

Male and female: A New Explanatory Paradigm

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*Dedicated to Brother Dunstan Robidoux, OSB,
and all our work together at the
Lonergan Institute for the Good under Construction
for the last 30 years*

The New Paradigm

A paradigm for Thomas Kuhn is really a social construct that allows a community to collaborate intelligently, reasonably, and responsibly in the exploration of some object or subject.¹ For a paradigm, one consistent element is the common methodological framework that provides the arena in which discovery is carried forward. That framework is rooted in common ways of asking questions, gathering data for insight, formulating insights, reflecting on the validity of the insight through agreed upon modes of reviewing evidence and pronouncing judgments.

However, there is something more to a paradigm that starts before the paradigm was established. That start is the combination of a heuristic with a discovery. These happen together. It may be a new heuristic, or it may be an already existing one used in other paradigms, but in any case, the combination of the two is new. For example, before the Greek world introduced the notion of a nature of X to the world, it first arose in a discovery. Perhaps it was with Pythagoras or some similar character in the Italian-Greco region of the world. In any case, the notion of an intelligibility that explained the intrinsic nature of a being emerged with the discovery of some pattern of parts, components, materials, elements. Perhaps it was the discovery of the mathematical patterns found in music. This discovery of an intelligibility can then be extrapolated to the other things and arenas of the universe. Maybe the entire universe is one expansive mathematical pattern. And then others can be brought into this

¹ Thomas Kuhn, The Structure of Scientific Revolutions.

heuristic with a few well-chosen examples and its fruitful employment. From this, a methodological canon could be developed and then used communally to assess the work of its members. This in turn would build up a common fund of knowledge along with a knowledge of the frontlines of the field, the known unknowns. For example, the incremental breakthroughs in chemistry by individuals such as Priestly, who discovered oxygen, and Dalton, who proposed the atomic theory, set the stage for the further exploration of mass ratios and the discovery of more elements. The “heuristic” was “mass ratios” and as such it intrinsically oriented the quests of these scientists. As more masses were found, chemists discovered patterns of similarities and differences between these elements and this led to the formation of periodic tables culminating with Mendeleev. Or similarly, the breakthrough of Gregor Mendel in his pea plant studies led to the discovery of traits in other living organisms that were rooted in “hereditary units” and how these are inherited. A couple of heuristics were involved. The first was descriptively identified traits, those which seemed to pose an “either-or” in inheritance (eg. Tall or short, rough or smooth seeds). A second was to explore the actual frequencies of progeny that inherited these traits. A third was to extrapolate to an ideal frequency (leading to such ratios as 4:0, 3:1, and 2:2 ratios of one trait to another). A fourth was then to develop an explanatory term for these ratios, and this led to the proposal of distinct alleles that are either dominant or recessive, along with homozygous or heterozygous sets of alleles. This expanded in the 20th century along with the growth of biochemical analysis such that it led to the breakthroughs of Watson and Crick who then related Mendel’s hereditary unit to protein synthesis through the chemical understanding of DNA and proteins (relating sequences of nucleotides in DNA to amino acid sequences in proteins). Thus, the unfolding of these paradigms included the growth of insights and concepts that formulated the discoveries, which then came to

comprise the horizon of the science and the forefront of the known unknown in the field. That horizon and known unknown is part of the paradigm.²

But now we turn to the exploration of male and female, and a difficulty arises, namely that this exploration crosses many disciplines, thus makes use of many methodologies, forms of data, different tools, and it is engaged by many technical or semi-technical languages and theorems and concepts. Hence many paradigms. Hence, if true, no one paradigm will suffice. But this also makes collaboration difficult if not impossible in a methodical fashion, and so one is left with at best, a bit of luck if any lasting fruits emerge and continue to emerge.

However, I would contend that there is already a unified performative method that unites all of these within the unity of the human mind, but to turn this performative method into an intelligent and deliberate method, with regular and recurrent fruits, one must come to deliberately understand what it means to understand male and female, and how that pursuit occurs through an integral unity of recurrent operations.³ What is needed is a transcendental method that provides a starting point to unite all these other methods into a functional integration.⁴

The breakthrough that I proposed in 2017 actually did arise within a unifying paradigm, one formulated by Fr. Bernard Lonergan. The breakthrough occurred as a whirlwind through a reconstruction

² These heuristics as noted are what Lonergan calls “heuristic notions” which seek a particular feature or character or element. However, these also build into related sets of notions which Lonergan calls heuristic structures. For more on heuristic structures see Insight, chapter 2 and 416-417. Lonergan develops four different heuristic structures in Insight, namely classical, statistical, developmental, and dialectical, and then integrates these into a comprehensive structure that he calls the “integral heuristic structure of proportionate being” which is the method of metaphysics.

³ Lonergan defines method succinctly in Method in Theology as the “a normative pattern of recurrent and related operations yielding cumulative and progressive results” (Method in Theology, 13-14). For this to take place, the implicit life of the mind and how it progress needs to be made explicit with regard to the object of exploration, which in this case is that of male and female.

⁴ Lonergan does this in Method in Theology for the field of theology under the phrase “Transcendental Method.” It then provides the basis for differentiating and relating a wide range of theology methodologies, a range he calls functional specialties because they are united as a whole to mediate from past discover, revelations, and achievement into the present and future.

of data and thoughts about men and women. Up until then, I was exploring the phenomena as a complementarity within the human species, a view that male and female were semi-fecundities as Lonergan identified them in his 1943 piece on “Marriage and Finality.”⁵ Many theologians have spoken about male and female as complementary, and it has not gone unnoticed that this raises a further question. What precisely is that complementarity? Attempts to answer that question have been many. To name just a few; Sr. Prudence Allen wrote a three volume work on the history of the concept of women, Alice Von Hildebrand has written on the privilege of being a woman, Saint John Paul II wrote encyclicals, sermons, and books on men and women. In the end, these provide some important descriptions. Still, there is a need for a solid theorem. Other theories have emerged in the psychological and social fields on men and women. However, these tend to be accounts developed from within particular established paradigms in biology or sociology or psychology, none of which in my estimation are adequate to the differentiation of male and female though these do merit extended reflections, briefly of which I will provide a few samples later in this paper. These theories have not been sufficiently comprehensive, even though many are complementary to each other. As a collective, they are hardly adequate in my estimation to the question at hand that seeks a comprehensive theorem regarding male and female, one that accounts for their differentiation and their ongoing relationship throughout civilization and down through history and across different cultures.⁶ Adding to the difficulty here is the

⁵ Bernard Lonergan, “Finality, Love, Marriage” in Vol. 4, Collected Works of Bernard Lonergan (University of Toronto Press, 1988), 17 - 52. This is a brilliant start for a deeper reflection on the nature of male and female in terms of marriage. It is the beginning of a new paradigm, however it should be combine with his work in Insight which provides a more differentiated understanding of finality not in terms of statistical fields alone but in terms of development. He needed to further develop the statistical heuristic structures in relationship to heuristics structures of development to get to this point. However, to my knowledge, he never returned to his piece on marriage to introduce these further developments. If he had, I suggest he would have shifted the heart of male and female from conjugate intelligibilities and statistics to an integration of these within developmental operators, which is where he places finality in Insight, which took place over the next 10 years after writing this piece on marriage.

⁶ One also needs a theorem that can include distinction of male and female in zoology and in plant biology.

absence of an agreed upon methodology within the human and social sciences⁷, the absence of which has left many in these disciplines prone to ideological trends. To compound the confusion, these various groups espouse a cacophony of views on what men and woman have in common, namely being human. There are those who would hold that we are just bio-physical energies, others that would hold some kind of gnostic view degrading the body because of the limits it imposes, others who would see human beings as creatures of comfort or pleasure, others think the person has no real aims and all is meaningless. Many have a partial appreciation for being male or female, but do not think it all that important of a point, or at least less important than history has placed upon it. In any case, the result has been a perfect storm for wars between ideologies such as one now finds between those who pronounce themselves homosexuals, feminists, or/and transvestites.

Lonergan can provide a way forward and out of the disorientation, but it is not easy! Let us start first with Lonergan's formulation of the human person. Lonergan transposed the faculty psychology of the scholastics into a formulation that was both more personalistic and also more precise in the use of terms and relations than that found in faculty psychology. Terms and phrases such as agent intellect, potential intellect, actual intellect, or potential will, habits of will, and actual will do introduce terms beyond those derived from metaphysics such as phantasm, intellect and will, but still, these are combined with explanatory terms taken from metaphysics, such as potency and act. It is helpful to take one's concepts a step further. This is similar to saying that water has a nature vs. water is H₂O. The chemical definition of water is more precise. In the same way, when Lonergan transposes the potential intellect and agent intellect into questions for understanding, questions for reflection, and questions for deliberation, and then relates these to an intrinsic norm of these questions, namely the transcendental

⁷ One could argue that biology is also in need of greater clarity in its methodology, especially as it unites bio-physics, bio-chemistry, virology, as well as cellular biology. One has to bring together classical, statistical, and developmental heuristic structures for biology. Add in the higher conscious orders, and one has to add dialectical elements for the human person, as well as historical movements from the past to the future which pushes one toward a functionally specialized methodology.

notions, he entered the world of implicit definitions as these refer to the acts of the soul. This in turn is very helpful in providing ways of exploring human interiority. And the method that leads to an explanatory understanding of interiority is intentionality analysis.⁸ For Lonergan, this led to his formulation of the basic structure of human consciousness, one sorted into four levels that are united as a capacity for self-transcendence, the life of which reveals the dynamism of human consciousness. Lonergan's work on this, especially in Insight and in Method resulted in the creation of a paradigm that could then expand in any direction in which human beings have traveled. Insight explores the interior operations found in scientists studying fields such as math, science, common sense, and metaphysics. In Method, he reveals this interior world of the theologian as well. In other writings, he explored the operation of the imagination (sensory experience), mind (understanding and judgment), and will (decision) in economics, logic, and education.⁹

What is of most relevance, and the greatest challenge to our thoughts about men and women is what emerges in this thinking, namely the fundamental unrestricted scope of human intelligence and reason. In Insight, this is unpacked in a dynamic moving fashion throughout the text, ultimately culminating in the development of four linked heuristic structures. At the heart of each structure is a particular heuristic notion that one finds operative in modern day math and science. The first is a classical heuristic structure centered around the notion of a correlation or a functional relation.¹⁰ The second is a statistical heuristic structure centered around the notion of an ideal frequency or an ideal rate.¹¹ The third is the genetic (developmental) heuristic structure centered around the notion of an

⁸ Method in Theology, 340-344.

⁹ He is not only studying the interior operations, but is developing theories in these fields as well, but in light of the heuristics derived from interiority. See Bernard Lonergan, volumes 10 ("Topics in Education"), 15 ("Macroeconomic Dynamics: An Essay in Circulation Analysis"), 18 ("Phenomenology and Logic"), and 21 ("For a New Political Economy") of the Collected Works of Bernard Lonergan. These were published by the University of Toronto Press in 1993, 1999, 2001, and 1998 respectively.

¹⁰ Insight,

¹¹ Insight,

operator which then constitutes a trend.¹² The fourth is the dialectical heuristic structure centered around the notion of a tension between authenticity and inauthenticity.¹³ These four heuristic structures are related to each other in what Lonergan calls the “integral heuristic structure of proportionate being.”¹⁴ Correlations and functional relations provide the possibilities of what can be, and depending on the situation, the possibilities setup the probabilities—the ideal frequencies or ideal rates—of the kinds of events and things that will be actualized. Cognitively, statistics thus is linked with the frequencies of actualizations of correlations or functional relations.¹⁵ One can turn as well to the objective side of these correlations and ideal frequencies, and then one begins to discover that the unfolding of correlations and frequencies of events and things leads in some cases to the emergence and survival of schemes of recurrence and things, as well as schemes of development in things and ecosystems.¹⁶ In turn, the unfolding of one set of schemes makes probable future schemes leading to various directions in the unfolding of the universe. This is what is meant by emergent probability, but for a more adequate treatment, see Insight, chapter 4 and chapter 15. The generic operators in emergent probability are increasing intelligibility, increasing being, and increasing goodness.¹⁷

¹² Insight,

¹³ In using the terms authenticity and inauthenticity, I am using the language found in Method. In Insight, Lonergan used the language of counter positions, in which an operator has failed in a some fashion, thus generating a situation with positions that are counter or contradictory to each other. One could bring these together, because the operators in Method are basically the transcendental precepts: be intelligent, be reasonable, be responsible, and be loving. These are based on the operators whose terms are the transcendental notions: intelligibility, being, and the good. These specify the “directed dynamism” of the human subject, hence the finality of the subject, or the meaning of authenticity if followed.

¹⁴ Insight,

¹⁵ One can use “frequencies” for descriptively based traits or conjugates, which thus has a role in common sense based activities, such as everyday business or family life. However, in a fully explanatory world, these descriptive conjugates will be replaced with explanatory conjugates (which ultimately will include an explanatory account of the descriptive conjugates).

¹⁶ Lonergan sorts out systematic and non-systematic processes, both of which can be fully determined, however the later of which allows for the possibility of a statistics which is not merely a cloak for ignorance. This is because statistics is based on the frequencies of an act, and all existing things exist in frequencies, and these in turn are linked to probabilities of such frequencies or ideal rates, which in turn are based on non-systematic divergences and convergences of concrete and determined processes.

¹⁷ This is counter to Einstein as a note who thought statistics was a cloak for ignorance and thus was not a fan of thinking that there was some kind of reality behind the statistics in fields such as quantum mechanics. Lonergan

Once one begins to unpack the objective order, such as takes place in formulating emergent probability, then one can return to the subjective side and look at the emergent unfolding of the human subject and of self-transcendence. This introduces a dynamic circuit in the unfolding of the subject in relation to the unfolding of the universe of being or some segment of it. For example in Insight, Lonergan identified four general types of dialectic that emerge within the world of common sense: a dramatic bias, individual bias, group bias, and the general bias. You can read about these in detail in chapter 7 of Insight. In all cases, there is a failure of self-transcendence; in the individual with regard to dramatic and individual bias, and among a populations in group and general biases. These certainly have been relevant with regard to the understanding the relationship of men and women but many individuals and groups are flooded with one or many of these biases, and these in turn make them blind to finding a solution, though that is for a much larger paper on the dialectical views of male and female. Dialectic gets to the root cause of the oppositions. So, some might think that being male or female is not relevant, others not true, others a hindrance to progress, others that these are necessary evils, others that male and female are one of the greatest gifts that have emerged in this universe. These are not compatible of course, and thus the roots are worth tracking, though I suspect there are many roots from various versions of Gnosticism, others from personal experiences linked to the relationship of mothers and fathers, or between parents or children, or even bad experiences that individuals have had of the other sex, or sometimes of the same sex. In any case, these are too numerous to enumerate further here. The

argues persuasively for this reality, but he shifts the meaning of randomness from non-systematic process to the divergence of actual frequencies from ideal frequencies, which, though this is still linked to non-systematic process, is yet different. Those who oppose an ontological basis for statistics tend to argue that, because all processes are deterministic, then statistics ultimately disappears once one knows the actual process. Actual process for Lonergan is the act of a possibility. But prior to something being actual in a world that includes non-systematic and systematic processes along with the empirical residue, there is a real place for probabilities. The way that chromosomes are separated in cell division is just one example. The way that the “variable” region on the genes involved in creating antibodies is another. If something has a frequency, frequencies are real, even if the processes once actualized are fully deterministic. Lonergan would thus agree with Einstein and others that every process is fully deterministic unlike some interpretations of quantum physics which will claim that something comes out of no-where at times to cause a bit of chaos.

aim at present is to outline a new paradigm which will include one that can analyze these dialectical elements. So let us return to the human person as such.

Lonergan's notion of the human person at first complicates the puzzle because in the end human beings are not really a genus or a species in the normal formulations of these terms.¹⁸ Normally, these refer to a specific kind of intelligibility, such as H₂O. For Lonergan, men and women are a being with a capacity for self-transcendence, a kind of thing that can become all things in kind, and can ground all cultures, and be the font of even new types of intelligible orders. In the human subject is the possibility of every genera and species. This is a transcendental notion of the human person, one that means that any particular intelligibility that comes to inform the human way of life can be transcended because every particular form is a limit that can be transcended by higher and yet higher levels. And so we are not just a particular intelligible creature as is hydrogen or an "up" quark. Human beings in short are not a particular genus or species, and thus neither would be male or female.

And so what really differentiates male and female in an explanatory way and yet fits in with the transcendental formulation of the human person? If every man and every woman is potentially every species and genus, then why cannot they be each other? There really seems to be no difference. This transcendental philosophy and its isomorphic metaphysics would seem to lead to this conclusion. And religion might seem to support it as well, for all are one in Christ, no longer will there be any difference between Jew and Greek, slave and freeman,man or woman.¹⁹ But still, it is hard to deny the vast amounts of experiences and evidence suggesting that in some profound way, a human being is male or is female. Thus, this does not give an explanation to why those experiences and that evidence. It simply claims that the distinction is not real, but it does not explain the source of a seemingly false distinction.

¹⁸ *Insight*, 292.

¹⁹ Galatians 3:28-29. Of course this is not whether there are distinctions in some way, but with regard to whether people are in need of salvation and we need to "put on Christ." All need salvation and to put on Christ!

And of course, a deeper examination of the topic will not be satisfied with such an answer. And the quandary is not just intellectual these days. The absence of any answer is leaving our world devastated on many levels.

That absence changed for me in 2017. Clues from the text on Male, Female: The Evolution of Human Sex Differences²⁰ were wedded with clues found in Insight. From Insight, in the unfolding of generalized emergent probability, Lonergan affirms a primordial differentiation within potency and its relationship to probabilities and actualities of what can become and what are sustained. That differentiation is a differentiation of the fertility of possibilities and their finality.²¹ Fertility and finality exist in men and women, and when sublated within intellectual and rational consciousness, it is isomorphic with the fertility and finality of all proportionate being. However, what the clues suggested and what I then continued to unpack was a difference in the way that men and women mediated finality

²⁰ David Geary, Male, Female: The Evolution of Human Sex Differences (American Psychological Association, 1998). A second edition and now third edition (2020) have been published since.

²¹ Lonergan uses a more traditional metaphysical term for fertility of a potency, namely its limit. I ended up replacing the word "limit" with that of "fertility." For more on "limit" see Insight, 467-469. If one examines the meaning of limit as the limit to the probable realization of possibilities, one can see that the word fertility refers to the same aspect of a potency. For example, little grows in sand, but much in rich soil. The potency of the latter is greater, hence more fertile. And the word "fertility" suggests direct correlations between man and women.

Just to recall from the "Cosmological Foundations of Male and Female," the evolutionary position on male and female articulates the differentiation in terms of increasing female and male investment. Female investment tends to be the progeny. It starts with specialized tissues that construct the oocyte and other tissues that construct the spermatocyte within the same organism, hence a hermaphrodite. This then unfolds however to a differentiation between organisms (and lower-level species can switch depending on the need) which then increases the amount of bioenergy available for mediating the development of the oocyte and its conditions for existence and for maturation when fertilized. The male investment then remains minimal in terms of spermatocyte investment and investment in terms of the earliest stages of maturation of a fertilized embryo. Further increases include when eggs laid in the environment and hence cannot receive much or exude waste products outside of the shell, to those that are sustained and nourished inside the female body. It would make sense that the initial stages start with the creature in which oocyte formation took place because of the amount of bioenergy already invested in the far more complex oocytes. Once inside the body, this led to further enhancements of the female body for this maturation, and this in turn set probabilities for changes in the role of the male leading over the long run to greater investment in the female and the children. There is much more to say here, but the main point is the increased maternal and paternal investment setup the schemes needed for not only more complex and higher kinds or organic development, but in conscious creatures, the transmission of "traditions" such as one finds with the communal languages of apes and chimps. With human beings, this investment reaches its heights allowing for the transmission of not only an immediate learned world, but of longer traditions of history with regard to families, economies, polities, cultures, and religions.

and fertility in themselves, in relationship to each other, and in relationship to the whole of proportionate being. That difference is the theorem and I summarize it below in three parts: on the male, on the female, and on their relationship.

1. The male is disposed through his bio-physical schemes of recurrence and schemes of development to mediate the finality of a potency for actuation, a disposition that is sublated within the unfolding levels of human consciousness such that this finality is mediated intellectually, rationally, volitionally, and ultimately.
2. The female is disposed through her bio-physical schemes of recurrence and schemes of development to mediate the fertility of a potency, a disposition that is sublated within the unfolding levels of human consciousness such that this fertility is mediated intellectually, rationally, volitionally, and ultimately.
3. Together, the female mediates a fertile potency and a male is then able to mediate the finality of that same potency for the ongoing increase in the fruitfulness of intelligibility, being, and goodness that is both material and spiritual, and as spiritual it is not only intelligible but intelligent, not only being but rational, not only good but volitional, and within the alpha and the omega of the light of the capacity for transcendence mutually, self-mutually, and communally self-mutual.

I would like to add a few additional terms springing from Lonergan notions of **originator** and **originated** sources of mediation to make these formulations more precise.

1. The male is disposed through his bio-physical schemes of recurrence and schemes of development to originate the mediation of the finality of a potency for actuation, a disposition that is sublated within the unfolding levels of human consciousness such that this finality--an originating mediation of finality--is done so intellectually, rationally, volitionally, and ultimately.
2. The female is disposed through her bio-physical schemes of recurrence and schemes of development to be originating in her mediation of the fertility of a potency, a disposition that is sublated within the unfolding levels of human consciousness such that this fertility—and originated mediation of fertility—is mediated intellectually, rationally, volitionally, and ultimately.
3. Together, the male originates the mediation of the finality of the feminine who originates the mediation of the fertility of a potency in the male for the ongoing increase in the fruitfulness of intelligibility, being, and goodness that is both material and spiritual, and as spiritual it is not only intelligible but intelligent, not only being but rational, not only good but volitional, and within the alpha and the omega of the light of the capacity for transcendence mutually, self-mutually, and communally self-mutual.²²

²² From this, I would like to further distinguish between mediations that can be communicated from those that cannot. Hence, the male layout organically that is differentiated into masculine and feminine cannot as such be mediated to the other such that the other can then begin to mediate these same features. Hence, most centrally, the procreative powers or capacities of the human body cannot be mediated to the other such that the other can then possess those same powers. Thus men cannot have a child conceived, then provide the conditions for

4. A further distinction can be made between characteristics or features of these originating mediations that can be communicated and those that cannot. So, for example, the female body is an originating mediation of the direct conditions for the conception of human life. She cannot communicate that to the male. However, she is also an originating mediator of a disposition to be beloved, and this can be mediated to men.

A paradigm revolution of my mind took place. But it was and has been solitary since then. I roll off a few precepts or proverbs or beatitudes to others from my discoveries every so often and usually I am amazed at the way these are well received. Yet to get others into the explanatory breakthrough itself has been a deep puzzle to me. A book might help but how does one combine Insight: A Study of Human Understanding with such texts as Male, Female: The Evolution of Human Sex Differences by David Geary and The Female Brain by Louann Brizendine? Just as important are a wide swath of scientific papers that explore the neural imaging, hormonal, bio-chemical, physiological, psychological, and sociological differences and similarities between men and women.²³ If you have read any of these, you will see that these are wonderful contributions but there are also many further questions and contradictions in accounts that need to be addressed, and far more than a single book or even a few volumes of books could effectively address. Additionally, the scope of our question is not limited to medicine and perfumes which is the immediate focus of most of these writings, but needs to account for human subjects and their interior lives that have emerged in a long stream of dramatic, developmental, and dialectical

gestation and growth, and then “bear” the child and continue to provide further conditions for growth post-natal. Likewise, a woman cannot as such provide the spermatozoa that could then fertilize an egg in the procreative schemes of another. Accompanying these are a number of organic schemes linked to the creation of another, along with the sublation of these via neural networks into psycho-somatic conscious schemes. However, there are a number of psycho-somatic schemes as sublated intellectually, rationally, volition, all within the capacity for self-transcendence that can be mediated from male to female and female to male, and these should be so mediated. Thus the strengths of the feminine can come to be in a mediated fashion in the male and the strengths of the male can be mediated in the female. Weaknesses however can also be mediated. These would be worth exploring especially in fields of psychology and sociology, or general anthropology.

²³ These tend to be limited to studies that help medicine deal with disease and many of this nature can be found at the NIH. Some however, especially those linking biochemical pathways with pheromones are carried for industrial purposes such as perfumes and contraceptives.

relations between boys and girls, men and women, fathers and mothers down through the ages and across cultures.

As daunting as the challenges and questions might be, this is just what a paradigm sets out to address. It does not start with the end result that answers all questions and all responses. It does not start by getting everyone on board. It starts humbly, and with a bit of fortune, or better yet Providence, it will awaken at least a few, enough, to get things moving. It starts really with a creative minority.²⁴

So how to generate a creative minority? Part of the strategy must include how the universe works, namely as an emergent one. And so one puts together materials and workshops. But if I am honest, it seems that there is little hope for our generation. It is more hopeless than the existence of a community of right-thinking philosophers—a cosmopolis—because it needs that and far more. It also needs a solution to the problem of evil and the dialectics of subjects and history that constitute the storms of life, which are larger than the seas. All one has is a little raft, so it seems, unless God has provided some kind of ship to sail these stormy seas. My long-term tactic has been to generate an educational setup that helps parents form their children to be more capable of receiving and developing an understanding of their own interiority, how they understand and know the world, how they operate in it morally, and then the general nature and life of the universe of being. This involves setting up stages from a very young age so that their imaginations, intelligence, reason, and volition unfold in a manner that supports what Lonergan calls the 3rd stage of meaning.²⁵ My short term tactic tends to be to give little talks such as this one. In both cases, the aim and its means are similar.

1. Self-appropriation via intentionality analysis. One needs to gain first the working heuristics based on a self-understanding of the five levels of conscious intentionality and their structural

²⁵ Method in Theology, 85 – 99.

dynamism that constitutes the transcendental method and the way forward to developing an account of the multitudes of ways that the human mind discovers and engages itself, others, and the universe of being.

2. One must specify transcendental method to include correlations, Ideal frequencies, operators of development, and dialectical developments. This opens the door for understanding interiority explanatorily and for grasping the nature of the modern sciences in a fashion that opens up to the general structure of the universe of being.
3. One must also differentiate transcendental method into functional specializations that are dynamically related to each other. This will allow for a collaboration in the retrieval, insight, knowledge, and evaluation of the functional dynamics of male and female down through history in a wide range of social, cultural, personal, and religious communities. It also then allows one to dynamically move into the present and future insights, knowledge, and communications that need to take place in the larger realms of differentiated and undifferentiated communities of our civilization, and of any civilization.²⁶
4. In this process of self-appropriation these methods need to unpack the dynamism of conscious intentionality as it unfolds in men and women. Helpful would be clarifications by contrast of how it unfolds in various types of dispositions, resulting from various neurological and psychosomatic states, such as likely exists in differentiations between those disposed to be artists and those who are disposed to be scientists, those who are disposed for practical life, or religious mysticism—hence the various patterns of experience, realms of meaning, and stages of meaning. This is not to say that being male or female is the same dispositively as being an artist or a scientist, however, there is a similarity in the sense that the neurological layouts set this up, but in the case of male and female, this maps to significant bodily layouts and hormonal

²⁶ Method, chapter 5.

schemes as well, which would go beyond differentiations in artistic, literary, common sense types of dispositions.

5. This dynamic unfolding must include completing the circuit from the levels of consciousness to the levels of being, thus from experience, understanding, judgment to potency, form, and act, and then onward to add the dynamics of decisions and its ontology in the emergent good, something which functional specialization is proportionate to historically. That circuit will set the stage for understanding how men and women are alike in their capacity and unfolding structures of conscious intentionality, but also how both then engage in the unfolding of an emerging universe as mediated in its realization from potency to probability to act.
6. This in turn allows for the heart of this new paradigm to emerge—namely that the authentic self-transcendence of men and of women can then be understood as one of mediating the dynamism of the capacity of the human subject to mediate themselves and to mediate the potencies of the emergent universe—an isomorphic dynamism.

The capacity of human subjects \cong the potency of the emergent universe

A capacity and potency that is differentiated via specialization in the very emergent transcendence of the universe and in that universe, of human subjects. That specialization constitutes the heart of the cosmos and the polis- - namely potency as finality and potency as limitation. Potency as finality is really constituted by three operators: 1) increasing intelligibility, 2) increasing being, and 3) increasing goodness. In human consciousness, this potency becomes the capacity for self-transcendence, a capacity as constituted by the transcendental notions of 1) seeking intelligence of intelligibility, 2) seeking truth of being, 3) seeking value of the good.

At the heart of this new paradigm then one starts with the ideal type and explores everything in human history and natural history to see if it fits. As Kuhn notes, a field develops not by jettisoning its presupposed theories, but by holding them at the center and reading everything through the

paradigmatic theory.²⁷ It is true that human transcendence starts without paradigmatic theories, and hence without paradigms, and instead starts with the emergence of common funds of insight and knowledge which ground cooperation in exploration and in specialized fields of exploration, these specializations then come to be constituted by paradigms because these are key for focused and extended collaboration. In the explanatory world that common fund revolves around a theorem or a set of theorems, or around a central method, that is, if one is doing a particular science.

Thus one can start to look at the human family, economic life, political life, arts and literature, philosophy and theology, friendships, and religion via this theorem asking “how does it play out here or there?” In light of Lonergan’s work in Insight, we can map out a few more areas to explore systematically. Two areas that I will consider are 1) the higher and lower viewpoints and levels of being, and 2) the scale of values and the structure of the human good. With each of these, one can explore their unfolding development in terms of the mutually self-mediating relationship of fertility and finality.

First, the higher and lower viewpoints and levels of being. For this, let us follow Fr. Matthew Lamb’s diagram he put forth in 1965 based on Lonergan’s Insight.²⁸ I have added a few further terms here, especially with regard to the levels of conscious intentionality.

²⁷ Kuhn, Structure of Scientific Revolutions,

²⁸ Lamb, “The Synthesis of the Sciences”

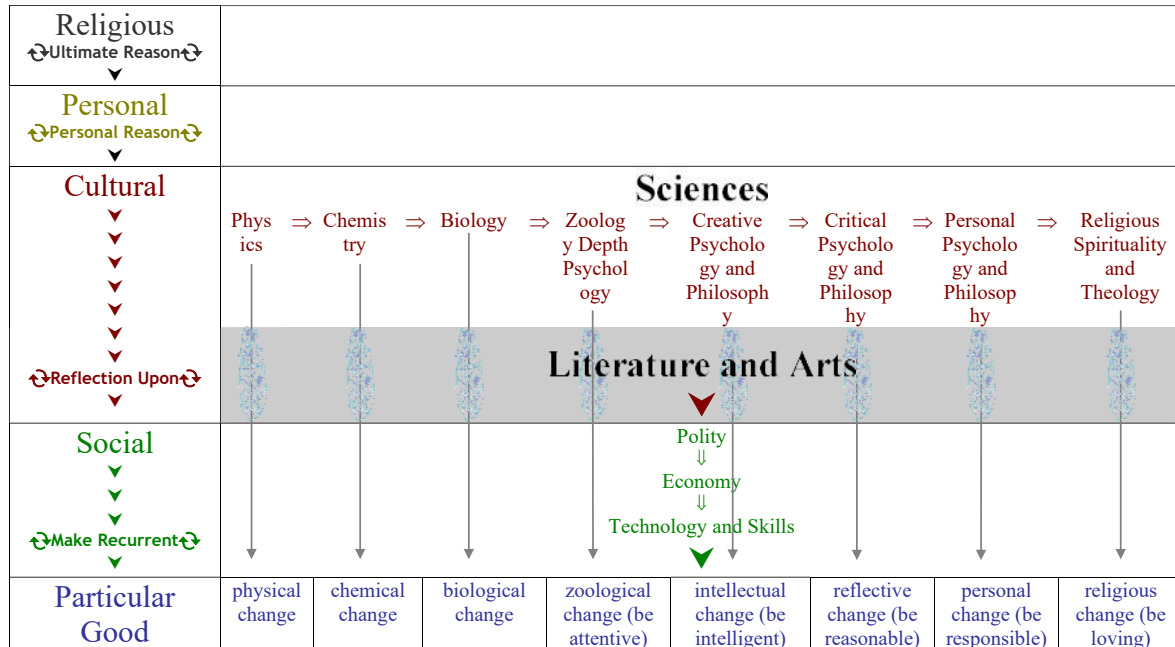
Levels of Reality

						Decision (Personal)
					Judgment (Culture)	D/P-J/C
				Understanding (Social)	J/C-U/S	D/P-U/S
		Zoological or Experience (Particular/Intersubjective)		U/S-zoological	J/C-zoological	D/P-zoological
	Biological	Zoo-Biological		U/S-biological	J/C-biological	D/P-biological
Chemical	Bio-chemical	Zoo-chemical		U/S-chemical	J/C-chemical	D/P-chemical
Quarks	Chem-Quark			U/S-physical	J/C-physical	D/P-physical
	Bio-Physical	Zoo-physical				

Religious

What the theorem would “say” about these realities is that the realization or actuation of each and all these levels is through a combination of fertility and finality, and as one moves along to higher levels of organisms, it becomes necessary to introduce mediational elements that facilitate the unfolding of fertility and finality for the purpose of becoming fruitful. In other words, to facilitate the unfolding probable realizations of schemes of recurrence and schemes of development of things, these schemes will include the differentiation and development of centers of mediating finality and fertility, and the emergence of those centers not only in the same organism (hermaphrodites) but in differentiated organisms within a species, hence the root of male and female.

Second, one can cast the new paradigm in the direction of higher and lower levels of the human good. Here is my own diagram that elaborates on the scale of values.²⁹



Just as with the higher and lower levels of being, there are higher and lower orders of the human good. This too has principles of finality and fertility, and these are constituted specifically by human operators and operations of meaning and value. Hence, these will be fruitful through right mediating relations of men and women. Men will help to originate the mediation of the finality in every conjugate and scheme of particular, social, cultural, personal, and religious goods, as well as dialectical developments of those conjugates and schemes.³⁰ Women will help to originate the mediation of the fertility of every conjugate and scheme of particular, social, cultural, and religious goods as well as dialectical developments of those conjugates and schemes. The two together will bring about fruitfulness in particular, social, cultural, personal, and religious goods. Restated, the more intelligent,

²⁹ Method, chapter 2.

³⁰ I have inserted the word ‘originating’ to suggest what Lonergan means by an “originating value.”

rational, volitional, and ultimate the mutually self-mediating relationships of males and females, the more fruitful will be the unfolding of every component of the human good and its entire order.³¹

One could expand this into the structure of the human good itself³², into different realms and stages of meaning³³, into each of the functional specializations in theology³⁴, into the progress, decline, and redemption of history³⁵, and into the unfolding of salvation history.³⁶ All of these have potencies constituted both in terms of fertility and finality.

That is the theorem in any case and how it unfolds into the proportionate universe of being and the good, as well as the supernatural elevations of proportionate being. This is the horizon of the new paradigm. Because of its scope as a paradigm, it will be relevant then to any discipline or activity that involves becoming, sustaining, and flourishing as mediated by human beings, men and women.

The unfolding of the paradigm, including any additions of insights and modifications of concepts and theorems is part of what Kuhn calls “normal science.” And it is essential for the development of the science. To put this in Lonergan’s terms, it is how horizontal developments unfold in a field, and it sets

³¹ This gets more complicated when one considers how mediation works. A mediator has a characteristic or property that is then brought through mediation in the mediated. Thus, since the human good is constituted by human subjects, those human subjects will come to possess the finality and fertility of the mediators of finality and fertility. This means both men and women will thus come to have mediated features of finality and fertility in their capacities to mediate. Women can thus become mediated mediators of finality. Men can thus come to be mediated mediators of fertility. Thus what historically have been identified as masculine and feminine traits can be characteristics of both sexes. One can see why this theorem is so difficult not only to understand, but more so to discover, and why it has not yet been proposed!

³² Method in Theology, 47-52.

³³ Method in Theology, 81-99.

³⁴ Method in Theology, 125-145.

³⁵ Method, 252. With regard to Civilizations, Lonergan puts forth the theorem that the cause of the decline of civilizations is a particular bias, the general bias of common sense, which springs from a particular type of pride in common sense practicality (Insight, 250-259).

³⁶ Salvation history itself is constituted by the unfolding of creation in a fallen state, the Divine entrance into history via Revelation, and the reception and transmission of that Revelation down through the ages. Male and female are key in this as the stories imply, starting with Adam and Eve, reaching the fullness of time in Mary, Joseph, and Jesus, and then culminating in history with a new heavens and a new earth in which God takes up His residence in his bride, the New Jerusalem. Likewise, the theological mediation of this history could be examined in terms of its masculine and feminine mediations within a functionally specialized theology.

forth the problems that eventually can lead to the revolution of the theorem, or perhaps expanding its scope to a more profound capacity for horizontal expansion. It also sets up for vertical breakthroughs as happens with the unpacking of chemistry which then sets up larger paradigms of organic and biochemical and molecular biology, larger paradigms which now feed the expansions in biological and evolutionary theories. These also can set the stage for another kind of breakthrough, one that moves out of explanatory species and genera into a transcendental paradigm, one that springs into the nature of emergent subjects and an emergent universe as such, a universe that emergently increases intelligibility, existence, and the good along with one where there is increasing intelligence, reasonableness, and good subjects. That is the realm of male and female! Not a species. Not a genus. But a transcendental one, among the gods, as images of the Transcendent Trinity. A recurrent flow or transcendence rises from species to new species of economic, political, and cultural life to new species of economic life, political life, or culture, with axial periods³⁷ of the emergence of new genera of economic life, political, and culture, with some, though few as they are, emerging into the sun itself from the shadows, into the very light of the transcendence of becoming.

Thus this paradigm revolution is not to a new genus or a new conception of a genus, which is the heart of most revolutions, but it is more massive, more comprehensive, because it deals with the concrete conditions of becoming in all species and genii.³⁸ Thus far, most studies of male and female

³⁷ The term “axial period” was coined by Karl Jaspers in his book The Origin and Goal of History. It was used to describe a pivotal period in history in which multiple civilizations passed through multiple cultural and religious transformations. Eric Voegelin has a similar expression, namely the “leap in being” which took different forms in different civilizations, all during this same period of history. In both cases there is the emergence of an interior reflective capacity of the human person to mediate notions such as truth and goodness and the human soul in light of these notions. One can see this in the Greek world of Socrates and Plato, the prophets of Israel, the Upanishads and Buddha of India, and Confucius and Laozi in China. These are breaks from what Voegelin calls the cosmogonic civilizations such as the Canaanites, earlier periods of Egyptian culture, as well as the Babylonian and Persian cultures.

³⁸ There is some similarity here to the distinction of the transcendental and the categorial in Karl Rahner and the ontological and the ontic in Martin Heidegger. Species and genus are categorial specifications of being and so to recognize the human subject is fundamentally transcendental or ontological is to recognize this link to “being” as such. However, for Lonergan, he is moving toward not only being, but intelligibility and goodness. And in that

have taken place within more limited paradigms. These are not irrelevant but if the new paradigm is on the right trail, they will not get the answer to the basic question of why male or female. Only in the framework of a transcendental philosophy and its isomorphic metaphysics will an answer rise up.

Sample Areas Expanding the New Paradigm

I will start with some questions and suggest the start of answers that arise out of the new paradigm to illustrate how this paradigm can proceed.

1. From biology why are men's shoulders different than women's? Why is there a difference between night vision and day vision in women and men? Why is there a difference in the corpus callosum? Why do the frequency of touch neurons in the skin significantly vary between men and women? Why is there more estrogen in women and more testosterone in men? And why is there a difference in how these function in the body? Why is there a difference in the amount of white matter and grey matter in men and women?
2. From history why have more men founded civilizations? What kind of world has existed in matriarchal families and why? What role do women goddesses play in India? Or in the Mesopotamian region or in Egypt? What is the role of male gods? How do tyrannical polities operate historically? And to the point, what is the role of men and the role of women and their relationship to each other in such structures? What kind of relations do men and women have in the development of civilization? What kind of relations never get a civilization off the ground?

framework links the transcendental facets of the human person in an isomorphic with the universe, and ultimately God. Thus intelligence is transcendently related to intelligibility, even if unrestricted. Reason is transcendently related to being, even if unrestricted. And human decisions are transcendently related to the good as value, even if it is unrestricted. And of course as unrestricted, we are speaking of the Transcendent God. And thus to awaken to the unrestricted scope our intelligent questions seeking understanding, our reasonable questions seeking being/truth, and our deliberate questions seeking value, is to arrive at the question of God. See Lonergan Method in Theology, 101-103. Heidegger however denied any connection of being and the ontological to God, according to Karl Rahner. See Karl Rahner, Faith in a Wintery Season: Conversations and Interviews with Karl Rahner (New York: Crossroad Publishing Company, 1986) and "Heidegger and Theology" in Theological Investigations, vol. 6 (Baltimore: Helicon Press, 1969).

3. From political science, using the theorem, how does the relationship of male and female play out in a) Monarchies b) Tyranny's c) Oligarchies d) Democracies e) representative democracies f) tribal communities g) empires h) etc., etc., etc..
4. From biblical history and church history a) what is the relation and roll of men and women in various moments of the Old Testament and it's historical unfolding- - I would suggest starting with a narrative read of the Old Testament and then move into various critical histories. B) move on to the New Testament, and give special attention to family life in all of this starting with Mary, Joseph, and the church, c) in Trinitarian theology, the missions and the life of the church, and the role of men and women, laity, saints, clergy, and religious are all worth thinking about in light of this theorem. Examine male and female doctors of the church as well as canonized saints.
5. From psychology look at the human psyche, and how this emerges cognitively and volitionally in men and women. I have found the disposition in such studies that indicates the theorem of this paradigm revolution. One can look at the differences and relationships of their sensory perceptions their motor operations, their imaginative integrations, their emotional landscape that provides the mass and momentum of conscious intentionality, and how symbols and signs emerge within their conscious horizon.

And in all of these questions one can ask how the differentiation of male and female as presented in this theorem are true a) and how such relations play out in the answers b) how the answers support and or refine the theorem c) And do not start by asking for refutations but authentic insights. This is normal science. If the theorem is wrong, the refutation will come. But first one must start with a sympathetic reading. Discovery reality starts with questions for understanding, not doubt. That is the path of transcendence. Doubt does not get one off the ground because it jumps to judgment prior to insight.

Now let's turn to providing some sample answers that spring up by raising these questions within the new paradigm. Some of these are hypothetical, others I would argue had some valid evidence supporting the answer. Most of these have come up in my own research over the last 10 years.

- I. **The human voice.** Let us start with examining the male and female voice in terms of this male-female theorem. The male voice, being a baritone, stimulates the command centers of the brain. The female voice stimulates the musical parts of the brain. I saw this scientifically proposed as a fact in a research journal dedicated to language.³⁹ But no explanation as to why was given. It was presented as a fact. Also, throughout history, we have recognized the difference between male and female voices, and even noted, in a kind of common-sense fashion, how these work within family life, music, and other facets of cultures. And so, I now ask why? Both men and women can express wide ranges of emotions in their voices – urgency, anger, fear, bitterness, sadness, joy, peacefulness, any of the passions – and let us then say (assuming this science is correct) that in each case the voice itself gets received in the command centers if baritone and the complex musical centers if mezzo-soprano. Landing in the centers of command, it tends to invoke movements of the finality – horizontal or vertical – in the subjects who receive it, even if the emotions expressed are not stimulated. In complement, landing in the centers of music, it would tend to invoke heart-felt emotional movement which can lead to a movement of decisions, but first because these are planted in the heart, and hence these setup the actuation of the capacity for self-transcendence.⁴⁰

³⁹ There are a number of articles, here is one "Male and Female voices activate distinct regions of the male brain" *NeuroImage* Vol. 27, No. 3, Sept, 2003, pages 572-578. Here is another, "Gender Differences in the Temporal Voice Areas," *Neuroscience*, 30 July, 2014.

⁴⁰ There is the capacity for self-transcendence and its actuation. The capacity is constituted by the transcendental notions – intelligibility, being, goodness/value. Its actuation is a state that orients the capacity, and thus orients development of the subject. One could read the seven deadly sins in this light, as ways or orientations of one's capacity, which in turn unfolds into that way one attends experience, the insights one seeks or fails to seek, the

So, how does this mezzo-soprano mediate the fertility of a capacity for self-transcendence?

And how does a baritone voice mediate the finality of a capacity for self-transcendence?

One could go on to ask how a mezzo-soprano mediates practical goods, social goods, cultural goods, personal goods, and religious goods? Likewise, how does a baritone mediate practical goods, social goods, cultural goods, personal goods, and religious goods?

At the center of the human subject, the alpha and omega of the human subject, is according to Lonergan's formulation the capacity for self-transcendence. When that capacity is actuated, it is a state, and that state is what is meant by love when that love is what moves one's use of the body, intelligence, rationality, and free will. This theorem would state that by awakening the heart—the actuation of the capacity for self-transcendence—which the female voice does in this proposal, then sets up the soul for a more fruitful unfolding of self-transcendence. The female voice awakens one to singing, and what is more akin to the soul being alive than in love brought forth in song? Combine this with the baritone voice that then awakens the command centers of the brain, what is more fruitful than the combination of these two? A soul in love with an awakening of the will to enact that which one loves is most fruitful!

- II. **The story of Judith.** I have been writing a commentary on the Old Testament in the light of this theorem, and one of the earliest texts that I examined was the book of Judith. I was

judgments one makes or avoids and the evidence or lack thereof underpinning these judgments, or the values and subsequent decisions one makes or fails to make. The state of love then is the most authentic state of this capacity and draws out to the full each of these notions and their operations or answers as they unfold in a persons life.

thinking that I would like to start with some texts that would have the feminine at heart.⁴¹

Also, after my work with evolution that led to the 2017 breakthrough, I thought, well God clearly makes a big deal of female and male, and so this must run throughout Revelation. So I began a study of the OT, with hopes to continue into the NT, and later the doctors of the Church and the place of male and female saints. Thus far, I can say the fruits of these studies, even though I am still at the beginning, have been very fruitful.

In the story of Judith, a text that something is more of a grand narrative that was constructed not as a particular historical piece, but, at least in some scholars thoughts, more as a saga that communicated the entire life and history of Israel, I decided to approach it simply by examining the role of men and women within the narrative itself. So, though I think it would be fruitful to examine some of the historical critical elements of the text, my purposes were more limited, sticking to the narrative itself and using some of those linguistic or historical elements but only when these helped to understand the narrative as such. My commentary is a couple hundred pages long, so I am going to relay to you just a few examples of how I read this in light of the new male-female paradigm.

Judith is the hero of the story and so one might think of her, as we do of all heroes, as having some serious masculine traits, especially as she severs the head of their arch-enemy Holofernes from his body. It is my observation that we do not tend to think the feminine can be as such heroic unless somehow she is being masculine. How did Judith, understood by her clan as a great woman as a woman—not as a woman being a man—and a Jew, accomplish the destruction of the Jewish enemy by destroying him in his own bedroom? To

⁴¹ As a note, one of my valuable tools for this has been Verbum (the Catholic offshoot of Logos bible software).

back up in the story a bit, just a day or two, her people were being starved of food and water. This was Holofernes tactic, which was to weaken the people by privating them of the essentials of life so that they would try to escape or beg for mercy. In that weakness and fear, his men would destroy them. And the tactic was working. Many began to cave in, and wanted to hand themselves over in mercy to the enemy, and the leaders of Bethulia (Judith's city) were about to cave in to the needs and requests of their dying people. It is at this moment that Judith, who had been grieving her lost husband for some time, took off her widow's veil. She then goes to her leaders, and tells them that she will go to destroy the enemy, and after prayer, she heads out of the gates and down toward the enemy camp. Before she left though, she transformed her appearance into a beautiful and desirable woman. Once out of the gates, she presents herself as fleeing from her foolish people into the protection and help of her enemies. She presents herself as a woman of wisdom, of fecundity, needing help and protection. No man could resist her. And no man did. Men thirst for fecundity and fertility. And a woman who can bring that to them will respond with their lives to help her. And the guards did so. Their hearts embrace her requests. Her feminine voice, her feminine look, her requests and offer were brought into their hearts. In turn, her requests entered not just the male hearts of the guards, but into the male order of which the guards were part.⁴² When this happens, they "reason" and "evaluate" this offer in light of the best for the order,⁴³ which was to bring her to the general himself and let him decide

⁴² As a note, the way that men communally mediate finality (directed dynamism) is through a kind of order, whether that be economic or political. This starts even in young age, when studies have found the five year old boys will group together in larger numbers and figure out each other's strengths and weakness, and then over time, begin to form orders with leaders and a variety of other roles linked to accomplish various tasks. There are many studies and writings about this. Here is a text on it.... [Doboy sand girlshavedifferentcultures.pdf \(bucknell.edu\)](#)

⁴³ There is a great deal to say here about how men form "orders," because it is largely the case that the finality of civic communities is mediated by men through these orders. Thus, in this theorem, the fertility of these orders should be mediated by the women. This dynamic relationship is being manifested in a unique way with Judith.

what happens to her. Her offer seemingly was a way for all of them to move forward toward their purpose of destroying this rebellious people. Holofernes had to be the one to make do, and so they all brought her to him.

Judith's entire strategy seems to be on her being granted requests that she makes, requests in the most feminine of ways appealing to the hearts of men. She did not operate as one moving the command centers of the brain and soul, but rather of the heart.

Now let's think of a few men in the story. Holofernes gives his commands, his voice likely reverberated in the command centers of his officers, and they carried forward his orders. It is not designed to melt the hearts of his men, but to get them moving. As well, after Judith returns with the head of Holofernes, she then gave instructions of what to do, but it was the male leaders who then commanded the men to carry forth her orders. This highlights how male and female can work together. Most likely, Judith was instantly in the depths of all the hearts of those in Bethulia, and when she gave her instructions, it filled their hearts with hope and life, and then the instructions of the male leaders, landing in the command centers of the brain would have moved the men to act, which they whole heartedly did and wanted to do. That is one way of reading such a narrative in light of the current paradigm.

The claim here is not to say that I have argued that the human author of the story intended this meaning, or even had in mind the role of men and women in salvation history, nor is it an argument that historically this was recognized or at least implicit. It is presuming that there is an authenticity in the narrative that presupposes a rightful set of activities of men and women, and that ultimately, the divine author of these texts did intend such things. But as you have surmised right, this is only a proposal showing how the new paradigm can help a person to read the narrative. Arguing to its veracity in light of its narrative meaning, and even its revelatory meaning is another set of things to run this through.

III. **The male body and female body.** The body of the male and that of the female can be further investigated in light of this new paradigm. One can start with the obvious male role in conception. It is to deposit spermatozoa. The female body is built to receive this spermatozoa and then provide an environment that helps the spermatozoa to live and move in the proper direction to increase the probability for fertilization of an unfertilized egg. All of this assumes that the woman has ovulated.

The female body is filled with schemes providing the conditions of fertility both in receiving the spermatozoa and in fostering fertilization, implantation, and gestation, and then nursing the child and caring for it with great affection and detail after birth. If conception takes place, many parts of her brain decreases synaptic frequencies such that there is a noticeable decrease in its mass.⁴⁴ After birth, her brain undergoes a large scale expansion of synaptic connections with the aim of connecting the mother to her child. The thought here is that the habits of life before conception are weakened in order to make way for new habits that will help the mother to foster the life and well-being of the child.

The male is minimally involved in these detailed conditions of life and growing of the child at these stages, but if this woman was his first conjugal relation, then some studies argue that his body has undergone many changes moving him to bond with her and then her pheromones, especially during gestation and after birth, drawing him to care for her more vivaciously. As sublated into higher levels of intelligence, reason, and volition, his moral life then self-transcends in a fashion that then seeks what is intelligent, rational, and good for his bride.⁴⁵

⁴⁴ The Female Brain, pages

⁴⁵ John Paul II in "Mulieris Dignitatem" suggests that the father learns much of his fatherhood through his wife and others, especially his mother. [Mulieris Dignitatem \(August 15, 1988\) | John Paul II](#), accessed May 16, 2025.

Of course, there are many ways that this relationship of the man and woman can be deformed at the psycho-somatic level, at the intellectual level, at the rational level, at the moral level, and ultimately at the level of religious faith and belief. In the higher spiritual levels, many ideologies and large ranges of social, cultural, personal, and religious deformations build on those of the psycho-somatic. One should note that many of the social sciences would not agree with this statement about what is normal for men and women and what is deformed because they read evil into the normative layout of the human subject, especially with regard to the procreative desires and its activation.⁴⁶

To return to the man, his decision to deposit his spermatozoa then sets in motion the conditions for fertilization, again, if the woman's body is fertile. She does not make the decision about whether her body is fertile or not, but she can call upon the man when she is fertile, which she will be tending toward if she is fertile.

Thus, the man's decision moves the potency of the female fertility toward act. It mediates it, but does not guarantee it. This is the mediation of finality of her fertility.

- IV. **An example from modern psychology.** Female intersubjective insights are so strong that a girl of seven sitting in front of another person can "read" the interior affective state of that person. Apparently, the "input" she has from all the senses on both sides of her body results in a reconstruction in her mind of the state of being of the other person. This is almost effortless. This allows her to "see" into the inner life and consciousness of that person, and when sublated within her intelligence, reason, responsibility, and love, it gives her the possibility of a more profound encounter with this person and a deeper ability to respond to them with effect. Think of how beneficial this would be for an infant! Combined with her

⁴⁶ On the social sciences, Matthew Lamb....

voice, her loving traits, then she deeply encounters this other person in her heart, which then moves her to help.

- V. **An example of a typically deformed man and a typically deformed woman.** When they fail to mediate each other and all the coming to be of the universe, men tend to drive finality with power ignoring all the facets of authentic life in their subjects. Thus, they tend to rule with violence. And woman tend to mediate fertility in a false kind of sympathy of tenderness followed by bitterness over the long run. Fallen women tend to be bitter, and this then fills the air with bitterness.
- VI. **An example from the business world.** This element is more a proposition or hypothesis in light of the theorem. In a society which has tended toward the male only principle – namely the mediation of directed dynamism (finality)—such as one finds with the industrial revolution, and now the information age and the data driven universe, these are filled with a rather aggressive domination. First place is what matters. All roles along with the tasks that define them tend to be deformations of the male principle. Little is given to the mediation of fertility save in extremely limited ways—and even these are filled with concerns for power, control of resources, and control of people. Hence, one can ask the fruitfulness of this modality of operation. Jane Jacobs formulated this mode of operation as one of raiders and traders.⁴⁷ Raiding is what happens in a deformed mode of resource exchange. Many corporate mergers and take-overs follow this pattern. Large corporations buy out their competitors in order to either assimilate them or eliminate them. This has grown in recent years.

⁴⁷ Jane Jacobs, Systems of Survival: A Dialogue of the Moral Foundations of Commerce and Politics (Vintage Books, 1994).

The current theorem would say that you need prominent places for both the mediation of finality and fertility throughout every “coming to be.” Businesses are institutions that transform resources of the world into goods and services. That is the type of “coming to be” that a business is. Thus, if it is to be fruitful over the long run, and really at the service of building up human beings and human civilization, then both principles need to be thriving in a complementary fashion. I would suggest that healthy mom and pop shops were more along this line. It would be interesting to see how healthy mom and pop shops operate not only in terms of providing a good or a service, but the differences in 1) how they treat their employees, 2) how they build relations within the community they serve, and 3) how they serve family life and the long term health of a community. Markers would need to be identified. But in any case, the theorem here would suggest that these will be far more effective at building the common good of a region compared to those that operate along large corporate raider lines.

- VII. **An example regarding political orders.** Modern democracies have largely followed modern business, with a heavy place for those who mediate finality and little for those who mediate fertility. It is true that no fruitfulness can come about without both in business nor in politics, but when one or the other is weak, then the fruitfulness deteriorates. One can see this in places where strong group bias is operative politically. These tend toward genocidal types of acts over the long run. All tyrannies and dictatorships follow this tendency toward domination and violence. Modern democracies tend to define their lead positions with masculine tasks – presidents, chancellors, prime ministers –and there is no formal role or position that is feminine. At most there has been identified “first ladies” or something to that effect but these were almost side notes. And now, what is expected is that if a woman

becomes a prime minister or president, she operates as the role demands, hence it tends to be in masculine modes of operation. Certain monarchical structures that grew out of tribal, family structures had both principles operative, but not always in the most complementary fashion. The theorem here would call forth comparative studies of different polities to see how these play out in terms of building up the common good and civilization in general. The theorem would state that only if both men and women are operative in a complementary fashion would there be a vibrant fruitfulness of the common good. Christopher Dawson notes that in a society which is matriarchal – which is what happens when the male is absent running around pillaging and raping other tribes (such as the barbaric Germanic tribes tended to do before they were Christianized) does not lead to a civilization. All civilizations he notes required that men give some kind of basic commitment to his primary wife and her children.⁴⁸ This theorem would state that the healthier that relationship, the more flourishing will be the civilization (which is what Catholic teaching proclaims about a traditional family being the cell of society).

VIII. **An example that regards engendered language.** Hebrew is one of the most engendered languages. Not only are nouns male and female, but verbs are as well. At one time I held along with the rest of modern civilization that the only real “gendered” nouns should be those that refer to actual male and female organisms. After all, scripture translations eliminated gendered nouns in that fashion. Even terms such as the people of God or the Church were converted into neuter pronouns. The current theorem would advocate for a more positive view of using gendered nouns and pronouns for all facets of creation and becoming. In other words, the gendered pronouns would be metaphorical and analogical

⁴⁸ Christopher Dawson, “The Patriarchal Family in History,” in Dynamics of World History edited by John Mulloy (ISI Books, 2002), 165-174.

entry points into the intelligibility of any type of becoming in this universe, and so would be helpful for awakening a deeper understanding of this created, changing, and dynamic universe. After I had reviewed the male and female terms in Hebrew, Greek, and Latin, that are used in the book of Genesis, it became clear that the perception of the object in terms of its fertility or its role in finality was linked to how its name or category was male or female.

Here are some examples,

- a. Water (masculine in Hebrew)
- b. Abyss, The Deep (feminine)
- c. Sun (masculine)
- d. Soil (feminine)
- e. Firmament (masculine)

The theorem in this context would propose that these gendered terms are based on whether the object or activity was more about finality and fertility. It has been for me a very fruitful way of looking at all language. The difference here though is that until one gets to higher level organisms, the meaning of male or female is not so much in terms of mediating finality or mediating fertility, but rather the names are pointing to objects or activities in terms of their manifestation of finality or fertility. Ultimately, this would advocate a healthy reintroduction of engendered language for all things in proportionate being.

- IX. **An example from the development of Revelation.** In Catholic teaching, divine revelation develops up until the apostles and then stops. In this development, what one sees is that God works with the men at first, getting those mediators of directed dynamism heading in the right direction both with each other and especially with regard to women and the rest of creation. Thus, though many stories revolve around men, there is almost always the feminine, and there is a direction of increasing feminine as time proceeds. Abraham and

Sarah are a good example. Their roles then unfold as the patriarch and matriarch of the salvation of the human race. Their lives carry forward God's salvific acts, and these further unfold with Isaac and Rebecca, and through them, then shifts into an entire tribe through the 12 sons of Jacob (with Leah and Rachael, and their maidens). What emerges is an increasing import of women for their being as such, their intelligence, their reasoning, their free wills, and their hearts, which then unfolds in building up a richer family life, culture, and faith life. Rebecca is very interesting! In any case, this moves forward under Moses with the unfolding of the ecclesia and the gifts of the 10 commandments. Israel as the son of God grows during those years in the desert but then it enters the promised land, and the focus starts to shift to Jerusalem and Zion, which then becomes the bride of God, and in that framework women rise up to greater and greater heights along with their relations to husbands and men. It is then that we see Ruth, Judith Esther, Hannah and others really become central carriers of God's revelation, building the fertility of the people of God to the point that this then reaches its height in a young maiden, Mary, in whom comes to be conceived and born the Son of God himself. The point here is that when one compares these elect figures to all of their other relatives, offspring, and enemies, one sees this elect group growing in its real complementarity of male and female dignity and the role of marriage, family, and the extension of these into the 12 tribes of Israel, and this ultimately culminates in the young maiden as the new mystical body of Christ in the 12 apostles, and the women who then become brides of Christ. The point here is that only with the real flourishing of these two principles does one then get the fullness of time and the fullness of Revelation.

The purpose of these examples was not to fully illustrate and provide evidence for the theorem but to reveal how a theorem within a paradigm unfolds into those facets of the universe regarding which it is relevant. In this case, since it deals with the principles of becoming, it deals with the entire range of proportionate being (and becoming). Its scope is the same as Lonergan's theory of generalized emergent probability. It is a transcendental scope.

The idea of the paradigm is not to start with these fields of current paradigms to get to the answer but with the data and theories of these fields and then explore these in terms of the transcendental paradigm or theorem of this paper. If one does not start with this theorem, as mentioned there will be no real adequate paradigm. Of course if one thinks it false then one hardly will spend time with it, and so it will not be a paradigm. But if one has inklings it is true, then one can begin to unfold it as a paradigm unfolds. Its truth, its falsity, its adequacies will be manifested in the unfolding but as one can glimpse, this is a large communal project. I am convinced of it, but most today would not think of it worth a start because the reigning paradigm for many in science is that the differences of male and female are either false, constructs of the mind, or culturally conditioned, or our merely artifacts of a haphazard evolutionary process which directed evolution will overcome, or that the distinction itself is a result of injustice and wickedness that modern bioengineering will overcome. But in all of these positions, human happiness is elusive. Still, that does not explain why women for most men are bone of my bones and flesh of my flesh. Most men are taken by women and do not want to rule over them with oppressive force, but are more concerned about being freely loved by a woman, almost chosen by her. And these views do not explain the depth of love most mothers have for their children. The theorem of gender irrelevancy and injustice is completely inadequate to all of these realities and many more. The theorem I propose can explain the good and the unjust, the fruitful and the sick, the hopeful and loving as well as the unjust and wicked despairing and hateful. How it does that is the substance of another paper but the Old Testament is not short of such illustrations. Nebuchadnezzar is just one. But there are

more instances of Tobit and Joseph than there are of Nebuchadnezzar. This gives us hope that there is some meaningful purpose to the distinction between male and female. If I am right it goes to the very basis of our developing universe, our emerging cosmos, our emerging history, and one that was made good and ultimately friendly, and likely will continue Eschatological into eternal life with the Holy Family, Mary, Jesus, and Joseph.