

D 0088

Theo 196 B: October 28, 1975.

Rev.: Jung's early theory of the archetypes: structural elements of coll. ues. & formative prin's of total personality.

Today: Subsequent dev. of Jung's theory of archetypes. There is a noticeable development in Jung's whole view of the world in the last 25 years of his life. A deepening, so that his thought was put into a wholly new perspective. He ventures more and more into areas very little known to medical psychology, in fact still untouched by practically any other school of scientific psychology. Among the elements of his thought to be affected are the archetypes. Basically, psychology now becomes the empirical science of <sup>(equivalent)</sup> the human soul.

The archetypes or archetypal images, in Jung's early thought designated typical basic forms of experience which tended to repeat themselves or to repeat the same psychic experiences. They functioned as a center from which fascinating effects proceeded; as creative forces wh. shaped & transformed the life & actions of each individual & were largely responsible for his ideas & artistic products. They were reciprocally related to the ego: the ego needed them for continued vitality, but they also needed the ego if they were to be consciously realized.

1. In his later work Jung focuses in general more on the collective background of the psyche. And as he does so, it becomes more evident to him that the archetype is unfathomable, that the conscious mind can only paraphrase or approximate what is and remains an ultimately unconscious nucleus of meaning. In 1940, "The Psychology of the Child Archetype," Jung says: "The ultimate meaning of this nucleus was never conscious and never will be. It was, and still is, only interpreted, and every interpretation

1954-1955 examination

Discuss the relation between the emerging age of consciousness governed by the rise to prominence of the tool, which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

Do not discuss various "perversions of intelligence": conceptualism, idealism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these perversions involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is normative.

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Do not use class notes for the answers. You may also refer to the three recommended articles of Lonergan. The actual writing of the exam should not involve more than three hours. The exam should be handed in during the class period on Monday, October 15.

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that comes anywhere near the hidden sense... has always, right from the beginning, laid claim not only to absolute truth & validity but to instant reverence and religious devotion." But in reality, "In the last analysis, it is impossible to say what they refer to. Every interpretation necessarily remains an 'as-if.' The ultimate core of meaning may be circumscribed, but not described." <sup>mystic distance → silence, a posture of listening.</sup> The core of meaning remains unknown, as if it belonged to another realm than that of the interiority of subjectivity: the realm of transcendence. This core of meaning expresses itself in metaphors. The content may speak of the sun and identify it with the lion, the king, the hoard of gold guarded by the dragon, or the power that makes for life and health, yet "it is neither the one nor the other, but the unknown third thing that finds more or less adequate expression in all these similes, yet -- to the perpetual vexation of the intellect -- remains unknown and not to be fitted into a formula." It is as though an entire drama is going on in another realm transcending and eluding completely the grasp of the individual, as though there is an entire sphere of being, the sphere of the sacred, where <sup>a drama</sup> ~~but~~ of cosmic proportions <sup>is</sup> being <sup>played out</sup> ~~staged~~ completely independently of the individual, who, if he tries to grasp the ultimate core of meaning of these images, dooms himself to frustration. (Eliade & Jung on archetypes: the coll. uses is the sacred, is the profane). Silent and <sup>almost</sup> prayerful attention & contemplation becomes the better course of action than analytic attempts at integration, which would try to house this core of meaning in far too humble a dwelling, the ego. ~~1946: not psychic, but psychoid.~~  
Secularizations, profanations of something irreducibly sacred.

1. 10, 18 2. History of religion

Discuss the relation between the emerging age of consciousness governed by a turn to interiority and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

3. We have discussed various "perversions of intelligence": conceptualism, reductionism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these perversions involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is non-rational.
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4. Use the class notes for the answer. You may also refer to the three recalled articles of Lonergan. The actual writing of the exam should not involve more than three hours. The exam should be handed in during the class period on Wednesday, October 15.

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2. And yet these metaphors are not unrelated to the conscious life of the individual. For the archetypes are now seen to play a regulating function in the psyche. They are unconscious regulators arranging the elements of the images; unconscious nuclei of significance stimulating all psychic happenings and ordering them toward a specific goal, a focal point, "These happenings have a numinous effect, as Jung always realized, but now he comes to highlight the apparent foreknowledge of the regulating activity of the archetype. Jung compares it to the hand that guides a crayon & to the foot that executes the dance-step. "Over the whole procedure there seems to reign a dim foreknowledge not only of the pattern ~~&~~ but of its meaning." (1946)

The archetype also seems to possess the envisioned goal a priori. 1946: "As a numinous factor, the archetype determines the nature of the configurational process and the course it will follow, with seeming foreknowledge, or as though it were already in possession of the goal to be circumscribed by the centring process."

The archetypes have then become for Jung unconscious regulators of psychic formations or images. They can be recognized only in their effects, never in their exact nature. They have become basic patterns of organization which come to light again and again in various images, by availing themselves of existing conscious or historical material. Jung now calls such a pattern of organization the archetype-as-such. He distinguishes it from its effects, the archetypal images. "On the Nature of the Psyche," p. 213:

10/15/68, 10/15/68, 10/15/68 examination

Discuss the relation between the emerging age of consciousness governed by a form to interiority or the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three levels in the evolution of human consciousness.

Do not discuss various "perversions of intelligence": conceptualism, nihilism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these perversions involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is narrative.

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You may use class notes for the answers. You may also refer to the three recorded articles of Lonergan. The actual writing of the exam should not involve more than three hours. The exam should be handled in during the class period on Wednesday, October 15.

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"The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype - as such. They are very varied structures which all point back to one essentially 'irrepresentable' basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately."

The images give a somewhat definite shape to these organizing forces. Their presence is also, however, conceals the core of meaning in the background. Showing & hiding. Like Heidegger's notion of truth. The images are like seeds of light broadcast in the chaos, sparks of light emerging sporadically from the darkness of the unconscious. From this, Jung moves to the assumption of a spirit factor in the depth of the psyche which was incapable of becoming conscious. All that can become conscious are the images. (Primordial and consequent natures of God).

Jung saw that all of this was nothing better than a model, helping to establish a clearer understanding of certain structural connections in psychic material, such as orderedness, goal-directedness, and the centering process.

3. Jung no longer spoke of the archetype as <sup>organically</sup> ~~inherited and~~ ~~acquired~~. Its origin is simply unknown to him. He simply says it "entered into the picture with life itself." He also says he can say nothing about its metaphysical nature except that it is given a priori.

4. In his early work, Jung had said that instinct and archetypal image together formed the foundation of the collective unconscious. One could not be separated from the other. The

Resume  
here on  
November 16.



196-22, 196-1 and 2, Mid-term examination

Discuss the relationship between the emerging age of consciousness governed by the scientific method and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

We have discussed various "perversions of intelligence": conceptualism, nominalism - a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these perversions involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is reflexive.

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You may use class notes for the answers. You may also refer to the three recorded articles of Lonergan. The actual writing of the exam should not involve more than three hours. The exam should be handed in during the class period Wednesday, October 15.

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primordial image is the "self-portrait of the instinct." So too later, Jung would find the similarity between the organizing activity of the archetypes & the regulatory processes in the instincts so striking that he equated the regulating function of the archetype with that of the instincts. But this primary connection between instinct and image is not a biological assumption, in that the images are not reduced to biology. Rather, says Jung, "there are no amorphous instincts, as every instinct bears in itself the pattern of its situation." Man like other animals has in him a priori <sup>instinctive</sup> instinct-types which provide the occasion & pattern for his activities. He fulfills certain patterns of behavior in certain situations. The image represents the meaning of the instinct. Jung says: "To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like the instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to inquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behavior" that are typically human.

And yet the archetype is numinous, spiritual, in its effects. So: "In spite of or perhaps because of its affinity w. instinct, the archetype represents the authentic element of spirit." In this sense archetype & instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of w/o its corresponding negation, so in this case also 'les extrêmes se touchent.' They belong together as correspondences, wh. is not to say that the one

Monday, Oct. 1 and 2, Mid-term examination

Focus on the relation between the emerging age of consciousness governed by a sense of anxiety and the task which this age imposes on theology. Your answer should include your understanding of the function of theology, the nature of religion, the emerging religious consciousness, and the three stages in the evolution of human consciousness.

We have discussed various "pervversions of intelligence": conceptualism, nominalism, a neglect of psychology in the philosophy of man, and the insistence on a mechanistic account of man as sufficient. Discuss how these new eras involve a neglect of the subject. In your answer highlight the features of insight and judgment which we have discussed in class along with the general structure of the process of the subject from experience to decision. Indicate what is meant by the claim that this process is normative.

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You may use class notes for the answers. You may also refer to the three recommended articles of Lonergan. The actual writing of the exam should not involve more than three hours. The exam should be handed in during the class period Wednesday, October 15.

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is derivable from the other, but that they subsist side by side as reflections in our own minds of the opposition that underlies all psychic energy."

5. This opposition led Jung to postulate two transcendental principles quite separate from one another: spirit and instinct. It is their tension that sparks a ~~deeper source of energy~~ <sup>psychic energy, whose goal is to unite them.</sup>. They cooperate in being mediated by the archetypal <sup>image</sup>, through which spirit is become incarnate, and instinct meaningful. These two factors are psychoid: quasi-psychic, but autonomous from the psyche and not subject to free will as the psyche is. The opposition has no moral significance. "Instinct is not in itself bad any more than spirit is good. Both can be both." Archetypes <sup>as such</sup> are no longer psychic; only archetypal images are. Archetypes <sup>as such</sup> are transcendent principles <sup>of spirit</sup> determining the orientation of consciousness. Instinct is called the psychic infra-red, passing over into the physiology of the organism & merging with its chemical & physical conditions; spirit or archetype is the psychic ultra-violet, a field wh. exhibits none of the peculiarities of the physiological yet can no longer be regarded as psychic, even tho it manifests itself psychically. Analogous to the archetype as such there is instinct-as-such. Analogous to spirit-as-such there is matter-as-such. The image unites them in the psyche, through which spirit becomes incarnate and matter meaningful & conscious. One aspect of the image ~~becomes~~ points upward, the other downward. The image, then, is the concrete synthesis, the unity-in-tension of spirit & matter, of future & past, of teleology & archeology. Ricoeur's theory of symbols & Heidegger's of transcendental imagination as instituting primordial time will be part of a final semantics to talk about this.

6. It must be said that at this point Jung has moved beyond all other realms of meaning into that of transcendence. He is beyond subjectivity completely, beyond the psyche, beyond interiority. The image is in the realm of interiority, but its source <sup>of meaning</sup> is beyond, in the irrepresentable realm of transcendence. The realm of transcendence seems to ~~part~~ be the

The Last Judgment

The World is trying the experiment of attempting to form a civil and non-Christian morality. The experiment will fail, but we must be very patient in awaiting its collapse. Meanwhile reducing the time so that the World may be preserved alive through the dark ages left us; to reform and build civilization and save the World from annihilation.

G.S. Eliot, "Thoughts after Dante,"  
Subject: Religion

Book's Questions Two:

1. The Appearance of Modern Culture

a. From the desert winds to the general Zero

1. The irrelevance of religion to modern culture
2. The Crucifixion as the challenge of the millions buried in our 'alignments' age
3. Social and class prejudices: persons cannot be persons but must conform to roles
4. The perversion of intelligence: "There was, and there was, and there was no light at the end of the tunnel. Only a great darkness." The concluding notes of D. H. Lawrence's Ten Poems of the First World War

b. Carl Gustav Jung's Story

1. The union of opposites: the alchemical marriage
2. Salvation is an self-sacrificing process

2. The Vanity and Fallacious of Advertising

a. The Devil in the last salesman.

1. All this I will give you.
2. Persons into objects

b. Spence as dissonance etc.

1. The collection of the crowd
2. Jesus as a separator?
3. Life outside the arena

H.B. For the reading of the text, the student should read a few of the comments or do it his own way as a signifier. The journal the student writes the questions that are to be asked in the next section. The student should return by following the journal. The student should be able to answer the class. The student should be able to answer the class.

In the name of Jesus Christ  
by the name of Jesus Christ  
by the name of Jesus Christ

The class proceeds as will be indicated to  
will be indicated to the class.

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scene of a primordial drama, perhaps the original drama of creation, the drama of spirit becoming incarnate as matter evolves toward ever greater consciousness. The focal point of the drama is the psyche of man, where alone the drama comes to some kind of conclusive realization--albeit always particular, partial, and asymptotic, and incomplete.

Also -- the concrete subject  
The individuating person seems to be the avant garde of cosmic evolution, the bearer of a cosmic experiment, the concrete synthesis resolving step by step a dialectic process of the self-realization of spirit in matter. We are close here to Hegelian metaphysics, but w/o the absolute idealism that marks Hegel's formulations, the idealism that would make logic ~~the~~ or thought the place of the resolution of the dialectic. The place is rather the total psyche, of which thought is only one portion, a portion which <sup>has appeared late on the scene & which</sup> itself must establish a harmony with <sup>the</sup> feeling, <sup>which antedates it,</sup> if it is not to become one-sided and thus betray its role in the cosmic drama.

7. From the hypothesis of the psychoid, Jung could move on to an investigation of phenomena which most other scientific psychology would consider at best borderline: the phenomena of parapsychology, extra-sensory perception, astrological correlations, <sup>and</sup> the I Ching, and special relativity. These phenomena Jung called synchronistic: i.e., they manifested a meaningful but acausal concurrence of psychic states with external events. They exhibited an irreducible contingency which is nonetheless not absurd. They are connected not by causal determinism but by equivalence or meaning. Jung postulated an acausal, just-so orderedness of these data, and rooted this connection in the psychoid parallelism of spirit & matter. <sup>I will return to this.</sup> [The archetype-as-such <sup>SKIP</sup> became for him an a priori ordering principle, which he says (1952), seems to have the quality of a metaphysical act of creation in time. He speaks of this a priori orderedness as continuous creation, and says it can be understood as either a series of successive acts of

The Last Warning

The World is trying the experiment of attempting to form a civilized but non-Christian non-alit. The experiment will fail; but we must be very patient in awaiting its collapse meanwhile accelerating the time; so that the Faith may be preserved alive through the dark ages before us; to renew and rebuild civilization, and save the World from outside.

J.S. Elliot, "Thoughts after 1848"  
Selected Essays

Books One and Two:

1. The Apocalypse of Modern Culture
  - a. From the desert into the Paganist Zoo
    1. The influence of religion to modern culture
    2. The Criticism of the challenge of the millions and the "civilized" world
    3. The social and cultural prejudices: peace cannot be possible but only a return to order
    4. The power of intelligence: "There was, American, were found a light at the end of the tunnel only greater darkness." The conclusion, the work of D. F. ...
  - b. God and the Soul
    1. The value of religious strength and love
    2. Salvation is a self-sacrificing love
2. The Vanity and Paganism of Modernity
  - a. The Devil is the best salesman
    1. The things I will give you, if...
    2. ...room into objects
  - b. Space as a sacred space
    1. The cosmic of the earth
    2. Is Jesus a murderer?
    3. Life outside the earth

N.B. For the reading of the text to be done with the class keep in mind the comments on what has not been mentioned in the text and the questions which lead to the reading of the text and the questions and implications. The text is to be read and discussed in the class. The reading is to be done in the class.

by John ... Oct 3: ...  
by John ... Oct 21: ...  
by John ... Oct 28: ...

The ... will ... will be ...

Oct. 28, 8

creation or as the eternal presence of the one creative act. The archetype then becomes "the introspectively recognizable form of a priori psychic orderedness."

8. What changes are now introduced into Jung's notion of the nature of the psyche? <sup>system</sup> First, the collective unconscious is no longer thought of as a body of contents which, in principle, can become conscious and can be clarified by the conscious psyche. The notion of the c. unconscious now becomes a guide to "a form of existence without space and time." <sup>Ex. of ESP - my dream in Boston</sup> There is an irrepresentable background to the psyche. It does not become conscious & it is ultimately independent of man's judgment and decision. It is a darkness beyond the categories of the mind. It is incommensurable to consciousness. It becomes less and less accessible to conscious

correction and reasoning. Secondly, however, its darkness seems to be the darkness of inaccessible light. ~~That~~ <sup>its</sup> darkness is not that of meaninglessness but of a significance incommensurable with the now paltry & flickering light of ego-consciousness. Its presence is like that of John of the Cross' might more lovely than the dawn. Consciousness is now

relativized <sup>even more than earlier</sup>. Its distinctiveness from the unconscious <sup>even</sup> becomes blurred. It is <sup>ultimately</sup> knows itself to be a participant in an incomprehensible mystery <sup>enterprise</sup> of cosmic evolution, ~~but it is also humbled by the realization that the mystery~~ is ultimately beyond its powers of rational comprehension and influence.

<sup>more</sup> <sup>most</sup> <sup>n</sup> It can submit in an attitude resembling that of prayer to the mystery, and perhaps this is its highest achievement. This submission is painful,

it is <sup>like a</sup> ~~the~~ dark night of the soul. If it refuses to submit, it fails to be the bearer of <sup>the mystery</sup> evolution; <sup>its refusal is like sin</sup> ~~its refusal is sin~~, the sin of prideful self-assertion which would insist on caging the incomprehensible and boundless within the controlling limits of ego-consciousness.

<sup>now</sup> The final step in the individuation process demands the doing of something that apparently leads away from the goal: surrendering to the drama being enacted in the realm of transcendence, the drama of the dialectical



The Last Heresy

The World is trying the experiment of attempting to form a civilized but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse; meanwhile relieving the time; so that the Faith may be preserved, and through the dark ages before us; to renew and rebuild civilization, and save the World from suicide.

T.S. Eliot, "Thoughts after Bonetti"  
Selected Essays

Books One and Two:

1. The Apocalypse of Modern Culture
  - a. From the desert winds to Nazgul and Zero
    1. The irrelevance of religion to modern culture
    2. The Crucifixion as the challenge of the millions buried in an "unlighted" age
    3. Racial and class prejudices: persons cannot be persons but must conform to roles
    4. The perversion of intelligence: "Europe was, America was. There was no light at the end of the tunnel only greater darkness." The concluding words of D. H. Lawrence: The Bar and the Bright Star
  - b. God's Damn's Story
    1. The union of opposites: strength in love
    2. Salvation is in self-sacrificing love
2. The Vanity and Falseness of Advertising
  - a. The Devil is the best salesman.
    1. All this I will give you. Etc.
    2. Persons into objects
  - b. Speech as distraction
    1. The courage of the cross
    2. Who Jesus a laborer?
    3. Life outside the arena

N.B. For the reading of the Last Heresy, students should keep in mind the comments on that has struck them as significant, the questions that come to mind in reading the book, and the impressions and impressions. Each Wednesday the journal should be turned in, returned by the following Monday, which it will be used in the class. The readings are to be divided as follows:

- by 7:30 a.m., Oct 3: ...
- by 7:30 a.m., Oct 22: ...
- by Wednesday, Oct 29: ...

The class will be held for the ... will be held during the ...

Oct. 28, 9

reconciliation of opposites which makes it possible that spirit becomes incarnate and matter become spiritual. This surrender is the <sup>ultimate</sup> ~~final~~ sacrifice in the individuation process. ~~The self becomes the crucified, broken for the world.~~ <sup>It is like Jesus' saying that</sup> He who would save his life will lose it. He who loses his life for my sake will find it. In the surrender, the individual finds his life, <sup>but he no longer claims it, he then</sup> and spends the remainder of his life ~~there in the body~~ living the "just so" life, <sup>(Jung)</sup> the simple life of giving and receiving, w/o claims and demands, w/o ulterior motives, w/o desire and fear. <sup>(Dionys)</sup> He has reached what the Buddhists would call enlightenment during his period as a forest-dweller. He now becomes a sage, and the life of a sage is not that of a self-appointed guru but of a free man who need fear nothing, having nothing to gain and nothing to lose; who need desire nothing, for all is accomplished save the completely gratuitous self-expenditure in the simple life of sharing insight while relinquishing the fruits of his own actions, abandoning the question of his own place in history into the hands of the inaccessible light which is also the ever dark background of his individual destiny. Ultimately <sup>background of the empirical</sup> the world is one, identically physical and spiritual. The individuating psyche becomes the bearer par excellence of this ultimately incomprehensible world, for only in psyche does it approximate to consciousness. But it is lost if psyche insists on measuring its reality according to its space-time qualifications. <sup>Only the ego is in space & time.</sup> The heart and the mind of the individual subject must surrender to the incommensurable distance of transcendence, to the Wholly Other, before individuation is complete. Save for the saints of the various mystic traditions, the bliss of this surrender is never complete until death, the final stage of life, the last transition, the passage of the psyche into the dark background of inaccessible light, the

The Last Judgment

The World is trying the experiment of attempting to form a civilized but non-Christian humanity. The experiment will fail; but we must be very patient in awaiting its collapse, meanwhile redeeming the time; so that the Faith may be preserved alive through the dark ages before us; to renew and rebuild civilization and save the World from suicide.

T.S. Eliot, "Thoughts after Hamlet,"  
Selects Essay

Books Can Be True:

1. The Apocalypse of Modern Culture
  - a. From the desert to the Nagasaki Zero
    1. The irrelevance of religion to modern culture
    2. The Crucifixion: the challenge of the millions crucified on "enlightened" earth
    3. Social and class prejudices, persons cannot be persons but must conform to roles
    4. The pervasion of intelligence: 'I have seen, American, were that in light at the end of the tunnel, only greater darkness.' The concluding words of D. H. Lawrence: The Best of the World etc.
  - b. Coel Hum's Story
    1. The union of opposites: strength and love
    2. Salvation is in self-sacrificing love
2. The Vanity and Falseness of Advertising
  - a. The Devil is the best salesman.
    1. All this I will give you, if...
    2. Persons into objects
  - b. Specter as distraction
    1. The contagion of the novel
    2. The Jews and the market?
    3. Life outside the arena

A.B. For the reading of the last paragraph, students should refer to the comments on the text at the end of the book, and the question that comes to mind in reading the book, and the impression, which is usually the journal, only to be returned by the following Monday, when it is due. The class, the students are to be divided into...

by Monday, Oct. 31, 1960  
by Friday, Oct. 22, 1960  
by Wednesday, Oct. 20, 1960

The students will be asked to... will be asking the...

passage of matter to spirituality and of spirit to incarnation, <sup>in the resurrection of the body,</sup> the passage  
of the individuating psyche ~~into~~ which has progressively borne the task  
of this reconciliation of opposites into the inaccessible light of the life  
of God, the divinization of the individual, the humanization of the divine,  
the final reconciliation of opposites in the unity of God and man, the  
completion of God's Trinitarian being by the fourth, <sup>the</sup> divinized  
creation, <sup>borne</sup> the Self of man in unity with the deity. <sup>Perhaps</sup> ~~We~~ <sup>need to be</sup> are the fourth  
in God, <sup>to</sup> we bring into the deity the body, matter, and femininity. (P. 102)

If so, The process will go on until God is all in all. Jesus is the first-  
born, the only begotten. We are children by adoption, but his  
destiny is ours. <sup>Perhaps</sup> God is coming to Himself in the cosmic drama of  
evolution, becoming equal to Himself <sup>in a second immediacy.</sup> Perhaps he was once  
equal to Himself. Perhaps Satan <sup>was</sup> a portion of the deity, <sup>a fourth in God.</sup> Perhaps  
God's being became incomplete when Satan fell like lightning  
from heaven. Perhaps creation is God's recovery of his own  
wholeness in being filled out, rendered quaternary once again,  
by us, the bearers of creation's destiny to the extent that spirit becomes  
incarnate and matter spiritual in our own individuation. Perhaps -- but  
even so, all this speculation is a model, at best metaphorical, for  
speaking of what no eye has seen or no ear heard: what God has prepared  
for those who love Him. It is best to withdraw our attention from such  
speculations. It is best to focus, w/o cathecting, on the condition of final  
individuation: Quick now, here, now, always --  
a condition of complete simplicity  
(costing not less than everything)

The human heart can go the lengths of God.  
Dark and cold we may be, but this  
Is no winter now. The frozen misery  
Of centuries breaks, cracks, begins to move,  
The thunder is the thunder of the flocks,  
The thaw, the flood, the upstart Spring.  
Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took.  
Affairs are now soul size.  
The enterprise  
Is exploration into God.  
Where are you going? It takes  
So many thousand years to wake,  
But will you wake, for pity's sake,  
Pete's sake, Dave or one of you,  
Wake up, will you?

Christopher Fry, The Sloop of  
Prisoners

And all shall be well and  
all manner of thing shall be well  
When the tongues of flames are in-  
folded  
Into the crowned knot of fire  
And the fire and the rose are one.

The human heart can go the lengths of God.  
Dark and cold we may be, but this  
Is no winter now. The frozen misery  
Of centuries breaks, cracks, begins to move,  
The thunder is the thunder of the floods,  
The thaw, the flood, the upstart Spring.  
Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took.  
Affairs are now soul size.  
The enterprise  
Is exploration into God.  
Where are you going? It takes  
So many thousand years to wake,  
But will you wake, for pity's sake,  
Pete's sake, Dave or one of you,  
Wake up, will you?

Christopher Fry, The Sleep of  
Prisoners