vital, sensitive spontaneity.	▲ The life of knowledge and virtue.	▲ Mystical body on earth.
▲ NATURE ►	▲ REASON ►	▲ GRACE

Table 2
 “The Three Contrasting Types of Activity and Their Three Essentially Correlated Ends”⁴⁷

“While it illustrates his thought before it developed into the unified view of the universe expressed in *Insight*, the view ordered by the intentionality analysis and metaphysics ordering my entire argument, still the table is cogent and informative. Moreover, the table provides data for a rewarding exercise in transposition. The reader who has acquired the critical perspective of the four-dimensional viewpoint of order can enjoy assigning the table’s categories to the wealth of isomorphic heuristic structures that enable one’s unified understanding of God and Creation. The exercise can yield a first approximation of a transposed theology of the Mystical Body of Christ.”⁴⁸

⁴⁴ Teilhard, “On Looking at a Cyclotron,” in *Activation of Energy*, 356; emphasis added.
⁴⁵ Teilhard, “Outline of a Dialectic of Spirit,” 143-44.
⁴⁶ Teilhard, Letter to Bruno de Solages, OCarm, 2 January 1955, *Lettres Intimes*, 450; as quoted in Cowell, *Lexicon*, s.v. “Christ, Cosmic.”
⁴⁷ All elements of the table are from “Finality, Love, Marriage,” in *Collection* (Toronto: University of Toronto Press, 1988), 40-41. First published, *Theological Studies* 4 (1943): 477-510.
⁴⁸ Serroul, “‘Sapientis est ordinare,’” 256-57.

Lonergan explains his schema:

Now the correspondence of these three levels of contrasting activity with the three ends of man is only essential. Nature sets its goal in the repetitive emergence and maintenance of life; reason supervenes to set up the historically cumulative and so, on the whole, ever varying pursuit of the good life; grace finally takes over both nature and reason to redirect both repetitive spontaneity and historical development to the supernatural end of eternal life.⁴⁹

Commenting on “Finality, Love, Marriage,” Richard M. Liddy writes: “Into a systematic account of the relationship of the various scientifically discovered levels of reality Lonergan weaves an account of the vertical finality of lower levels to higher realizations. Modern thought discovers such finality operative in the statistical laws that allow ‘the fertility of concrete plurality’ to open up to ever higher levels of realization. The whole is an almost ‘Teilhardian’ view of the universe.”⁵⁰ He then quotes from the article:

Just as the real object tends to God as real motive and real term, just as the essence of the real object limits the mode of appetite and of process, so a concrete plurality of essences has an upthrust from lower to higher levels. But just as this fact is shrouded in the mists of Aristotelian science ... so it is most conspicuous to one who looks at the universe with the eyes of modern science, who sees subatoms uniting into atoms, atoms into compounds, compounds into organisms, who finds the pattern of genes in reproductive cells shifting ... to give organic evolution within limited ranges, who attributes the rise of cultures and civilizations to the interplay of human plurality, who observes that only when and where the higher rational culture emerged did God acknowledge the fullness of time permitting the Word to become flesh and the mystical body to begin its intussusception of human personalities and its leavening of human history.⁵¹

The affinities with Teilhard’s thought noted by Liddy, I’ll end with a summary statement and two quotes.

One could say that for Teilhard de Chardin history is Christ and his Mystical Body. History from Big Bang to Incarnation prepared the cosmos to receive Christ, and history since the Ascension⁵² is the evolution of the entire cosmos towards convergence and completion in Christ. “Christ would not be the sole Mover, the sole Issue, of the Universe if it were possible for the Universe in any way to integrate itself, even to a lesser degree, apart from Christ. And even more certainly, Christ, it would seem, would have been physically incapable of supernaturally centering the Universe upon himself if it had not provided the Incarnation with a specially favoured point at which, in virtue of their natural structure, all the strands of the cosmos tend to meet together.”⁵³

Christ “is physically and literally, *He who fills all things*: at no instant in the world, is there any element of the world that has moved, that moves, that shall ever move outside the directing flood he pours into them. Space and duration are filled by him.”⁵⁴

12. Introduction to *TheoloGraphic 3*

If it fulfills its intended function, *TheoloGraphic 3* requires little comment. It is followed by illustrated explanations of selected categories, then a concluding summary.

⁴⁹ “Finality, Love, Marriage,” 39-40.

⁵⁰ Richard M. Liddy, *Transforming Light: Intellectual Conversion in the Early Lonergan* (Collegeville, MN: Liturgical Press, 1993), 156.

⁵¹ “Finality, Love, Marriage,” 21-22. I will end Lonergan’s contribution to this topic with an editorial note from a source of several beautiful statements on the mystical body: “mystical body: a pervasive idea in Lonergan’s early theology There is an early paper entitled ‘The Mystical Body and the Sacraments’ (1941); this antedated by two years the encyclical of Pope Pius XII (*Mystici Corporis*, 1943). Also in the Archives is a ‘domestic exhortation’ entitled *The Mystical Body of Christ*, given at Regis College, November 1951.” *Understanding and Being*, editorial note j, p. 423.

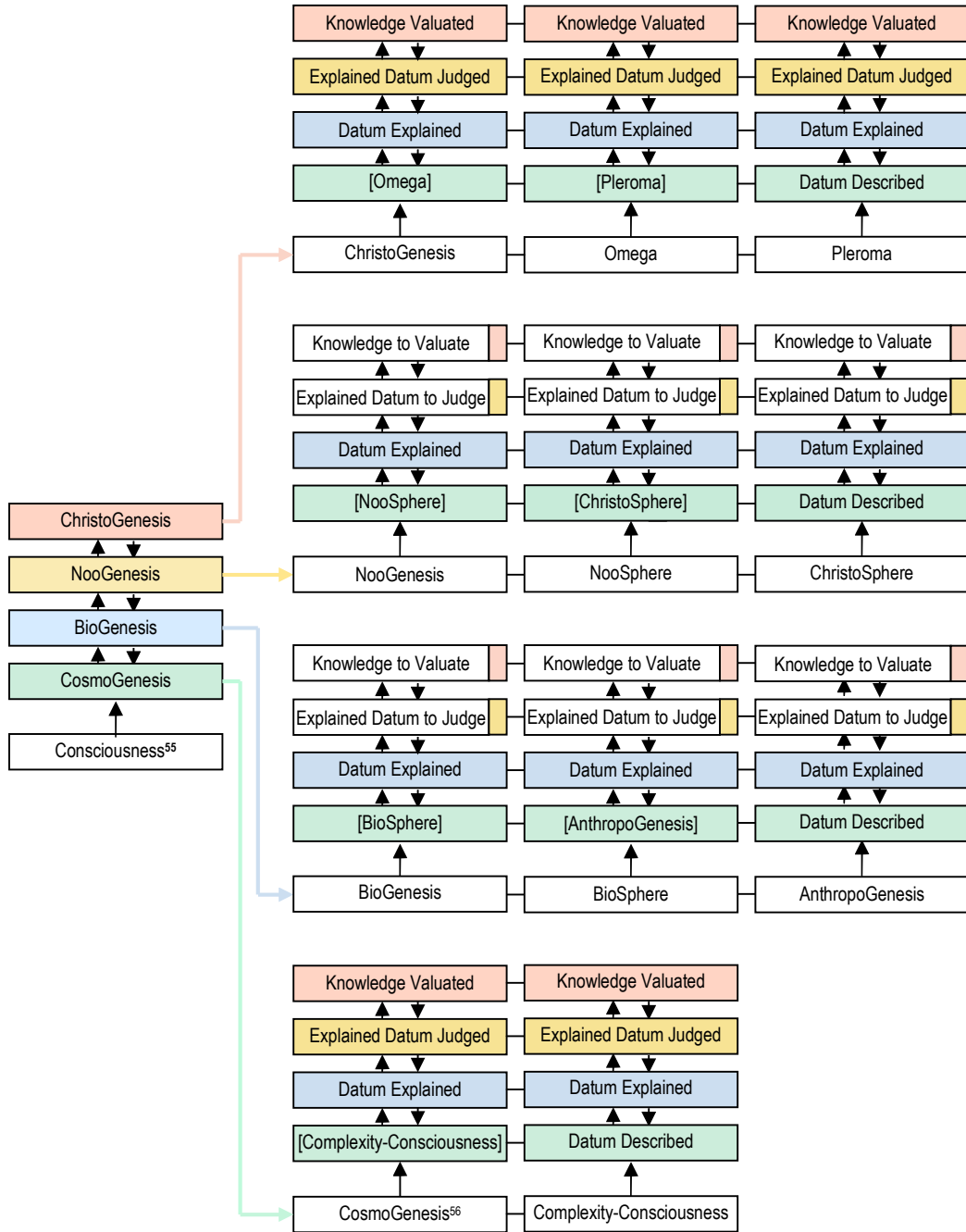
⁵² “He loved the feasts of the Church.... above all, the Ascension.” Henri deLubac, *Teilhard de Chardin: The Man and His Meaning* (New York: Hawthorn Books, 1965), 69.

⁵³ Teilhard, “The Living Church and Christ-Omega,” in *Let Me Explain*, trans. René Hague et al (London: Collins, 1970), 100.

⁵⁴ *Ibid.*, 101; emphasis added.

TheoloGraphic 3

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⁵⁵ Recall that, in this form of the quartet, naming the four categories denotes comprehensive explanation.

⁵⁶ Of the categories of data on *CosmoGenesis*, I have bracketed *Complexity-Consciousness* for discussion. The same holds for the bracketed categories in other quartets.

13. What is Consciousness?

For want of space, the account of Lonergan on the topic of Consciousness is brief. The account of Teilhard on the topic is also brief but for a different reason—the following pages describe and explain a number of categories of Consciousness in Teilhard’s thought.

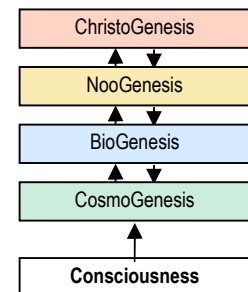
Loneragan. In the *Pars systematica* of *De Deo Trino*, Lonergan defines consciousness: “Consciousness ... is defined as the awareness which is had on the side of the subject and which regards *not the objects of the subject’s acts* but the subject and the acts and activities of this same subject.” Thus consciousness is a distinct kind of self-knowledge (note in the following quotation the pattern of intentional operations from experiencing to loving):

Our consciousness is of seer, not the seen; of hearer, not the heard; of the understander, not the understood; of the definer, not the defined; of the affirmer, not the affirmed; not of the chosen but the chooser; of the one who wills or desires or fears, not what is willed or desired or feared. Furthermore, although one can understand, define, affirm, and love oneself, one must distinguish even in this case between what is known or desired on the side of the object, and what is known on the side of the subject

The kind of introspection that self-appropriation entails must be distinguished from consciousness, “for whether we are reflecting on ourselves or apprehending and desiring with respect to any and every other object, we are similarly present to ourselves: *it is inasmuch as we are thus present to ourselves* and not inasmuch as we are knowing ourselves as objects that we are truly conscious.”⁵⁷

Teilhard. I believe Teilhard would agree with Lonergan’s philosophical definition of reflective consciousness *quoad nos*. Teilhard the scientist, however, is more interested in understanding consciousness *quoad se*, and not only as reflective consciousness in humanity but as a phenomenon found in various forms in nature. Conventional science separates physics and psychology, but according to Teilhard, “Matter and consciousness are bound together: not in the sense that consciousness becomes directly measurable, but in the sense that it becomes organically and physically rooted in the same cosmic process with which physics is concerned.”⁵⁸ Cowell defines Consciousness as the “specific property of arranged states of matter. All forms of psychism from the most extended and most elementary to the most concentrated, where consciousness (on the threshold of human psychism) is expressed by ‘reflective consciousness’ or ‘reflection’. Teilhard uses the term freely while respecting both continuity and discontinuity.” (Cowell, s.v. “Consciousness.”)

Teilhard says, “The term ‘consciousness’ is taken in its broadest sense to designate every kind of psyche, from the most rudimentary forms of interior perception to the human phenomenon of reflective thought.”⁵⁹ Moreover, its forms are directly related to complexity, explained later as the category Complexity-Consciousness. He says, “‘Consciousness’ presents itself and requires to be treated, not as a particular and subsistent kind of entity, but as an ‘effect’, the ‘specific effect’, of complexity.”⁶⁰ And, finally: “The more complex a being ... the more it is centered upon itself and therefore the more conscious it becomes. In other words, the higher the degree of complexity in a living creature, the higher the consciousness, and, inversely, the higher the consciousness, the higher the complexity.”⁶¹ Readers who keep abreast of developments in natural science will have noted in recent years a remarkable increase in research on Consciousness and human cognition.



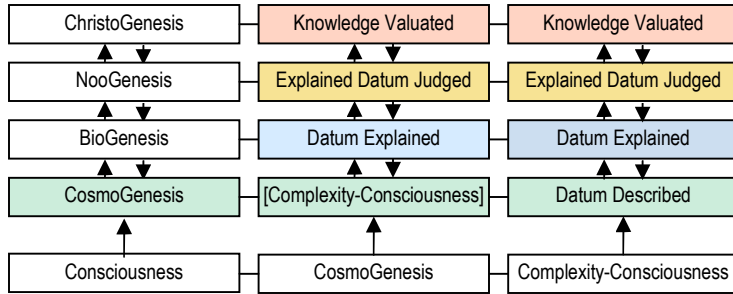
⁵⁷ All quotations from *Pars systematica*, 187; emphases added. Lonergan adds: “For a fuller exposition of the meaning of consciousness, see *Insight*, chap. 11, and [*The Ontological and Psychological Constitution of Christ*], chaps. 5-6.” *Ibid.*, n. 1. In fact, the *Pars systematica* has a great deal more to say about consciousness.

⁵⁸ Teilhard, “The Phenomenon of Man,” in *Let Me Explain*, 45.

⁵⁹ Teilhard, *Human Phenomenon*, 25 n. *.

⁶⁰ *Ibid.*, 222.

⁶¹ Teilhard, “Life and the Planets,” in *The Future of Man* (London: Collins; New York: Harper and Row, 1964), 111.



“It may well be that it is this basic choice between the absolute value or non-value of the fullest consciousness that the great cleavage occurs between good people or bad, the elect and the reprobate.”⁶²

What is *Consciousness*? As you see from the form of the first quartet above, I intend an account of *CosmoGenesis* in Teilhard’s theory of consciousness. The name of the second quartet implicitly asks, What is *CosmoGenesis*? From Teilhard’s explanatory categories discovered in researching *CosmoGenesis*, I have bracketed only *Complexity-Consciousness* for discussion. The form of the quartets signals that I will offer comprehensive answers to the questions they raise, i.e., the answers, although brief in the present context, will take all four levels into account.

14. What is CosmoGenesis?

Teilhard’s theory of *CosmoGenesis* seems to have two (but not opposed) meanings. It is the “first phase of evolution,” and “a system animated by an oriented and convergent movement,” and the “continuous process of creative union advancing in the general direction of complexity-consciousness.” (Cowell, s.v. “Cosmogogenesis.”) But it seems to apply only to the mineral and organic (thus its place in the quartet). In other contexts it seems to denote the entire undifferentiated process, a comprehensive theory of cosmic development very similar to Lonergan’s theory of Generalized Emergent Probability.

14.1 *Complexity-Consciousness*

Post-Teilhard development of chaos and complexity theories, and their practitioners’ sometimes amazing discoveries, have added not only a rich store of data to our understanding of the topical category but also significant verification of Teilhard’s theory. I recommend to the interested reader Kathleen Duffy’s article wherein she writes, “after a short introduction to chaos and complexity theories, I point out the concepts, vocabulary, and purpose that Teilhard holds in common with the complexity scientists and show how his synthesis would be enhanced by including these modern scientific theories.”⁶³

Space allows me a very brief account of this central Teilhardian category (and its law). Directly relevant to all four levels of evolution, *Complexity-Consciousness* refers to a proportion between psychic energy (spiritual) and physical energy (material) governed by the laws of consciousness and the laws of thermodynamics.

Teilhard says: “Life is apparently nothing other than the privileged exaggeration of a fundamental cosmic drift ... that we call the ‘law of complexity-consciousness’ and express as follows: ‘Left long enough to itself, through the extended universal play of chance, matter reveals the property of arranging itself in increasingly complex groups and, at the same time, in increasingly deeper levels of consciousness; this double, conjugated movement of physical involution and psychic interiorization (or centration) is continued, accelerated and pushed as far as possible, once it has begun.’”⁶⁴

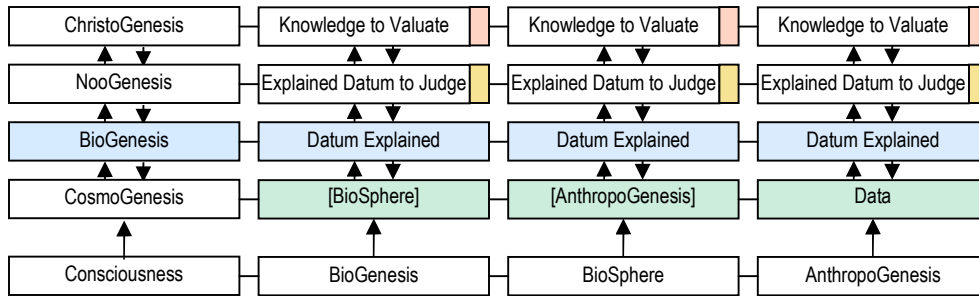
In regard to the four levels: If you keep this category in mind as we proceed, you will see that it’s cumulative meaning culminates in the final categories we will discuss—ChristoGenesis, Omega, and Ple-

⁶² Teilhard, “My Universe,” in *Science and Christ* (London: Collins; New York: Harper and Row, 1968), 40.

⁶³ Kathleen Duffy, SSJ, “The Texture of the Evolutionary Cosmos: Matter and Spirit in Teilhard de Chardin,” in *Teilhard in the 21st Century: The Emerging Spirit of Earth*, ed. Arthur Fabel and Donald St. John (Maryknoll, NY: Orbis Books, 2003), 139.

⁶⁴ Teilhard, “The Phyletic Structure of the Human Group,” in *The Appearance of Man* (UK: Collins; US: Harper and Row, 1965), 139. As quoted in Cowell, *Lexicon*, s.v. “Complexity-Consciousness, Law of.”

roma.



Here I intend an account of *BioGenesis* in Teilhard's theory of consciousness. The name of the second quartet implicitly asks, What is *BioGenesis*? From Teilhard's explanatory categories discovered in researching *BioGenesis*, I have bracketed for discussion *BioSphere*; and from the explanatory categories of *BioSphere*, I have similarly bracketed *AnthropoGenesis*. Note from the form of the quartets that I do not intend comprehensive answers but will simply describe and explain the categories.

15. What is BioGenesis?

"Second phase of evolution. Evolution of life. Threshold of emergence of the process of complexification that reveals the principal axis of cosmogenesis and leads to the growth of increasingly self-centered autonomous creatures." (Cowell, s.v. "Biogenesis.")

Teilhard writes: "'Compression/Complexity/Consciousness' or again, if you prefer, 'Compression/Competition/Complexity/Consciousness.' Such, in reality, is the three- (or four-) term formula really capable of expressing the process of biogenesis along its whole chain."⁶⁵ As you can see, one would also have to explain the categories Compression and Competition. At this level, *Consciousness* pertains to an increase in cephalization (more complex nervous systems) and cerebration (more complex brains) until the breakthrough to *AnthropoGenesis* and the emergence of the *NooSphere*.

15.1 BioSphere

One of several spheres, the *BioSphere* is the vast interacting "Sphere of Life. ... Teilhard uses it to express the organic (non-thinking) layer of the earth between the inorganic layers (lithosphere and hydrosphere) and the psycho-spiritual or thinking layer (noosphere)." (Cowell, s.v. "Biosphere.")

15.2 AnthropoGenesis

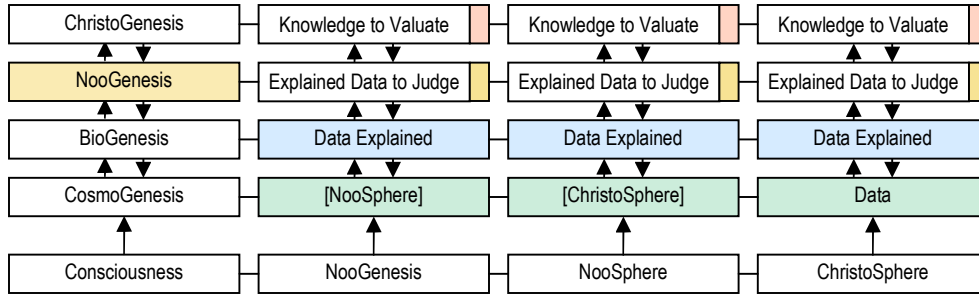
Almost a synonym of Hominization, the process initiated by the passage from non-reflective to reflective consciousness. I could have placed this category under *NooSphere* but decided to include it here as a transitional category between *BioGenesis* and *NooGenesis*, the next topic. *AnthropoGenesis* is "the basic axis of biogenesis."⁶⁶ Cowell (s.v. "Anthropogenesis") calls it the "appearance and development of the human group by crossing a specific threshold (the breakthrough of reflection) that corresponds to a higher state of cosmic arrangement (continuity) and a change of nature (discontinuity)." Teilhard's categories Continuity and Discontinuity, as well as Recurrence, are very similar in meaning to the same categories in Lonergan's theory of Generalized Emergent Probability.

Noting that "underlying the various rules of ethics, economics and politics there are written into the structures of our universe certain general and absolute conditions of organic growth," Teilhard says that "to determine in the case of the human these basic conditions of biological progress should be the specific field of the new anthropology ... the science of anthropogenesis, the science of future human development."⁶⁷ In my view, Lonergan might have written these words.

⁶⁵ Teilhard, "The Phyletic Structure of the Human Group," 159.

⁶⁶ Teilhard, *Activation of Energy*, trans. René Hague (London: Collins, 1970), 277.

⁶⁷ Teilhard, "Abstract of Paper on the Significance and Trend of Human Socialization," 9 April 1948; as quoted in Cowell, s.v. "Anthropogenesis."



As you see from the form of the first quartet, I intend an account of *NooGenesis* in Teilhard’s theory of consciousness. The name of the second quartet implicitly asks, What is *NooGenesis*? From Teilhard’s explanatory categories discovered in researching *NooGenesis*, I have bracketed for further discussion *NooSphere*; and from *NooSphere* I have bracketed *ChristoSphere*. Note from the form of the quartet that I do not intend a comprehensive answer but will simply describe and explain the category.

16. What is NooGenesis?

Now we come to the axial point of evolution, the emergence of reflective consciousness and its dramatic and continuing effects on humanity. Teilhard summarizes the vast implications of this third phase of evolution: “In us and through us noogenesis constantly continues to rise. We have recognized the main characteristics of that movement: the drawing together of grains of thought; the synthesis of individuals and synthesis of nations or races; the necessity of an autonomous and supreme personal focal point [omega] to join the elementary personalities together in an atmosphere of active sympathy, without deforming them. All this, once again, from the combined effect of two curves: the sphericity of the earth and the cosmic convergence of mind—in conformity with the law of complexity-consciousness.”⁶⁸

16.1 NooSphere

Other implications of *NooGenesis* include the knitting together of humanity through human-created adjuncts to complexity-consciousness and their effects on level 9 of fig. 9 above, Socialization.

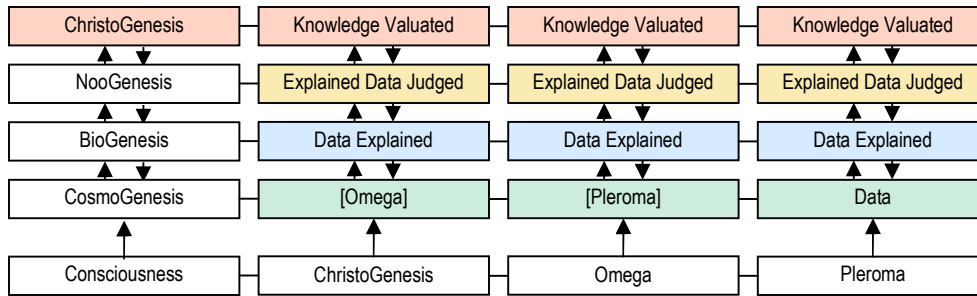
Like French *esprit*, Greek *noos* denotes both mind and spirit. Arthur Fabel says: “The aspect of Teilhard’s vision that has gained most popular appeal is the *noosphere*, a planetary ‘thinking layer’ composed of the collective sum of human cognition. It is lately reaching actualization in the worldwide computer network of the Internet, an exponential increase in interconnected minds expected to produce a new phase of global intelligence. As Jennifer Cobb writes in *Wired*, Teilhard gave us ‘the philosophical framework for planetary, Net-based consciousness.’”⁶⁹ The Net, of course, while potentially the most significant, is but one technological medium of global intercommunication affecting the *NooSphere*.

16.2 ChristoSphere

Awareness of the *ChristoSphere* is like Lonergan’s transcendent differentiation of consciousness when the Christian becomes aware and acknowledges the presence of transcendent Love. In Teilhard’s terms the “sphere of Christ. Center of the noosphere. Sphere of the amorizing and transforming omnipresence of Christ. Sphere of spheres.” (Cowell, s.v. “Christosphere.”) I chose *ChristoSphere* as a transitional category between *NooGenesis* and *ChristoGenesis*, our next and final topic.

⁶⁸ Teilhard, *Human Phenomenon*, 205-06.

⁶⁹ Arthur Fabel, “Teilhard 2000: The Vision of a Cosmic Genesis at the Millennium,” in *Teilhard in the 21st Century*, 155; Fabel’s emphasis. See also Jennifer Cobb, “A Globe, Clothing Itself with a Brain,” *Wired* (June 1995): 108. One might demur on Cobb’s point and replace “philosophical” with “scientific.”



“The most telling and profound way of describing the history of the universe would undoubtedly be to trace the evolution of love.”⁷⁰

As you see from the form of the first quartet, I intend an account of the category *ChristoGenesis* in Teilhard’s theory of consciousness. The name of the second quartet implicitly asks, What is *ChristoGenesis*? From Teilhard’s explanatory categories discovered in researching *ChristoGenesis*, I have bracketed for further discussion only *Omega*; and from the explanatory categories of *Omega*, I have similarly bracketed *Pleroma*. The form of their quartets signals comprehensive answers to the questions they raise, i.e., answers that, although brief in the present context, will take all four levels into account.

17. What is ChristoGenesis?

ChristoGenesis (synonym of *OmegaGenesis*) is the fourth and final phase of the process begun with *CosmoGenesis*. It is the “phase of evolution where Christ is seen as organic and physical center of a universe in process of becoming in God.” (Cowell, s.v. “Christogenesis.”) Cowell also says: “Genesis of the Mystical Body, the Total Christ, the Pleroma. Growth of the People of God into the organic unity of the Mystical Body of Christ as understood in Pauline and Johannine theology. The christogenesis of St. John and St. Paul is nothing other than the extension of noogenesis in which cosmogenesis culminates.”

As a “genesis,” *ChristoGenesis* is a developmental process whose term is the future *Pleroma*. With explanations below of the key categories *Omega* and *Pleroma*, we will see with greater clarity that the entire process of “Evolution-Involution” is driven by knowledge (Experience, Understanding, Judgment) and action (Decision). Placing *ChristoGenesis* on the level of Decision (and, inter alia, Existential Value) denotes the relation among realization of *NooGenesis*, the progress of *ChristoGenesis*, and the contribution of human action to the realization of God’s plan for history.

On precisely this point, in a subsection called “The vital necessity, for our generation, of immediately making up its mind about the reality of a cosmic movement of convergence,” Teilhard says, “If the totalization of the noosphere is to be biologically successful, it cannot be simply instinctive and passive. It looks to us for an active and immediate collaboration, for a vigorous drive, based on conviction and hope.”⁷¹ As action sublates knowledge, so does *ChristoGenesis* sublimate *NooGenesis* (which in turn sublates *BioGenesis* which sublates *CosmoGenesis*). As a theological theory *ChristoGenesis* is a Choosable (see table 1 above), an object of a judgment of value for one who accepts, as probable true, Teilhard’s theory of the *NooSphere*. As we will see in light of my earlier discussions of *Convergence*, *Complexity-Consciousness*, *AnthropoGenesis*, and *ChristoSphere*, *ChristoGenesis* brings to term the entire process of “Evolution-Involution,” creation’s completion in Christ.

17.1 Omega

Perhaps the best known of Teilhard’s categories, *Omega* has a number of directly associated categories such as Omega Point, Christ-Omega, OmegaGenesis, Omegalization, and Omegalize.

I have been intent to explain more the *what* than the *how* of Teilhard’s account of the coming-to-be in history of the Mystical Body of Christ. For this and also for another reason, I omitted a key category that I had begun with because I thought it was a synonym of evolution: OrthoGenesis. Given my intent to order ideas as systematically as possible, I also found OrthoGenesis too complex and too loaded with associated

⁷⁰ Teilhard, *Human Energy*, 33.

⁷¹ Teilhard, “The Convergence of the Universe,” in *Activation of Energy*, 292.

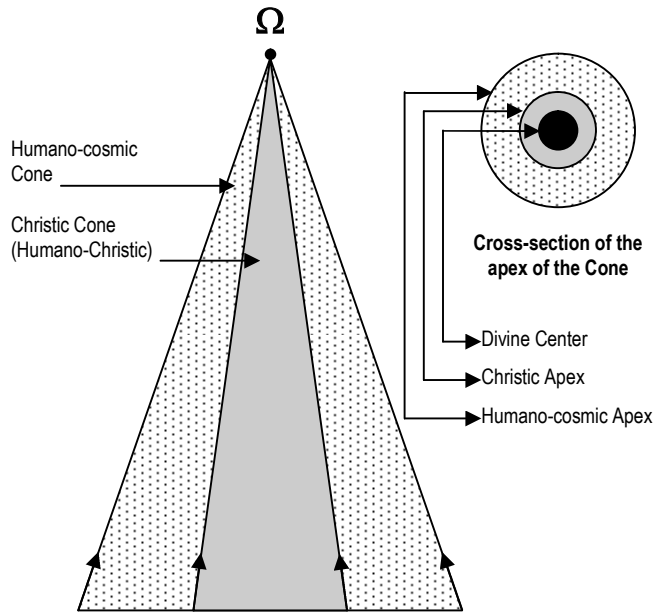


Fig. 10

Reconstruction of Teilhard's own graphic (slightly altered) of the cone of evolution. Everything rises and converges in Christ Omega and, in and with Christ, in God the Holy Trinity.

“focus both unique and complex in which, bound together by the christic person, three interlocking centres [see fig. 10] are ever more deeply revealed: externally, the immanent (‘natural’) summit of the humano-cosmic cone; further in, towards the middle, the immanent (‘supernatural’) summit of the ‘ecclesiastic’ or christic cone; and finally, at the very heart, the transcendent centre, triune and divine. The complete Pleroma coming together under the mediating action of Christ-Omega.”⁷⁴

17.2 Pleroma

“The whole of creation in union with Christ. Final completion of the supernatural organism in which the substantial one and the created multiple (many) are united without confusion in a totality that is a sort of triumph and generalization of being—without adding anything to God. Synthesis of the created and the uncreated in the Mystical Body of Christ, the great (quantitative and qualitative) completion of the universe in God.” (Cowell, s.v. “Pleroma.”)

A good number of Teilhard's explanations of *Pleroma* comprise statements that could still get a Catholic theologian into trouble, especially some about the Trinity's engagement with the “pleromization” of the universe.⁷⁵ I have chosen as the final word on *ChristoGenesis*, the *Pleroma*, and the Mystical Body of Christ these pity remarks of Teilhard's: “Thus will be constituted the organic complex of God and the world—the Pleroma—the mysterious reality that we cannot say is more beautiful than God himself (since God could do without the world) but that we cannot consider wholly gratuitous, wholly accessory, without making the creation incomprehensible, the Passion of Christ absurd and our effort uninteresting.”⁷⁶

⁷² Theodosius Dobzhansky, *The Biology of Ultimate Concern* (New York: New American Library, 1967), 119.

⁷³ Teilhard, *Human Energy* (London: Collins; New York: Harcourt Brace Jovanovich, 1970), 145.

⁷⁴ Teilhard, “Outline of a Dialectic of Spirit,” 148.

⁷⁵ There is also the problem, common to much pre-Vatican II Catholic theology, of Teilhard's leaving “a third of the trinitarian work force unemployed” (Crowe). Teilhard has almost no Spiritology to complement and balance his Christology (Cowell has no entry for Holy Spirit). Fortunately, *ecclesia supplet* with Lonergan's and Crowe's theologies of the mission of the Holy Spirit.

⁷⁶ Teilhard, “My Universe,” 85.

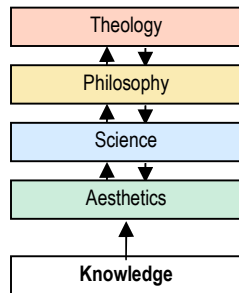
categories needing explanation. Later, and happily, I realized Dobzhansky is right: “Orthogenesis is a hypothesis that endeavors to explain what causes evolution, rather than a summary description of the evolutionary history of the world.”⁷² Yet, as a result of omitting OrthoGenesis, my introducing *Omega* within the present context can be misleading. *Omega* is an essential explanatory category of Teilhard's thought beginning to end.

The secular inquirer can accept this account of *Omega*: “The noosphere physically requires, for its maintenance and functioning, the existence in the universe of a true pole of psychic convergence: a center different from all other centers that it ‘super-centers’ by assimilation; a personality distinct from all other personalities that it perfects by uniting with them. The world would not function if there did not exist, somewhere ahead in time and space, ‘a cosmic Point Omega’ of total synthesis.”⁷³ The Christian, on the other hand, can sublimate the secular account into Teilhard's “last and supreme definition of the Omega Point.” He continues: *Omega* is the

18. Conclusion

I have a waking nightmare: I end up outdoing Balthasar's thirteen-volume trilogy with an eight-volume part one of a four-part book on the Trinity. You have seen that, even with many omissions, my selection of stepping stones to dialogue between Lonergan and Teilhard (across a span needing a broad and solid bridge) required 25 dense pages. No doubt I tired many readers with explanations they already know very well. In the larger work from which this paper is edited, however, I do explain the method but don't illustrate every category with a quartet; once the pattern and its *ratio* are judged to be sufficiently familiar to the reader, I simply name, describe, and to some degree explain the categories. For the most part, the TheoloGraphics therein illustrate only the main lines of the systematic inquiry.

Because of Teilhard's thought being less well known among you than Lonergan's, and lack of space, the dialogue on *Consciousness* was very one-sided. Yet, readers familiar with the details of Lonergan's position, I am confident, could easily discern the many commonalities with Teilhard's. Although I didn't



dwell on it, the obvious affinities between Teilhard's theory of evolution and Lonergan's theory of Generalized Emergent Probability provide an explanatory context that greatly attenuates in the larger work the present illustrations on *Consciousness*.

It is a cause of wonder and gratitude that Lonergan and Teilhard make possible in a methodic theology of the Holy Trinity⁷⁷ a unified Christology-anthropology-cosmology, or a methodic theology of the Mystical Body of Christ, that draws from all categories of the quartet of the human achievement we call Knowledge.

Perhaps you noted as we went along that, every step of the way, method allows a wealth of choices. Another theologian working out a Lonerganian systematics of the Trinity and following the same heuristic way to bring Lonergan and Teilhard into dialogue on consciousness would certainly produce a very different paper. Yet, because practitioners of Lonergan's method have common foundations in personal authenticity, affirm the same authoritative sources, draw from the same inherited treasury of theology, derive all their categories from the same UrParadigm, obey the same precepts, and observe the systematic principle, there is reason to hope for the end of the long history in Catholic theology of "quarrels, misunderstandings, crises and, indeed, aberrations."

Persuading other theologians to adopt Lonergan's method cannot, however, be done by argument. Better a form of persuasion analogous of the scriptural maxim regarding authentic Christians, that "by their fruits you will know them," namely work that affirms Lonergan's definition of method:

A method is a normative pattern of recurrent and related operations yielding cumulative and progressive results. There is a method, then, where there are distinct operations, where each operation is related to the others, where the set of relations furnish a pattern, where the pattern is described as the right way of doing the job, where operations in accord with the pattern may be repeated indefinitely, and where the fruits of such repetition are, not repetitious, but cumulative and progressive. (*M*, 4.)

After demonstrating what that means in practice, one could pose this question to any theologian seeking a fruitful method for theology: Could you ask for anything more?

⁷⁷ Teilhard's Christic anthropology-cosmology also opens a way towards solving a vexing problem in trinitarian theology that I would state this way: what difference does it make to theology of God, and to the function of the Analogy of the Subject in theology of God *quoad se*, now that the second person of the Trinity is eternally subject of human experience (human experience is excluded from the traditional psychological analogy). I see beginning theology of God with the self-transcending subject of religious experience as a step towards solving the problem. In this approach, God *quoad nos* is first in the order of theological questions. Teilhard's Christology speaks not only of our experience of the Word but also of the incarnate Word-in-the-Trinity's experience of us as he assumes creation to complete his Incarnation. Lonergan contributes question 26 of the *Pars systematica* with its addition to Interiority of four supernatural created relations that imitate in us the relations who are the persons of the Holy Trinity. It seems reasonable to conclude that our participation in *Dicens*, *Verbum*, and *Amor* is through our experiencing, our uttering an interior word of understanding, grasping evidence sufficient to affirm its truth, spirating love of the truth affirmed, and expressing it *ad extra* by creating an intelligible good, a value. Given that we come to the Father through the humanity of Christ, the Analogy of the Subject would seem to apply to our understanding the actual way we participate in paternity. In like manner we should be able to relate our Interiority to filiation, active spiration, and passive spiration. Somewhere in all that one should be able to speak truly of divine experience or discover a good reason why one cannot.

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