

PART 2 - THREE DOMINANT BIG STORIES

PERSONAL STARTING POINT

One insider prison joke states that every inmate is a philosopher. Prison is one of those places that forces even the most dull among us to sit down and take a long hard look at his life. I was no exception.

The prison-blues jumped me right away. After being deloused and digitized as 8867-147, I lay down on my prison cot still reeling from having put my life in harm's way as fresh kill for J. Edgar Hoover's FBI. I wasn't yet hip to the inmate chide, "Don't do the crime, if you can't do the time." I was busted in so many ways. I no longer had a Big Story or personal Story that made any sense to me. It's fair to say that, from beginning to end, I did "hard time" like a lone bolt jangling around inside a big empty bucket.

After prison I became director of a prison reform project. But I was no crusader. I needed a job, and it was one for which my resume, including prison time, actually helped cinch the deal. My point is that as I worked in prison reform I visited more prisons than I had ever intended. I was in California, so Johnny Cash's Folsom was one, but more telling was Charlie Manson's Vacaville, the State's lock-up for loonies. While not the politically correct label, I do chuckle as I write that because I found that nearly everyone involved with prison work is nuts, from judges to wardens to hacks to the shrinks who dull out the inmates till they drool all day. Sounds harsh? Well, it is, but I stand by my gut analysis.

I say they are all basically nuts because no one knows "why" the prison is as it is. It's a system with no defined purpose, no set objectives, and no standards by which it can be judged a success or a failure, at least not to

everyone's satisfaction. Consider: who invented the American prison system? And then why was it invented? I hope you're thinking, "What does he mean by *invented*?" Here's why the Big Stories are so important: you've been taught one Big Story with certain key chapters missing, notably, the chapter on the invention of America's penitentiary system of punishment.

I found that in my American Big Story the most significant omission was the cultural role of the "penitentiary" system, invented by our nation's Founders and peers. Without understanding its role, you cannot fully grasp what was going on when the Founders imagined the vision of Democracy. Did you know that the many of the same men who composed the *Constitution* during the day met that same evening at a voluntary society, namely, the *Pennsylvania Prison Society*, to compose an equally innovative system of punishment which they termed "the penitentiary"? They did and I hold that unless you grasp the significance of that omission, much that has happened—and continues to happen—in America will remain unclear and confused.

Of equal importance for understanding this chapter in Early American history is that the penitentiary prison system was the first social institution adopted by European society as soon as it was implemented in America. While the intellectual and experimental roots for the penitentiary are basically English and Scottish, for a set of historically peculiar reasons, the actual design and implementation of the first penitentiary *theory* and *practical system* occurred in a former British colony, namely, the itty-bitty hodgepodge cluster called "America." Somewhat ominously, the penitentiary is also the prison system of the current phase and dominant model of globalization.

Again, finding myself in prison, I had to re-examine my Religious Big Story. I

had tried to be nonviolent but—*Ooops!*—found that I couldn't develop a nonviolent personal Story from the dominant Religious Big Story. Why? Was I not trying hard enough? Not smart enough? Or was it just that for the dominant Religious Big Story, nonviolence is unimaginable?

Hard questions. I was overwhelmed. All I had were harder and harder questions. At this time (early 1980s) I entered the high-tech world. I took a deep imaginative breath and went back to the dusty, moldy old books and the newfangled world of computerized research. I propped the hard copy next to a blank computer screen, and began to input my questions, surf the Net, and write, think, write—re-imagine.

I knew that I'd have to start all over again. Go back to the primary story in my Religious Big Story, namely, *Genesis*. Part of me didn't want to go back and read anything Biblical or religious or theological. I was damn weary of all that. Part of me just wanted to walk away—not to any place in particular. But another part of me was also desperately curious. Yes, desperate and curious. Hey, I was still *me*.

I knew that I had to get a handle on where I had begun to *misinterpret* my Religious Big Story. I had written a personal Story of respect for every human person with a commitment to nonviolence and a belief that my moral actions counted and significantly affected the quality of life on Earth. And it landed me in prison. So, I had to walk back down the roads of my pre-prison years, on the alert for assumptions I had not challenged, to beliefs I had blindly obeyed, and facts, truths and interpretations I had too summarily dismissed.

I plunged back into my intellectual studies with several new tools in hand. I

looked at the best-of-times and worst-of-times. I looked at the Sunny Spot and the Shade. I opened myself to probing critical analysis, wherever it would lead. Most importantly, I hoisted a big red flag. It was the flag of Procrustes.

Procrustes' Bed

Above all I didn't want to imitate the mythological Procrustes. He offered his visitors a bed for the night. To their amazement, he described the bed as having the unique property that its length exactly matched whomsoever lay down upon it. What his visitors didn't know is that if you were too short Procrustes put you on the rack and stretched your legs. If you were too long, he lopped them off. In literary pursuits, this applies to those who hack the facts to fit their story.

Since I would be analyzing and interpreting a vast array of sacred scriptures, historical facts, intellectual and scientific theories, and my own experiences, I made every effort to avoid telling a story which would end with your saying, "Yeah. He should've just said all that at the outset. He knew where he was going before he began." I grant that after doing research, then organizing, outlining and writing the story it might appear that all I found was what I already believed before I began. But, it just wasn't like that. For the first ten years out of prison I was a vagabond intellectual and spiritual seeker. Amusingly, I spent most of that decade working as a national sales and marketing rep or manager. I was not directly engaged with other scholars or intellectuals. Even after I began to write in 1983, for most of the next twenty-years I lived in a small, high-desert, semi-rural town outside of San Diego. No one in that town knew me as other than a corporate senior manager and a youth league basketball coach.

Starting Over

The first step was to critically examine how I had taken this “first step” in my youth. As for most, I first read the Bible in an English translation. I had no inkling that it was *not* written by one person, in one literary style, and all at one sitting. As naïve as this statement reveals I was, most people still first pick up a sacred scripture, such as the Bible, translated in their native tongue. True, I believed the Bible was written by God, but in the sense that He inspired human writers—God didn’t have fingers! However, I never critically examined this belief, and imagined the writers as gathered together at a conference where they got the job done in a year or two.

Until I was in graduate theological studies, I never heard anyone discuss the *disorderliness* of the Bible. For example, there are two Creation accounts in *Genesis*. Why two? Chapter 1’s “let us” and “male and female created He them.” Chapter 2’s The Rib story. They couldn’t be more different, nor lead to more contrary interpretations. This simple fact was never discussed in catechism class, nor preached from the pulpit. Back then, if I didn’t understand why this was so, I knew it was because I couldn’t fathom God’s mysteriousness.

Bible as shopping bag

This time I picked up the Bible as I would a shopping bag. I knew that there were lots of storytelling groceries in the bag. Ancient psalms and proverbs, fragments of historical accounts, obscure genealogies, poetry, angry prophetic passages, and lots of wildly imagined episodes and flights of fancy. Some of this was readily digestible and some was hard to swallow. Others which I had ingested without comment in my younger years, now I took with a dose of intellectual castor oil.

I had an even harder time with the Christian scriptures, the so-called "New" Testament. I had to accept that traditional Rabbinical scholars evaluated most of my former theological instruction as a bunch of hogwash. For them, Christian theologians cut-and-pasted accounts from their Torah and scriptures which they then interpret in a most Procrustean fashion. Christians continue to this day to scour the Hebrew scriptures with absolute confidence that they will find texts and stories which foretell the coming of Jesus of Nazareth as the Messiah. Where I once accepted these Christian interpretations, now I clearly saw how they tortured the phrases and stories to find what they were seeking. Christians begin their reading already comfortable with calling it the "old" testament and their own the "new." In brief, Christians find in the Jewish scriptures accounts what they want to be "old," that is, an ancient, historical source for their "new" ideas. However, it just isn't so.

Christians do to the Jewish scriptures what the Islamists do to both Christian and Jewish traditions, and what the Mormons devoutly continue, namely, they wildly re-imagine the sacred scriptures of other traditions, claiming them as "old" in the sense of predicting the rise of their own "new" scripture. Here, for the "Latter-Day Saints" the new revelations come from a prophet named Moroni.

I began to see the Procrustean character of my own intellectual, especially theological, training. In the past, the Jewish scriptures fitted seamlessly with the Christian. Now, I approached them both with the shopping bag metaphor. If anything, neither scriptural tradition is orderly, harmonious, easily understood or subject to simple interpretation. Again, to this point, the first two chapters of *Genesis* offer two starkly different creation stories, which lead to radically distinct interpretations of God's relationship to

humans, how male relate to females, how humans relate to the earth, and so forth. Yet, over time, both the Jewish and Christian theological traditions selected a limited number of stories which they judged canonical, that is, authoritative. These *selected* text comprise what you and I know as the Bible, in Christian and Hebrew editions. As significant, orthodox Jewish and Christian theologians (as contrasted to those condemned as heretics) carved out personal Stories with a common interpretive scheme, that is, they explained God's actions and humankind's situation in Warrior's Quest terms and images. (See Volume 1 for a fuller presentation of the Warrior's Quest "four themes": 1) is sourced in an emotion of dreadful fear, 2) identifies and names the Other as Intimate Enemy, 3) seeks to annihilate the goddess and/or the feminine and 4) expresses its heartfelt values through a self-fulfilling apocalyptic story of self-annihilation.)

I realized that I had never questioned this orthodoxy. I had never reflected on why certain stories had been rejected and others collated and presented as a canonical Religious Big Story. Likewise, I had never challenged the Warrior's Quest interpretive scheme and theology. I had simply approached the Old/New Testament from a best-of-times perspective without any awareness of its having a worst-of-times aspect. I was unaware of the Procrustean character of my education and spiritual practice. This is why I now approach Big Stories with the best/worst of times and Shady/Sunny Spot concepts. In Volume 1, I follow this practice when presenting the Earthfolk Big Story.

I found that *Genesis* provided insights into a host of factors that dogged me as I grew up and which persist during this age of globalization. These ideas include why we are involved in endless warfare; why we create weapons able to destroy all humans and possibly the earth itself; why women are endowed with meaning and value only when they function as sex-toys, and

why motherhood is devalued; why same-sex sexuality is the norm and heterosexuality the aberration; and others. However, to follow my path is to re-examine not just the Religious Big Story but that of the Secular and Scientism's Big Stories.

Secular and Scientism Big Stories

As I developed my trial defense, it became imperative to define and describe my Secular Big Story. While I developed my nonviolent Resistance based on my Teilhardian and Vatican Council II's reimagining of Roman Catholicism, I did not pay much attention to how my Secular story was changing. I had never been in a courtroom prior to my own arraignment. I was terribly naïve about the criminal justice system. I had an under-educated knowledge of American history and little insight into how previous generations of anti-war and other social justice reformers and activists had been treated by the criminal justice system.

While I knew about the separation of Church and State, I was baffled by certain new findings, namely, that the American judicial system has no "prisoner of conscience" status. In other countries during the Sixties, America lobbied for and respected such status for the other countries "political prisoners." For example, on behalf of Russian dissidents and also Nelson Mandela who was fighting South Africa's apartheid. Unlike the British, we Americans do not have a history of a "loyal opposition." Third parties are found in just about every American decade, but they do not last in organizational form. What were the reasons for these facts? What interpretive insight do they afford when explaining "America"? To probe deeper, after leaving prison, I completed four years of doctoral studies in history, criminology and theology in a joint doctoral program at the University of California and the Graduate Theological Union, both in

Berkeley, California, (1974-1978).

My nonviolence defense also was built on a Scientism Big Story. Mine was, what I categorize in this section, a Sacred Scientism Big Story. Inspired by Teilhard de Chardin, I argued that the next phase in evolution could only be effected by *conscious* choice. The mechanism driving evolution was no longer biological; rather it was mental or psychic. I did not doubt that evolution was progressing, with a capital "P." I saw my personal draft resistance as a conscious act that would raise the consciousness of all humanity towards that of the "Cosmic Christ," a phrase from St. Paul in the Christian Testament.

As an undergraduate philosophy major and while in graduate studies, I read broadly and deeply in the history of science and philosophy of science. I learned how scientists, in the main, modeled the body like a machine. This is the heritage, among others, of the French philosopher Rene Descartes. However, although I rejected that approach in favor of modeling the physical world as if it were a body, I never realized the grip this modeling of the human in nonhuman imagery and language has on the scientific community.

My dismay with this nonhuman modeling became more visceral when I faced the fact that the scientific community held a Scientism Big Story that saw the creation of the Atomic Bomb as a crowning achievement. Additionally, that the best minds of the modern era and of my generation were committed to a militarized science where napalm, anti-personnel fragmentation bombs and bio-chemical warfare products, such as Agent Orange, were icons.

I fully realize that if I say that "scientific knowing" is only achieved through a psychological discipline that evokes a neurotic to psychotic break with

reality, you will shake your head disapprovingly. But, could you continue to morally accept the scientific method if the personal Story it enables its followers to create includes accepting the “medical advances” achieved by the Nazis when they tortured inmates to death? Which also includes accepting that the vaporizing of humans in Hiroshima and Nagasaki was an act of intellectual superiority and moral courage?

In prison, I tapped into a deeply unsettling brooding emotion, but I could not name it. I left prison, admittedly, profoundly distressed but functional. I married, entered corporate sales and marketing, parented two sons and proceeded to live the middle-class American Way of Life. But deep down I sought to understand how all three Big Stories had merged to share several common threads. I discovered that each one is root to the creation of world-ending apocalyptic weapons, to the militarization of knowledge, and to the creation of the space I inhabited Inside, that is, the prison cell. How all this happened would take decades for me to understand.

At the conclusion of *Part 2*, my insights into how the Religious, Secular and Scientism Big Stories connect and cohere to drive globalization should be clearer. Note: These three stories do not cancel each other out, as a superficial reflection might imply. Rather, globalization is driven by a morphed hybrid religious-secular-scientism dynamic. The Secular and Scientism Big Stories are not simply derivatives or just de-sacralizations of the Religious Big Story. They are like symbiotic organisms that feed upon each other.

As I stated at the close of *Part 1*, I am acutely aware that my interpretations and evaluations of the three dominant Big Stories are offbeat, eccentric, even peculiar. What can I say other than that prison gave me “Inside

Sight''?

OVERVIEW

As with *Part 1*, my approach to exploring and evaluating a Big Story is to reference and ground my statements, insights and evaluations in my personal experience or my personal Story. I do this to enable you to develop your critical position for understanding and evaluating your own Big Stories and personal Story. You do this by examining, through comparison, what you think and believe (Big Story) and how you live out what you think and believe (personal Story). I expect that you will be critical of my personal experiences. For certain readers, my insights and evaluations will be dismissed as the idiosyncratic ramblings of a guy who screwed up his life and served time in a federal prison. Fair enough. All I ask from you is that you be honest with yourself about your Big Story and personal Story and the brooding emotions into which you tap. Do this and a key objective of *Part 2* will be realized, namely, you will be prepared to weigh my evaluations of the three dominant Big Stories and so be positioned to assess the Earthfolk Big Story and my new personal Story. These latter stories are the focus of *Volume 1*.

Section 2.A presents “The Religious Big Story of the Abrahamic Tradition.” In **2.A. 1**, “Globalization and Western Culture’s Big Story,” I explain the reason for focusing on the Abrahamic Biblical tradition as the source for the Religious Big Story. The Biblical account of *Genesis* is forwarded as the imaginative source for the present globalization movement, and I present the key Big Questions and Big Answers of the Abrahamic tradition.

In **2.A.2**, “Influences on my interpretation of three dominant Big Stories,” I discuss the Abrahamic Religious Big Story as I understood and lived it during my formative years. Then I present how Vatican Council II and prison

impacted this Big Story and my personal Story. As stated in *Part 1*, I, like most people, experienced my early years from what I now understand as my “Sunny Spot.” I did not understand for quite some time the shade of my Religious Big Story. I certainly, rarely, if ever, criticized myself as being a “Shady” character. Yet, my time in the Shady institution of prison turned me inside out and upside down. Indeed, it forced me to confess and reflect upon my previous lack of personal insights.

My prison experience confirmed that I exited an ex-Catholic. It also made me doubt whether I really was an American or even if I wanted to remain an American citizen. Incarceration moved me to re-evaluate the way I had been taught to learn since, clearly, I had learned lessons that others did not intend or were simply wrong-headed. I came to seriously doubt the prevailing trust in the “scientific method” and in the rational underpinnings of academics. Consequently, prison simultaneously shattered my previous understanding of and compliance with each of the three dominant Big Stories. Prison broke me down, but I broke through with what I call “Inside sight.” I now began to see as from within the Shade of each Big Story. My personal Story became an Inside account sourced in this Inside sight. The impact I recount here applies equally to the later sections, that is, **2. B.1**, “Background of my Secular Big Story,” and **2.C.1**, “Background of my Scientism Big Story.”

Despite my newfound Inside sight, I left prison lacking both a Big Story and a personal Story. I hit bottom and stayed there for some time.

During my first decade after prison I was an emotional and spiritual vagabond. In time, I decided to return to academia and conduct an intensely passionate exploration, from stem to stern, of the Religious Big Story, the

Secular Big Story and Scientism's Big Story. I had to find answers—because in the deep darkness of prison's solitariness, I had often asked myself—"Am I that wrong? Misguided? Immoral? Stupid?"

Seeking whatever answers were to come, I went full bore with mind and heart back through the sacred scriptures, doctrines, dogmas, theologies, criticisms and range of interpretations that comprise the Roman Catholic, Biblical Abrahamic, America's Secular and the West's Scientism traditions. I did so, however, from my peculiar vantage point, using my Inside sight as an outlaw and outcast—*being forever a denizen of the Shade!*—for whom the Inside was now part of whatever Big Story and personal Story I would write.

I conclude this section by explaining how my life took off in an unexpected direction: A tax reform measure, "Proposition 13," sabotaged my academic quest, and I suddenly became a door-to-door encyclopedia salesman, winning numerous national awards and rising over the next three decades to senior sales and marketing management positions in several small national companies. Throughout this time, my personal energy was focused on parenting. However, I continued to read, write and reflect at night as I traveled on business trips across the country. Hotels became oases on my visionary journey.

In **2.A.3**, "My analysis and interpretation of Biblical *Genesis*," I present tables summarizing how my interpretation of *Genesis* differs from the traditional Abrahamic interpretation. I describe and define the *Genesis* god as I do his creation: Adam as a Lone Male. Prison, as a Shade institution, placed me inside the tradition's Shade, for I myself was now part of that Shade. I practiced the discipline of sitting in silence and peering at the Shade in the Abrahamic tradition. Sitting in silence and peering are intense

practices. I learned to stop listening solely to the voices of my professors and academic scholars. I practiced mistrusting the guidance of traditional interpretations, doctrines and dogmas. As I explain, these professors, scholars and traditional guides have instructed and interpreted both the written and the oral traditions. My education and training had focused on the written text more than the oral tradition. The latter values insights delivered through inspiration, visions and profound personal experiences. Now, I sat in silence to seek the inspirations, visions and awesome experiences that the written text very inadequately capture and express. One insight I gained was that while my professors and the tradition present *Genesis* as providing Big Answers to basically cosmic questions about how the world was created, what is the nature of mankind, etc., I found that the controlling Big Question really is, "What to do with women?" This is a question about the nature, character and quality of *intimacy*. My interpretation of *Genesis* pivots on this insight.

My analysis explores *Genesis'* two creation accounts and interprets their polytheistic underpinnings. Further explored are questions about why there is no Mother Goddess, why the feminine is invisible, how the character of Lone Male knowing is a Revelation, and what the role and meaning of the Serpent is. I forward an insight into the same-sex-sexuality character of sacred sexuality in *Genesis*. I also examine the iconic phallus, interpret why Eve could speak with the Serpent and Adam could not, and explore why childbirth, work and the family are cursed upon Exile from the Garden of Eden. Finally, I proffer the "Warrior's Quest" concept as the most useful and accurate way to approach and understand the core imagination of the Abrahamic tradition.

While my presentation in this section contains highly controversial claims,

arguments and conclusions, my exploration of Jesus' death on the cross as a homoerotic theft of the female body requires that you open yourself to a possibly Shady aspect of Jesus' life—in terms of the Warrior's Quest's single-minded, devotionally obsessive, focus on the Passion and Crucifixion. For me, the crucifix is an icon of child abuse. What will either intrigue or shock you the most is my claim that a Goddess is present in *Genesis*. This is an insight which only a prolonged meditation while in a Shady spot, such as prison, can deliver. It is, however, the most critical insight of *Part 2*.

I find *Genesis* to be a parenting Big Story, albeit, one of abusive parenting. Throughout, I link my analysis and interpretation to the concept of intimacy. Finally, in a major turnabout, I show, in stark contrast to my own prior statements, that *Genesis* is actually a Big Story about family and not just about a solitary Lone Male God. This insight has a radical implication for the development of a "vision and imagination of intimacy," because "family" is your first group-identity. *Family* is the collective and/or communal experience in which you and I source our sense and realization of intimacy. What happens to your personal Story if you accept that your God Parents are abusive in a sexually violent manner?

2.A.4, "Evaluation of the Religious Big Story's impact on how a personal Story is written," presents how both the traditional interpretation of the *Genesis* Creation narrative and my own interpretation are seen from the best-of-times, worst-of-times" perspective. The relationship of the Sunny Spot and the Shade in each interpretation is described. Then, the range of heartfelt moral actions that each interpretation makes possible is presented. The range of heartfelt moral actions determines, in positive and negative breadth and scope, how a personal Story is written. I present the key aspects of my own personal Story based upon my interpretation.

Section 2.B, “The Secular Big Story,” positions the Secular Big Story in historical, conceptual and imaginative relationships with the Abrahamic Religious Big Story and Scientism’s Big Story. Various thematic cross-over movements or “camps” are identified within these Secular and Scientism’s Big Stories. These camps display the shared imaginative, intellectual and brooding emotion traditions which connect all three Big Stories. These camps include a *Sacred Secularism* and a *Non-Sacred Secularism*, and a *Non-Sacred Scientism* and *Sacred Scientism*.

2.B.1, “Background of my Secular Big Story,” presents how the Secular Big Story was explained to me during my formative years. I indicate how the *Documents of Vatican Council II* affected my understanding and evaluation of this Big Story.

Although most readers will not have been incarcerated nor have studied America’s innovative penitentiary prison system while in school, in **2.B.2,** “My analysis and interpretation of the Secular Big Story,” I present the development of the penitentiary system as the linchpin to understanding my claim that America’s Secular Big Story is that of being a “secular religious sect,” that is, Americans are believers in and practitioners of a Protestant Civil Religion. The Civil Religion roots are set deep within America’s two dominant Protestant movements, namely, New England Puritanism and Revolutionary Era Enlightenment Deism. A defining characteristic of America’s Civil Religion is its denial of Original Sin. This explains, in part, why my generation learned American History without any recognition of its Shade episodes. It also prepares you to understand why globalization, for its current socio-economic and cultural/spiritual visionary and imaginative leaders, is writing its Big Story without mention of its Shade chapters.

I approach the Scientism Big Story in light of its Secular and Sacred camps. As I argued a courtroom defense that integrated Religious, Secular and Scientism Big Story answers, imagery and values, so I indicate how such a quite different integration is now working to fuel the globalization movement. I conclude by describing how the three dominant Big Stories can be seen to create a best-of-times" and a worst-of-times. Whichever "times" you sense that you are living in determine how you define globalization's and your own Sunny Spot and Shade.

2.B.3, "Evaluation of the Secular Big Story's impact on how a personal Story is written." There are **Summary** and **Key Points** sections.

2.C, "Scientism Big Story" positions Scientism' Big Story in historical, conceptual and imaginative relationships with the Abrahamic Religious Big Story and Secular Big Story. The Scientism camps include a Non-Sacred Scientism and Sacred Scientism. The latter is further divided into a "Sixth Day" and a "Stewardship" camp.

2.C.1, "Background of my Scientism Big Story" presents how this Big Story was explained to me during my formative years. I indicate how the *Documents of Vatican Council II* affected my understanding and evaluation of Scientism's Big Story.

2.C.2 covers "My analysis and interpretation of the Scientism Big Story," while **2.C.3** presents my "Evaluation of Scientism's Big Story impact on how a personal Story is written." There are **Summary** and **Key Points** sections.

A. THE RELIGIOUS BIG STORY OF THE ABRAHAMIC TRADITION

If you have not read *Genesis* for some time or have never read it, consider doing so before reading further. *Appendix C* contains chapters 1, 2 and 3 of *Genesis*.

1. Globalization and the Biblical Big Story

One of globalization's effects is an increased awareness of the planet's diverse societies and cultures. In one sense, high technology, in terms of cable TV and the Internet, is an anthropologist's dream come true. Just about every society and culture, contemporary and historical, has been covered by a "program special." However, does high technology simply allow information to flow more expansively, or is it a tool of empowerment for all formerly designated "primitive" peoples and cultures?

In a best-of-times view, the simple fact that all the peoples of the world *can* communicate with one another is a good thing. Communication, itself, is seen as an empowering act. In a worst-of-times view, high technology can be viewed as just the latest version of Western cultural imperialism. Viewed via the Shade, communication can be seen as an invasive act whose goal is to determine how to control others. In this view, the Web and other telecommunications systems have only one objective: to find new consumers for goods from capitalist markets. I hold that globalization will always have best-of-times and worst-of-times aspects. However, my focus now is to explain the dynamics that I discern are sourced in Western culture's dominant Religious Big Story.

As I intend to explain in *Part 2*, Western culture, notably its American version, is the dominant culture in the world and *globalization is a core dynamic of its ancient Religious Big Story*. If you see the present times as

“post-modern,” you might strongly disagree with this statement. You may find it ethnocentric and itself a culturally imperialistic assumption. I anticipate any such criticism but I hope that at the conclusion of *Part 2* you will find my reasons for positioning Western culture in this role to be more acceptable.

The overall objective of *Part 2* is to position you to read *Volume 1* (if you haven't already) where I introduce and evaluate the Earthfolk vision, imagination and rituals. *Volume 1* includes an assessment of the Earthfolk Big Story vision and imagination in respect to how it responds to various aspects of the globalization movement. I conclude by explaining why my personal Story is also titled *Sensual Preciousness: the Earthfolk vision and practice of living peacefully and comfortably at home on the Living Earth*.

***Genesis'* shopping bag of stories**

As noted, I first read the Bible in English. I didn't know what “translation” meant until I was in high school. I never doubted that God wrote the Bible, although He did so by inspiring holy men. After all, everyone knew that God doesn't have fingers. I also thought that the first book, that is, *Genesis*, was the most ancient and the most important because it was the opening chapter. Since I was never taught to look for problems in the text, that is, for contradictions or incomprehensible statements, I never found any. If I had any doubts, the problems were mine. Doubts meant that I simply couldn't comprehend God's mysterious ways. *Thank God* for priests!

In graduate school, I learned about literary criticism and how certain scholars applied it to Biblical texts. In this light, the *documentary hypothesis* posits that the written Torah (first five books of the Jewish Bible) has its origins in sources labeled J (Yahwists), E (Elohim), D (Deuteronomists), and

P (Priests). These go back to *oral traditions* and/or draw on (and sometimes parody) *earlier ancient Near Eastern mythology*. Some scholars reject this hypothesis. Others argue that the division into JEDP is merely arbitrary scholarly speculation.

For me, even in translation, you can detect how dramatically different various sections of *Genesis* are. The two creation accounts are proof. Chapter 1:26 makes a clearly polytheistic statement, "Let *us* make man in our image, after our likeness." Chapter 1:27 makes *no* statement about female subordination to the male. It states, "God created man in his image; in the divine image he created him; *male and female* he created them." In stark contrast, Chapter 2 has Adam as the Lone Male created before Eve who is formed from his Rib while he sleeps. In this narrative, it is clear that females are derivative and subordinated in every sense.

As an example of how traditional scholars torture the text, some Rabbinical commentators assert that "us" really means "I" but as kingly royals use "we" to speak of themselves as they are the representative embodiment of their people. In like manner, the Roman Catholic Pope often uses the pontifical "We." I can find no supporting evidence for interpreting "us" as "I." Equally as tortured is the traditional Catholic and Christian scholarly interpretation of this *Genesis* "us" as anticipating the later revelation of God as the Holy Trinity of three-in-one.

My studies in comparative religions made clear that many Biblical accounts were re-writes of earlier stories from other religions and mythologies. Egyptian, Babylonian, Canaanite, Akkadian, Philistine and other cultures were story sources. Great Flood accounts exist in many Religious Big Stories around the world. Later I saw how these insights applied to Christian

scriptures. Stories of Virgin Births, of gods mating with human women, of humans who were partly divine, and so forth, abound. Of consequence, stories about dying and rising sons of god are as common as the setting and rising sun is to a day's cycle. As such, I ascertained that the Christian claim for Jesus' unique nature and the miraculous character of his Resurrection were to be guardedly forwarded.

Although I acquired certain of these critical academic skills, when in graduate studies I still interpreted the Bible with traditional Roman Catholic Procrustean theological methods. While I understood the complexity of scriptural composition, this insight never challenged my core Catholic beliefs. I believed in the Virgin Birth, the Resurrection, Divine Judgment, and the value of Suffering.

All this changed as I undertook my post-prison study. I paused to sit in silence, peer and ask unsettling questions. I put myself in the crowd who was hearing the *Genesis* accounts for the first time ever. I imagined myself standing there as a worldly man of ancient times. As an ancient trader, I was conversant with other cultures and so with various creation accounts and stories about all types and names of gods and goddesses. I had observed diverse cultural attitudes towards sexuality and male-female relationship. I also knew how emotionally attached to their stories some groups were more than others. I stood there with a vast amount of *oral* knowledge.

The point here is that I was not raised with oral theological knowledge. I only had a text. Only the priest had oral knowledge, that is, he could interpret the meaning of the text when it was not clear what was meant. In fact, during my early years I was sternly cautioned about reading the text on

my own, as I lacked what only the priest had, that is, expert and sacred knowledge of the meaning—the “voices”—of the text. Through my graduate studies I learned that an oral tradition did exist and still exists. This is, in fact, what defines the theological tradition. Theology is contemporary reflection upon sacred text. It is the creation of a “new” voice for the traditional Voice. Theologians seek inspiration to aptly explain and express what the text means in each era, which calls itself “modern times.” Among the Jews, Talmudic schools continue the ancient tradition of discussing and interpreting the text to provide contemporary spiritual guidance. Likewise, certain historical periods have witnessed vigorous theological discussions among Islamic scholars and spiritual leaders.

Until Vatican Council II, Catholic theological reflection was restricted to a small segment of educated priests. I quickly discovered why lay people like myself were not permitted to study theology. I discovered that which I was not to hear, namely, the oral tradition. I discovered how the Big Story of Catholic Christianity shifted over time, and how it impacted the personal Story and consequent theological interpretations of Church Fathers such as Origen, Augustine and Thomas Aquinas. I discovered that theology is an act of listening to the various, often antagonistic and adversarial, voices in the Religious Big Story.

As stated before, although I honed these new critical skills, my theological interpretations remained conservative and traditional. I still called it the “Old” Testament. I still saw Protestants as fallen away Catholics. But then the Ecumenical Movement began in earnest. My graduate faculty soon included Rabbis and Protestant theologians, even laymen. It took some time for lay women theologians to appear on faculty rosters. After prison, my doctoral mentor was James William McClendon, a Southern Baptist

theologian, whose book on *Biography as Theology* planted a seed for my understanding of the relationship between a Big Story and a personal Story.

In sum, before prison my *intellectual reach* was theologically broad and deep. After prison, while my intellectual life continued to blossom, my transformation was mainly due to the fact that my *brooding emotion's reach* was broadened and deepened. In prison, I had felt the presence of someone I could not name, until my Inside Sight opened my ears to hear the ancient oral tradition's whisper, "Mother."

In Protestant theology, the individual is called upon to respond to this oral tradition in a way which mainstream Catholics were and still are not. Protestants are called to read a text, meditate upon it, pray upon it, and then open themselves to the voice of the Holy Spirit. At its best, exceptional insights are revealed, through what some call "personal witness." In this vein, through sitting in group silence and peering within their souls, the Religious Society of Friends (Quakers) have tapped into the brooding emotion of nonviolence through their historic personal witness to peacemaking. At its worst, it leads to the "popcorn theology" of those who pick any scriptural verse at random, and within less than an eye-blink, purport to be speaking through the inspiration of the Holy Spirit. But, such is, I believe, how the oral tradition has always been, that is, filled with a lot of piercing insights and mindless blather. What this meant to me is that I not only had to critically examine and evaluate the written text, but that I also had to be as harsh and rigorous when I or others claimed to hear a voice or voices echoing from the ancient, pre-Biblical oral tradition.

In summary, I examined *Genesis* as a shopping bag of sacred stories. I not only read those disparate and varied stories but I sat in silence and peered

beyond the text to see with Inside Sight and to listen for ancient voices of the oral tradition. I disciplined myself to clarify the best-of-times and worst-of-times of each story, and to describe the character and import of each story's Sunny Spot and Shade. What I discovered amazed me, changed me, and healed me.

***Genesis* as source for globalization**

Western culture's ancient Religious Big Story is sourced in the Biblical account of creation, namely, *Genesis*. Within *Genesis* there are two creation accounts, with the one about *Adam's Rib* having, over millennia, assumed primary place as the narrative to be interpreted to answer the main Big Questions of that Tradition. While the Biblical account is, historically and anthropologically, a product of Eastern culture, that is, Semitic culture, how it has been interpreted by Western Christianity reveals its link to the present globalization movement.

Fittingly, *Genesis* is the product of a multi-cultural world, composed and written over centuries rife with travel to diverse societies and cultures. Its writers were acutely aware of the gods or "idols" of other cultures. In fact, *Genesis* itself can be seen as a product of an ancient form of globalization that sought to address the global community in light of what people, back then, knew to be "the world." Within that world, this new and quite novel Big Story stated that there was only One God and only one Chosen People. This was *not* a pluralistic, multi-cultural or polytheistic Big Story. Rather, it sought to destroy and replace other beliefs and cultural values. In this light, it was a universalizing movement, driven by a quest for absolute dominion. To the point, *Genesis* is a key account within the dominant Religious Big Story that first imagined and presented certain dynamics of today's globalization movement.

Genesis as an atheistic narrative

Genesis is an atheistic narrative. The “let us” phrase in Chapter 1 is a reminder and indicator of the polytheistic world in which *Genesis* is being composed. For some, the phrase “let us” is there to set the stage for the dramatic, even wildly imagined, revelation that there is only One God. Wildling imagined because this is not a claim for the unity of all religions as it is an assertion that *everyone else is wrong!*

Consider, back then, that you are living in a world of gods and goddesses. Their existence impacts you on many levels. For example, you find psychological insight and solace from the behaviors and existence of a certain goddess who is present to you when you are surrounded by your family, most often by a warming fire. When you want to touch an aspect of yourself, you put yourself into a devotional frame of mind and spiritually commune with this goddess. You light a candle and mediate. Then, on a social level, you also share in the camaraderie of those who love to hike mountains where, when at the top, you all engage in dancing and other ritual acts which bring several mountain gods and goddess into your collective presence. Indeed, in your everyday world, all around are statues and wandering storytellers and sellers of charms and tellers of fortune, each of which makes present to you a robust, active—if not at times amazing and confusing!—way of life, which is lived with all these gods and goddesses.

When you stop to hear the storyteller recount the Rib story, you are struck by so many wildly imagined new ideas. You are shocked and gasp when you come to Day 6 and experience the Exile from the Garden and the angry god’s curses. As you walk home to share this very peculiar story with your family, you are disturbed by the not so disguised hatred which weaves

throughout this Creation narrative. You find yourself thinking about an aunt and uncle who treat their children with such anger and abuse. When you have finished retelling this *Genesis* story, your youngest daughter asks, “Why is God all alone? Doesn’t anyone love him?” Ah, from the mouth of the young comes such wisdom!

Later, your child’s simple questions draw you into deeper thought. “If this God is alone, how can he create? He can’t be saying that my body, the male body, is the source of life?” And, “If this God claims to be the only God, what has happened to all the other gods and goddesses?” Also, “If there is only One God, isn’t this the saying of a non-believer? Of one who rejects all gods by saying what is certainly impossible to believe, that there is only One?” Questions continue to arise, “Saying there is only One God is like saying there is only One People. But, yes, he did say that!” You go back to listen to this storyteller who claims to be revealing that only one People are blessed, and by their One God. You shake your head finding it difficult to comprehend how this all seems so anti-human and a-theistic.

All this led me to grasp that there is both an atheistic and secularizing stream of images and language flowing from *Genesis*, which, I hold, has surfaced as characteristics of the dominant Big Stories of the globalization movement. I will explore this topic in greater detail here in *Part 2*. I ask you to keep an open-mind because the interpretation I forward in *Part 2* evaluates this atheistic and secularizing influence of *Genesis* in a positive way, not just in a negative way as you might at first anticipate.

“Veiled revelation” about intimacy

Even if you are highly skeptical about the previous section, consider that I obtained these *Genesis* insights from my emotional experiences while in

prison. These are not intellectual flights of fancy. Rather, these thoughts arose as I sought to understand why and how I ended up in prison. As my research deepened, I sought to understand the role and meaning of *Genesis* as seed of the globalization movement. As explained later in *Part 2*, I realized that I was in prison because I imagined a specific type of intimate relationship with you, and really with every individual the world over. Simply, I wanted to behold you as my Beloved and not as an Intimate Enemy whom I should kill. However, in considering the Big Question, "Am I my brother's keeper?" not-killing is *not* a Big Answer in *Genesis*. As I plumbed *Genesis'* meaning, I came to understand why I felt so strongly about not-killing and why my Church and State judged my passionate desire not to kill (or obliterate your intimacy) to be criminal. In brief, I found *Genesis'* core message to be a veiled revelation about intimacy.

The pathway to your understanding my insights into *Genesis* as a veiled revelation about intimacy requires a reexamination of the traditional interpretations of the three dominant Big Stories. I conduct this reexamination through my "prisoners' eyes." I observe that the Religious, Secular and Scientism's Big Stories are flowers of the seeds of imagination and vision of intimacy planted in *Genesis*. I present how each Big Story answers certain key Big Questions. Then I voice how each Big Story developed and evolved through the centuries. I explore several significant interconnections between the three Big Stories. Finally, I use my personal experiences to clarify how these Big Stories played out in my life as I developed a personal Story that led me to the Earthfolk.

The Abrahamic tradition

The Religious Big Story is robust, seeking to answer all of the Big Questions once and for all. Significantly, it presents itself as a Revelation. Its Big

Answers are to be accepted as complete and final because they come not from a human mind but a divine Mind. At its core, this Big Story does not see itself as a story in terms of a fictional tale or a fantastic saga. Rather, it is a Big Story with well-defined doctrines, required dogmas, and a profusion of mandated ceremonial rituals. While quite a few Religious Big Stories boast numerous followers, the dominant one that reflects a set of shared values is the one that inspires Western culture's quest to lead the globalization movement. This is the Abrahamic Big Story that, in the main, encompasses the Jewish, Christian, and Islamic traditions.

The setting for the Abrahamic Big Story is a dualistic universe. There is Nature with its humans and there is Super-Nature which is the realm of God. The first human, Adam, named all living things and creatures and was granted dominion over them. Since he was alone and lonesome, Adam's God created a companion for him. This second human, Eve, is formed by God from one of Adam's ribs which he plucks from his body while he is deeply sleeping. While humans are originally created by God, they themselves are not gods. Their nature is distinct and separate. However, they first live in Paradise, the "Garden of Eden," where harmony and peace reigned over all living things and creatures.

A rupture in Adam and Eve's personal relationship with their God results in a cataclysmic disconnect between Nature and Super-Nature. Adam and Eve suffer a fall from grace, offending their God to such a degree that the structure of reality itself is transformed. God casts Adam and Eve out of the Garden and condemns them to suffer while living on Earth: Eve will suffer deep pangs during childbirth and Adam will toil and sweat to bring forth food from the Earth that God curses.

The gist of the traditional Religious Big Questions and Answers that flows from this *Genesis* creation account are as follows.

Q: Where do humans come from?

A: Humans cannot know this answer through human research, analysis or science. Humans can only know Big Answers through the Abrahamic tradition and its sacred and revealed scriptures. God does not reveal truth to everyone, although everyone can have access to truth by joining the Abrahamic tradition through confessing and professing the faith statements of the Abrahamic Big Story. In a somewhat circular fashion, Revelation is a special knowledge, understood only by those who have faith. This faith is explained to you by a special group whose male members have been selected and ordained by God through their response to God's calling.

Q: How did humans get here?

A: Humans were created in the Garden of Eden. Adam was created first. Eve was created from Adam's rib. God created everything "out of nothing," that is, "creatio ex nihilo." God created humans from dirt, and He breathed a soul into them. God gave Adam dominion over all the Earth and all creatures including Eve.

Q: Where are humans going?

A: Eve was tempted by a devilish serpent. He gave her knowledge of Good and Evil. Eve then tempted Adam. Together, they disobeyed God by seeking a knowledge that God had reserved to Himself. This is symbolized by the "Tree of the Knowledge of Good and Evil." Together, Adam and Eve committed an original sin, and so were cast out, exiled from the Garden of Eden. Life on Earth is cursed, and it will expire in an end-of-time apocalyptic event during which God and His Messiah will return. At the End, evildoers

will be slain and true believers will be saved. All faithful Abrahamics will live in eternity with God. Heaven is like the Garden of Eden.

Q: Why are humans here on Earth?

A: Humans are a fallen lot. Because of Adam and Eve's Original Sin, God is humanity's Intimate Enemy. Since everyone is born depraved, every other human is a potential tempter who invites you to revel with them in sin. This is especially true of women who are temptresses as their mother Eve was. Intimacy as manifested through the male-female relationship is the zone of temptation *par excellence*. Intimacy is to be feared, and the intimate space cautiously entered. Humans should intimately embrace solely for reproduction. Consequently, spiritually, everyone is your Intimate Enemy. The only purpose of life on Earth is to repent, to be saved by an act of faith, and then to live so as to know, love and serve God so that you will be with Him in heaven for eternity. Humans must find salvation. This is offered by God through His Messiah.

The Abrahamic God has a providential plan for humanity. As humans look at their world they can see this plan unfold, which some call "salvation history" or "divine providence." God called Abraham of Ur and formed a covenant with him. God said that if Abraham and his children lived according to His rules, eventually revealed through Moses as the Ten Commandments, then they would be saved when the Messiah, also called the "Son of Man," returns.

Some Abrahamics believe that Jesus of Nazareth was the Christ, the only Son of God. They hold that only through faith in Jesus as the Christ can you be saved. They believe that Jesus was crucified, died on the cross and rose from the dead. And, that by doing so he atoned for the Original Sin of

Adam and Eve. Faith requires accepting that Earth is a Vale of Tears, an abode of suffering. For many Abrahamics suffering is a redemptive act, and the purpose of life is to live in "imitation of Christ" (*imitatio Christi*). These believers endure harsh and painful ascetic practices and rituals to achieve spiritual union. Some Abrahamics still await the return of the Messiah. For all Abrahamics, there really is no meaning to life on Earth except to prepare to die well, that is, as a just and moral believer in a state of grace and faith.

Q: When did humans first appear?

A: Genesis is the only record of creation. While no one knows the exact time, many Abrahamics have studied their scriptures and concluded that humans were created about 10,000 years ago. Some hold that humans lived when the dinosaurs roamed. Other Abrahamics do not look at *Genesis* and the Holy Scriptures for scientific validation of any event. These believers accept the concept of scientific evolution to be compatible with their faith beliefs. They hold that humans evolved as part of God's plan. Some see God as an Intelligent Designer and hold that every aspect of Nature reveals the mystery of the Divine Plan.

Q: How are humans to act?

A: Abrahamics follow Revealed Truth and Law which they hold has been interpreted by an approved and limited set of prophets, priests, spiritual writers, theologians and other inspired people whose works are contained in an approved, canonical body of Scripture and sacred writings. Among these Scriptural canons are the Hebrew Bible, the Christian Old and New Testaments, the Islamic Koran, and the Book of Mormon. All obey a patriarchal authority of males who claim direct lineage to and exercise Adam's dominion. They do this through an anointed and ordained authority that has come to be expressed through religious institutions and

organizations. A man who seeks to live justly can do so by adhering to the moral code of the Ten Commandments and the many doctrines and dogmas developed, over time, by the priestly caste.

Q: Why is there evil in the world?

A: Why God permits evil is a mystery. Evil is present here on Earth because of a human act, that is, the seduction of Adam by Eve, which is symbolized by their eating of the apple from the Tree of Good and Evil. Some hold that humans have an inclination towards evil or good, and choose which path to follow. Others believe that all humans are evil by nature and, only by God's bounty, can be saved through belief in His Son who came to Earth, suffered and died for you on the Cross.

As my main group identity, the Roman Catholic Church handed down these Big Questions and Big Answers through the "Baltimore Catechism," the iconic guide for forming my personal Story. However, not much was left to chance. My personal Story was severely limited in imaginative scope. I was not allowed to think outside the box when it came to moral matters. Everything, such as sexual morality, was taught within the framework created by the preceding Big Questions and Big Answers. There was One God, One Church, One Faith, and One Savior.

I was made sufficiently aware of the Saints, that is, those whose lives manifested the truths and moral values of the Big Story. I was likewise apprised of the Sinners: those who strayed and were called heretics, blasphemers, even devils. Among the latter were those of other faiths, called pagans or infidels.

RELIGIOUS BIG STORY ABRAHAMIC TRADITION	GLOBALIZATION
Eastern culture product but Christian	High Tech systems and devices
interpretation drives globalization	every culture has a Cable TV "Program Special"
composed in ancient multi-cultural world	Internet—a tool for good or evil?
aware of other Big Stories - idols	provide communication access to everyone
host to "veiled revelations"	or invade privacy?
Everything human is only understood through	hold that imagination which is driving
Revelation mediated by patriarchal male	globalization can be discerned through
hierarchy of priests	analysis and interpretation of <i>Genesis</i>
everything is as it is because of events played	<i>Genesis</i> is a revenge tale
out in <i>Genesis</i> ' Garden of Eden	It is an atheistic narrative

Table 1 Religious Big Story Abrahamic Tradition & Globalization

In one sense, I was taught that everything is as it is because of *Genesis*. More, that if I reflected upon *Genesis*, I would gain greater insight into God's Revelation and providential plan. For my first 21 years, I obediently did as I was taught. However, during the Sixties, as I've recounted in *Part 1*, Vatican Council II allowed individuals to study theology in an academic, not seminarian setting. This made a significant impact on my life. Following is a brief background on my development.

2. Influences on my interpretation of three dominant Big Stories

Nuns with rulers, *The Baltimore Catechism*, and blind obedience

Honestly, when growing up I never thought twice about how the Religious Big Story was presented to me. The daily classroom Catechism lessons revolved around my skill at rote memorization of the Big Answers. Neither I nor the nuns spent time questioning either the Big Questions or the Big Answers. As the nuns taught it, so I accepted *Genesis* as the authoritative account of how the world was created, how and why humans were created, the role of men and women, the presence of evil in the serpent, and how easily humans can be tempted and so lose Paradise.

For decades I wasn't even aware that other Big Stories and Answers existed. It was also clear to me that Adam and Eve's sin was sexual. The nuns didn't say how this sexual transgression occurred nor why it upset God so much. But it was clear to all of us that "fooling around" between men and women brought serious consequences—even life ending-ones! This somewhat humorous recollection about the naughty frolicking in the Garden underscored and forecasted my interpretation of *Genesis* as a narrative whose prime objective was to answer, "What to do with women?" As I will explain, this is the Big Question whose Big Answer contains a veiled revelation about intimacy as the personal space wherein you make manifest *sensual preciousness*.

I also was taught and readily accepted that I was born and constantly tempted to fall back into grievous sin. In my mother's womb I had already committed an Original Sin. From my first breath, I suffered the onslaughts of the devilish serpent and his minions. As such, I was born as a spiritual soldier in an ongoing battle between God and Satan. Despite any trappings of status at birth, any socioeconomic or other earthly advantage, until I was baptized I hovered at the edge of Hell's volcanic pit. Even after baptism, I

was everyday at every moment for the rest of my life to tread ever so carefully the high wire that crossed over the land of the forbidden pleasures of “mortal sins” and the unquenchable fires of eternal damnation. In brief, mine was to be a confessional life. Consequently, only the forgiveness offered by the priest in Confession prevented me from casting my own soul into Hell. “Free will” was God’s gift so I was taught, but I could do little else but sin given that I inherited the weakness of my earthly father, Adam.

Although all of this sounds like a scary movie, to us kids it was just how things were. In fact, I was taught to think of it as the “best of times” because this Big Story has a “happy ending.” Here is where Jesus replaces Adam. Jesus comes down from Heaven and is born of an ordinary woman, named Mary. This feat is not explained in detail. When he dies, for some reason, his father, God, is satisfied and forgives the sons and daughters of Adam and Eve. Yet I was not out of peril, not just yet. Although I was saved, I could on a daily basis—*Sinner that you are, Francis!*—forfeit my salvation through mortal sins. The mortal sin that was most available to me and to most young males was lust.

As I mentioned, the Roman Catholic Big Story didn’t leave much to chance in respect to how I was to carve out my personal Story. I was to be virtuous and avoid sinning. And overall, I was a great avoider of sin. I did not murder anyone, nor become a thief. Certainly I didn’t even know how to “covet,” whatever that meant. I honored God. I loved my mom and dad. So far, so good. But, ah, there it was: “Thou shalt not commit adultery.” Boy, “adultery” was one of the few “grown-up” words that all of us boys understood early on. While we knew it had something to do with doing bad things while married, it was translated for us as, “Don’t touch yourself!”

During the elementary grades, most of us were so terrified by the nuns' "Put out your hands!" ruler-*whack!*-on-the-knuckles discipline that we barely got within breathing room of a girl's body. So, our sexual sins remained in our heads. Here was delivered, in a curious way, a proto-Teilhardian insight. I knew that every "dirty thought" negatively affected God and Jesus. More, that everyone who had died, as a member of the "communion of Saints," could see what I was doing! Furthermore, I was made acutely aware that my dirty thoughts hurt Mary, Jesus' mother. She and all the hosts of heaven were ashamed of me and my dirty thoughts. Consequently, what I thought—and there were no trivial thoughts—had great impact on my soul and on the general condition of the world. For if I—baptized and saved!—were immodest, lustful and a "small-time adulterer" what could be expected from the rest of the world who did not follow Jesus?

When I talk with others of my generation who went into the seminary, they are not surprised when I say that I never "touched myself" until I was twenty-one. This is a shocker to most whose personal sexuality was explored at an early age in the hedonistic culture that now defines America. I mention this only to set the stage for understanding certain lessons that were derived from *Genesis* during my youth, and to provide a backdrop to what I eventually discovered about the role of sexuality and intimacy in *Genesis*.

In brief, the nuns taught that once exiled Adam had to provide for Eve. She was more dependent upon him because she was cursed to suffer terrible pains during childbirth. In a reverse move, he was now to be her helper. This interpretation underscored my role as a paternal and protective male, as a provider, but it also defined my relationship to women as primarily focused on childbirth. When I looked at girls, I was supposed to see them as daughters of Eve and mothers like Mary, Jesus' mom.

One of the reasons that sexual issues weren't the prime ones that moved me to leave the religious life was that they were buried very deep, and surfaced only in terms of my wanting to marry and have children. I had no notion, until the Free Sex movement of my college years, of a "one-night stand." For me, and legions of other young Catholic men, if you had sexual relations with a girl you were, by that act, committed to marrying her. Lustful thoughts were sinful, but in a peculiar fashion they were safe. They were the "release valve." Actually "doing it" meant radically altering your life because if you were truly a man, a morally upright young Catholic man, you could redeem yourself and remove her from being shamed by quickly marrying. In my Big and personal Stories there was no concept of "living together" until married. Actual penile penetration was a plunge into wedded bliss or the eternal fires of Hell.

Genesis made clear that there was only one God. I never recall any discussion of the words that have annoyed Rabbinical scholars for millennia, and which still draws some "far out" explanations from theologians, that is, the phrase "let *us* make ..." in the first creation account in Chapter 1. No nun or priest ever mentioned "polytheism" other than to reference it as a pagan error. I did learn that while angry at humans for being stupid and hurting Him, Yahweh was still *Our Father*. His love overcame Adam's and Eve's "fall" in *Genesis*. He loved us so much that He sent His only son who came to Earth to suffer and die for us—you and me, miserable sinners that we are!—and so make things right again between you, me and God. Jesus was referred to as the Second Adam.

There was never any doubt in my mind that the Rib account was the primary *Genesis* narrative and that it was a creation story to take seriously. I can't

over-emphasize how significant *Genesis* is in the Roman Catholic Big Story. Pause a moment and give some thought to the tradition's theological notion of "happy fault." In Latin this is "felix culpa." In a song titled "Exultet," which is often sung during springtime at the Christian service called Easter Vigil, there is this verse:

"O happy fault, O necessary sin of Adam, which gained for us so great a Redeemer!"

What this means, and this was hammered home to me as it still is to most Christians, is that if Adam had *not* sinned then Jesus would not have come to save us. This might sound a bit circular but it is the message of the tradition. See, you don't have—and can't have—the New Testament unless you have the Old Testament. More, the Old Testament explains why the New Testament was necessary. If Adam (not only human but inferentially Jewish) had not screwed up everything, we would all still be living in Paradise, fishing in the rivers that flowed through the Garden of Eden. But "happily!" Adam did sin. It was his sin that made it necessary for Jesus to come down to Earth. I mention this simply to highlight how important the *Genesis* account is in the Roman Catholic Big Story.

Even my early adulthood embrace of Teilhard de Chardin's valuing of scientific evolution did not cause me to reinterpret *Genesis*. It was relatively easy to accept the statement that God created the world in seven days as a metaphor. After all, the real meaning of *Genesis*, as it was taught to me at the time, was about mankind's relationship with God. It was not a story setting forth scientific claims or even one issuing historical facts. *Genesis* was taught as the key lesson plan that revealed how much God loved us because, again, I was told that Jesus came and made everything "right."

In light of my Catholic background, you can see how I was told to, “think it the best of times, feel it the worst.” I lived in a world defined by a “happy fault.” Like Adam, I was miserable, an exile, a sinner. As saved by Jesus, I was filled with grace, and if I died on the spot—*swoosh!*—angels would swoop me up and take me to heaven amidst blaring trumpets of joy! My Sunny Spot clearly wavered as my Shade overcame me. My Sunny Spot—as the Shady serpent slithers about!—kept on a daily basis slowly shrinking as I thought sinful thoughts, and it went totally dark when I committed a Mortal Sin. I knew that I could die in the Shade. Yet I had moral choice based on free will, so it was up to me and me alone to live in a Sunny Spot or become a Shady guy.

ROMAN CATHOLIC EDUCATION	MY RELIGIOUS BIG STORY
"The Rib" account dominates the tradition	never challenged official interpretation of <i>Genesis</i>
Even with Teilhard's vision I never	and other parts of Bible
challenged the traditional	Eve's transgression was sexual, but this
interpretation	was never explained in detail
	"Happy Ending" Jesus is born of Mary
born "Fallen" in Original Sin	always going in and out of state of Sin
Eve's sin has sexual source	one Mortal Sin could commit was "dirty thoughts"
Aware of other gods only as "idols"	never explained "let us" polytheism inference
One God, One Chosen People	daily focus on sexual sins—"bad" thoughts

"O Happy Fault!"	sin is necessary for Jesus to be Messiah
Jesus is the Second Adam	safe path was total obedience and submission
"Think it the best of times, feel it the worst."	of will—"Thy Will Be Done on Earth as it is
	in heaven. "

Table 2 Roman Catholic Education & My Big Story

Yet, something still didn't add up! What was I sensing that prevented me from tapping into the Religious Big Story's brooding emotion of miserableness? How did it happen? After all, as a seminary student, I followed the discipline of miserableness: I fasted, prayed, knelt till my kneecaps hurt and my back ached on the special *prie-dieu* kneelers. *Prie-dieu* means "praying to God " These kneelers are designed to make your suffering godly. So I suffered—willingly and longingly!—before His eyes. I wanted Him to know that I understood how deeply miserable I was. Although I obeyed and prayed, I wasn't really miserable.

What I suspect is that when the nuns talked about "the Church," they cited the Catholic quote that justifies what some wags have called "The Edifice Complex," that is, the Church's need to build more churches. "Thou art Peter and upon this rock I shall build my church (*Matthew 16:18*." This verse is also cited to explain "Apostolic succession," or the primacy of the Pope since Peter is considered the first pope." In this light, the imagination of the Roman Catholic Big Story is expressed in stone and organization as hierarchical and patriarchal. While I went to Holy Mass just about every day of my young life, and since I joined the seminary to study for the priesthood, you might wonder just to what theological and spiritual notions in particular

I was paying attention.

Most especially I was faithfully praying the "Prayer of Saint Francis." This is Saint Francis of Assisi, the founder of the Franciscan Order which I was to enter as a seminarian and novice monk. The sentiments of this prayer overcame the ecclesiastical imagery of the institutional Church as I began to interpret my Catholic Big Story and write my personal Story. As you read it, please note the imagery and the spiritual dynamics that this imagery sets loose in my early Catholic years. Moreover, this prayer contains the harbingers of the brooding emotions into which I tapped on my way to the courthouse and federal prison.

Lord, make me an instrument of Your peace.

Where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

and where there is sadness, joy.

O, Divine Master,

grant that I may not so much seek

to be consoled as to console;

to be understood as to understand;

to be loved as to love;

for it is in giving that we receive;

it is in pardoning that we are pardoned;

and it is in dying that we are born to eternal life.

Prayer of St. Francis of Assisi (1182-1226 A.D.)

Vatican Council II's impact on my Religious Big Story

For additional and expanded quotations with citations, see *Appendix D*, "Vatican Council II."

Vatican Council II, as I mentioned before, was a reform council. It was not convened to launch a revolution in any form. As with most previous Catholic Councils, it sought to firm up the Church's position in respect to current times, strengthen the Church's station, and assert its spiritual and moral leadership. The Council was confident that its truths were both perennial and eternal. Its *Documents* were, in this respect, a conscious effort to assert the Church's relevance, but more importantly to demonstrate that its doctrines and dogmas not only mattered but were key for the continued development of societies, cultures and individuals. My radical response, and the response of others like me, must be seen as unintended consequences of the Council's main intentions and objectives.

In light of my focus on globalization, I view the Council, itself, as a harbinger and an initiating force of the broad globalization movement. In verbiage that might have been written to describe the yet to be created Internet, the Council stated:

Moreover, in virtue of [the Church's] mission and nature, she is bound to no particular form of human culture, not to any political, economic or social system.

Furthermore, this Council offered a "Message to Humanity," another global and universal characteristic. The Council fathers made it clear that they were addressing Catholics, other Christians and, notably, "the rest of men of good

will." This last group refers to those who "at all times and among every people, God has given welcome to whosoever fears Him and does what is right."

Back then, my attention was not as sharply drawn to the phrases "whosoever fears Him" and "does what is right" as they are at present. Then I had scant critical perspective on the import of these phrases. Personally, I had tapped into the brooding emotion of dreadful fear, and I knew that my personal Story had to conform to "what is right." Notably, the Council fathers spoke strongly from their Sunny Spot. There was a confidence behind their proclamations that is almost American in its spit and swagger.

Yet, typical of their tradition, these Council fathers opened with a Shade-toned prayer,

"We are here before you, O Holy Spirit, *conscious of our innumerable sins*, but united in a special way in Your Holy Name." (My emphasis.)

Nevertheless, the Church doesn't hang out Her dirty laundry and expose her Shade in these *Documents*, does not confess her history of conquest, cultural imperialism, genocide, support for dictators, "just wars" and so forth. So, at the time, I was inoculated with this heady Sunny Spot serum. I jumped up out of my seat as I first read these *Documents*. If anyone sucked down their Sunny Spot optimism it was me.

Here are several of the major statements and images that enlarged the Church's Sunny spot. Although the *Documents* affirm the "Apostolic" character of the Church, that is, its claim that St. Peter was the first pope, the papers offered a new image for the Church. While still "Mother Church,"

the Council forwarded the image, "People of God." As others have commented, this had a sub-text of democratic leveling. Again, as the Internet has come to "flatten" corporate hierarchies, at least in respect to communication, so did this image flatten the ecclesiastical hierarchy. Throughout the *Documents*, priests, bishops, nuns and laity have their group identity image shifted. The "People of God" becomes the main iconic image. This profound change tapped into a brooding emotion of hopefulness, which set people like me loose!

So too did the Father's Opening Prayer also tap into hopefulness when the Council addressed God as "O Holy Spirit." There exists no doctrine or dogma more vague, undefined, ambiguous and fraught with uncontrollable interpretive consequences than that of the Holy Spirit. There is good reason why the Holy Spirit is imaged as a fire or a dove atop fire. Just about every heretic in this religious tradition claimed that he or she was speaking the truth as made known to him or her when gripped in the ecstatic embrace of the Holy Spirit. Looking back, I can see how I "caught the spirit" upon reading the *Documents* and how the established Church was saying, "Oh, no, here we go again, another Holy Spirit heretic!"

Previous to the *Documents*, the Church followed the thinking of a mainline traditional theologian, St. Augustine, who had uttered, "Outside the Church there is no Salvation." Now, the Council seemed to be saying that no one was really "outside" the Church—that all people were Church members insofar as they were "men of good will." In light of my opening statements about the Sunny Spot, understand that every person reading this paragraph would say, "I'm a person of good will!" Consequently, he or she would rightly assume that this new Catholic Church now considered them among the People of God.

This new phrase and iconic image of the People of God enabled me to tap into the brooding emotion of being comfortably at-home on Earth. I heard this and concluded, perhaps radically, that all "earth people" were the People of God. That there was no longer One Church, rather, One Family. This brooding emotion was accompanied by a deep peacefulness. After all, in effect, the Council turned to me and said, "It is your duty to change the world!"

Please understand that when I first read the *Documents*, I was not a political activist. In fact, I was just beginning to read Teilhard de Chardin, and I was still a year away from meeting my first pacifist, Jim Hunt. A fellow philosophy major, Jim and I lived off-campus during our senior year. Our other roommate was a staunch Republican and supporter of the Vietnam war. All in all, the Council's mandate unsettled me. Its call to deal with social justice issues, especially with Total War, threw a wrench in my plans to simply study academic theology and become a life-long college professor.

Below are key quotes upon which I reflected and which caused a revolution inside me. At the time, I thought my personal revolution simply mirrored the revolution, not just the reform, set in motion by the Council. Clearly, now I understand why I misread the Council.

Before you read these quotes, please note that nothing in the *Documents* enabled the so-called "People of God" to tap into the brooding emotion of not-feeling-miserable. In this respect, the Council sought to reform thought, not brooding emotions. Nevertheless, I want you to understand how logical, rational, theological and morally responsible my draft resistance and draft raider actions were. These were, for me, catalytic quotes.

- I heard that it was my duty, not just that of the priests and other religious, to be a leader. "But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God."
- I heard that it was my role to look at what was going on in my world, right now, and be bold enough to analyze it and then formulate the moral actions of my personal Story. "...the Church has always had the duty of scrutinizing the signs of the times and interpreting them in light of the gospel." And, "The holy People of God shares in Christ's prophetic office."
- As the Council intended, I was to help find "solutions" to Shady problems. "...the Council wishes to speak to all men in order to illuminate the mystery of man and to cooperate in finding the solution to the outstanding problems of our time."
- I heard, possibly with a bit more insight than the Council intended, that I was to look not at external laws but inside myself for answers. For me, this meant the external laws of the Church and Society. "In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience." And, "For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged."

I was ready! The summer after I graduated, I reflected on my future. My Vaticanized Big Story challenged me to *Take on the world! It is your duty as*

well as your right. Follow your conscience! More, that if I didn't carve out a personal Story which responded to the inspiration of the Holy Spirit, so "according to it he will be judged." I responded in January 1967 by enrolling in a master's of theology program at the Jesuit-run University of San Francisco.

I lived in the Haight-Ashbury but I was a Minnesota innocent among the plumes of hashish wafting from Golden Gate Park. I missed all that 1967's "Summer of Love" means to most of my peers. I admit that young paisley Hippie maidens with flowers in their hair did entice me. Yet, more telling is that my radical anti-war Catholic activist classmates taunted me because I was deep into the study of sacramental theology and not into burning my draft card. Teilhard de Chardin was still in possession of my mind and I had filed for Conscientious Objector status, but my spiritual quest was yet bound up with my desire to be a faithful son of the Church. My mindset was on reform, not resistance nor revolution.

Looking back today, I understand that the *Documents* reaffirmed the fact that the Roman Catholic Big Story seeks to answer all Big Questions. I chuckle now, as I could not back then, about how the *Documents* are so like their iconic predecessor, *The Baltimore Catechism*. True to that pedagogical tradition, the issues that I was required to confront and respond to as I formed my personal Story were definitively spelled out. Below I list some paragraph headings, and a few further quotes. However, this is not the time and place for me to write a full blown account of "the Council and Me." At this time, I simply want to illustrate how the Council shifted the controlling iconic images and phrases of my Big Story, and indicate how that shift changed the issues I confronted as I carved out my personal Story.

Paragraph titles in the *Documents* include,

- "Reverence for the Human Person"
- "Reverence and Love for Enemies"
- "The Essential Equality of Men: and Social Justice."

I was challenged to commit to "The fostering of peace and the promotion of a community of nations." To understand "The Nature of Peace" as, "Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies."

Historically, in the Sixties and early Seventies, social-justice issues were nightly news topics of the day. Civil rights and the "dream" of Martin Luther King Jr. were causing a revolution in America's self-perception. Issues of racism, sexism, war and imperialism placed deep and unsettling challenges before spiritual and religious leaders, and individuals such as King and others called for acts of nonviolent civil disobedience. It was a time when going to jail or "doing time" in prison forced many in religious and secular establishment positions, as well as those of us in "white society," to tap into the brooding emotions of America's and the Church's Shade which, to that time, only the oppressed had ever felt.

Additionally, I read about

- "The Avoidance of War"
- "Curbing the Savagery of War" and
- "Total War."

I was challenged to reflect and then act upon the insight that "the horror

and perversity of war are immensely magnified by the multiplication of scientific weapons." Along with the Council Fathers, I concluded that "all these considerations compel us to undertake an evaluation of war with an entirely new attitude." Along with contact with Teilhard's vision, the *Documents* helped me to develop a "Conscientious Objector" attitude.

In a major shift that affected my Secular Big Story's "America" chapter, the *Documents'* conclusions compelled me to work on an *international* basis, to develop solutions to "The Arms Race." Note this quote: "Therefore, it can be said again: the arms race is an utterly treacherous trap for humanity, and one which injures the poor to an intolerable degree." I simply felt I had no choice, especially after reading "The Total Banning of War, and International Action for Avoiding War."

It is our clear duty, then, to *strain every muscle* as we work for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some *universal public authority* acknowledged as such by all, endowed with effective power to safeguard, on behalf of all, security, regard for justice, and respect for rights. (My emphases.)

VATICAN COUNCIL II	MY RELIGIOUS BIG STORY
Not intended to be revolutionary	I respond "radically"
Asserted Church's standing & relevance	
in "modern world"	Church as "People of God"
Confidence sourced in "Apostolic" character	A bit of "American" spit and swagger
Not bound to a particular culture,	called to solve global problems

political,	
economic or social system	duty to be a leader, not just follow priests
"Message to Humanity"	discern the "signs of the times" and act!
"men of good will"	no one now "outside" the Church
"fears" God and "does what is right"	laity shares in "Christ's prophetic office"
Council recognizes its Shade = "conscious	Does not repent for these historic sins of
of our innumerable sins"	conquest, genocide, cultural imperialism,
	dictators, "Just Wars"
	obedience to law discovered in
	"the depths of his conscience"
<i>Documents</i> are iconic	not unlike iconic <i>Baltimore Catechism</i>
Social justice always on the Nightly News topics	"The fostering of peace and the promotion
	of a community of nations."
	"strain every muscle" until war outlawed
	by "international consent"
No change in brooding emotion of	No change in my brooding emotions of
being dreadfully miserable	comfortably at-home on Earth and
	peacefulness

Table 3 Vatican Council II and My Big Story

Even in light of all this, you would not be remiss to point out that all this is

my personal interpretation of the Council's intent and the meaning of the *Documents*, possibly deserving the adjective "idiosyncratic." At times, I do wonder why I responded as the prophet Isaiah did when I heard the following: "Then I heard the voice of the Lord saying, *Whom shall I send? Who will go for us?* Here I am, I said, send me!" (Isaiah 6:8)

The issues before me were of the Shade—some so Shady that they were pitch black, issues of deepest Evil. *Truly, I cannot account, intellectually, for why I did what I did.* I simply trust in what I came to discover through my time in prison, namely, that I was comfortably at-home on Earth and at peace. I say this to open your understanding to the power of brooding emotions. What the Council stated in its *Documents* unleashed a fire of the Holy Spirit in me, which fatefully moved me with the same shudder of deep personal emotions captured in a pop song of the day, "Wild thing, I think you move me! You make my heart sing. You make everything groovy." Yeah, *groovy*. Until the trial and "serving time" in the Slammer!

Penitentiary causes re-evaluation of the three Big Stories

"Hard Time"

Everything changed for me when I got to a federal medium-security prison, Sandstone FCI in Minnesota. In June 1972, I was "taken off the streets," as is said, and "sent up the river," here, the fabled Mississippi. It was fitting. In 1960 my family had moved from northern New Jersey to Hastings, Minnesota, one of Mark Twain's Mississippi river towns. I went to college near St. Cloud, in central Minnesota, also on the Big Muddy. To complete this poetic image, I was arrested a bit farther up the river in Little Falls, where the Mighty Miss is known to "pause." Most prisons, however, are off the beaten track, in economically depressed areas, and Sandstone was no

exception. The prison was the town's main industry.

On my outside, change was evident. I was de-bearded, de-loused and digitized. I became "8867-147," a federal identity that is mine forever—assuming I ever want to go back! Prison is the "Inside." This is what changed me.

The prison looks like a building. It has grounds. Fences. Guard towers. A parking lot. It is all that, but once you enter its security gates you find yourself somewhere so peculiar that you have no words for it. "Inside" is a good designator. Not only are you locked up, put there to protect others, but you are inside-looking-out at your society and culture.

I think it will be easy for you to accept my self-description as someone who did "hard time." Cons use that phrase to describe an inmate who doesn't settle in and accept prison as his lot. Some of these type guys always try to escape. Some worry too much about things they can't control. Others obsess about earning "good time" and getting out early. A few hardcore cons battle every little prison rule and regulation. In sum, these types do hard time.

My version of hard time was interior. I had attended seminary, lived in a monastery, and graduated from an all-male Catholic college, so being institutionalized in a highly controlled, all male labyrinth was not shocking. But I entered prison without a Big or personal Story. Both had been left strewn on the courtroom floor. My passionate words were but vanquished echoes in the collective mind of my jury. So, externally, I adjusted, and in a not uncommon way. I stopped reading everything: books, newspapers, junk mail. Slowly I reduced the number of visits from family and friends from weekly to monthly to almost zero. I wrote shorter and shorter and more

infrequent letters. Of course, I played more basketball than a pro does, but then you can chalk that up to my being a guy who likes rituals and ceremonies. Playing b-ball was how I chose to ground myself as I shrank, withdrew, and disappeared inside.

I was aware that I was shrinking and this was a new experience. I looked at my three-foot by three-foot locker. That's all I had. But that wasn't it. Not the peculiar deprivation of having only a tiny physical space. No. Something else? Soon, I understood: *I had no body!*

My first awareness of body-less-ness came with a bit of a jolt—actually one that was also a tad sado-masochistic—when I first had to "*Drop everything and bend over!*" in the ante-room for a body search before entering the Visiting Room. The lesson the guards wanted me to learn was that they had control of my body and that I didn't. So I entered to meet my first visitors as an apparition. The depth of my understanding about this fact came full force one night when I was walking down a corridor with a laundry bag slung over my shoulder. "What you got in there, Kroncke?" asked a stern and challenging voice. I don't remember my sassy, sarcastic retort but his response was, "Drop it all!" I knew what that meant. Right out in the open, then, right there, I had to strip, piece by piece, until totally naked. How can someone with my background not have experienced the ritual necessity of this command? The Hack wanted to control me. He had total control over my body, and he was going to exercise his dominion. Of course, I submitted. I tried not to show my blush of humiliation, my quiver of degradation. I'm sure my penis was the size of a pinhead!

Ah, Sigmund Freud and his disciple Norman O. Brown, they would have a field day with all this compulsive anality, this obsession with getting the

"rear view." Strip and body cavity searches were voyeuristic pleasures delivered upon command. Once, when I was in the Visitor ante-room with two others, one guy put it to the young guard who was eyeballing us, "What are you going to tell your wife you did today?" As we busted a gut, the guard actually blushed and hustled us out, "C'mon, c'mon, pull 'em up. Get outta here!" Although this is a perversely humorous memory, it straightforwardly states that the language of prison is fecal. I don't know if I even want to recall all the fecal imagery. I'll just leave that up to your imagination. Cons, especially Lifers and "State-raised criminals," know that they are considered society's feces.

I had no body because I had no sense of intimacy. In a short time, I realized that prison is about control over intimacy. But, why? Why is punishment your loss of intimacy? An answer to this question developed very, very slowly. In 1983, I published an essay about prison. It described the prison discipline as a "feminizing" process. I noted how a con is treated like a stereotypical woman of the patriarchal culture. It was an insight that took me back to *Genesis*, to reflect upon the male and female relationship of Adam and Eve.

While in prison, however, I didn't have a way to talk about this. I knew that my being called "Big Man" foreclosed my potentially becoming someone's bitch. I also realized that I could buy some homosexual head with a pack of cigarettes. That I didn't become a bitch, make someone "mine," or buy a queer whore only underscored that I was even Inside prison's Inside. I was disconnected from everyone. It was a grim conclusion, but I knew that I was pulling hard time and that "they" were winning in ways I couldn't even fathom.

Inside myself I was intensely wrestling with the definition of this incarcerated "Inside" of America, Christian America, and Abrahamic Western culture. Why was it here? Why was this type of incarceration the punishment? There were no women about. No legitimate access to booze or recreational drugs. No one seemed to care about what I did with my day as long as I showed up at the proper place for the numerous "Lock up and count!" inspections. I was given regular meals. Primitive exercise facilities were available. If I got sick, there was an infirmary. I had no money, but I had a bed and three square meals. Simply, I had to stay "Inside" until some future date when, *abracadabra!* the last steel door would clank open and ... I'd be "let outside," again. Into the "free" world as it was termed. *What a joke!*

Prior to my incarceration, I had never visited a prison. Never a jail, never any type of lock-up, never even knew where the federal prison was in Minnesota. I had never given much thought as to why iron-barred cages are used to punish. I had never reflected upon the peculiar notion of being "punished with time," in my case, an eventually shortened five years. While there I began to think about such things. I wondered why more violence didn't exist Inside. Why didn't the hacks thrash and beat me up? I was "out of sight, out of mind"? Even when in solitary they left me alone. The guards had all the guns but they were few in number compared to the convict population, so why didn't we prisoners storm the Bastille, so to speak?

My prison experience and the questions it raised endowed me with a new body. It was a body that could sense the Shade in a way I previously could not. It was a body, with Inside seeing, which gave me "Inside Sight." I saw normal, ordinary people and events but actually understood or saw them quite differently. I saw them as if I were inside their Shade. This was my

new "Inside Sight."

"A man buried alive."

With Inside Sight, it soon became apparent that prison's violence is meant to be primarily psychological and spiritual. It is less Hollywood's version of a James Cagney tough-guy prison flick than it is an incarnation of the insight of the English novelist Charles Dickens who published comments after visiting America's then internationally acclaimed penitentiary. Although voiced more than a century and a half ago his words remain insightful and cogent.

I believe it, in its effects, to be cruel and wrong. ... I am persuaded that those who devised this system of Prison Discipline, and those benevolent gentlemen who carry it into execution, do not know what it is that they are doing. I believe that very few men are capable of estimating the immense amount of torture and agony which this dreadful punishment, prolonged for years, inflicts upon the sufferings. ... I hold this slow and daily tampering with the mysteries of the brain, to be immeasurably worse than any torture of the body ...its wounds are not upon the surface, and it extorts few cries that human ears can hear ... He (the inmate) is a man buried alive
(*American Notes for General Circulation*, Philadelphia, 1842)

It was difficult for me to initially believe what my Inside Sight was revealing because everything and everyone simultaneously seemed no different. It was a double-vision where I saw "what is" and "what is not" at the same time. Although I could see Inside, I had no fluent speech with which to express my Sight. In every way, I began to sense that prison isn't what it appears to be. Just as I knew that I was still Francis X. Kroncke while also accepting my non-human designation as 8867-147, so I knew that

something very peculiar was afoot. Since I had trained as a sacramental theologian, that is, one who studies the origins and purposes of the Seven Sacraments (Baptism, Confirmation, Holy Communion, etc.), I knew that my religious tradition believed that contact with God can be automatically and without fail established by participating in a sacramental ritual. In this tradition, when the priest consecrates the host during the Holy Communion ritual of the Mass, even if he is a terrible sinner, even if he is at that moment of consecration steeped in mortal sin, the presence of God is assured.

In like manner, I began to realize that prison is a place where those on the Outside believe that those on the Inside, *just by being Inside for a period of time*, will change for the better. Although a secular institution, prison appeared to function in the popular imagination like a sacrament. Bad, Shady, evil and "sinful" criminals go in and after "serving time" are secreted out as re-formed or re-habilitated errant citizens and returned to society. Although you can relieve yourself with a disdainful and cynical snort as you read those last few sentences, let me say that it confounds the Outsider that the Insider is not, at the minimum, "scared straight." Most Outsiders, and most of the guards I came to know, tap into a deep seated brooding emotion of feeling safe when they see a picture of a prison or an inmate in handcuffs and chains.

"What is going on here?" I often asked myself. Prison certainly is a Shady spot by any and all accounts. For many, it is considered the epitome of the darkened Shade, even a place of Evil. How in this Shady spot was I, or any inmate, supposed to discover his Sunny Spot? If I was supposed to find my Sunny Spot, it seemed that to find it I was expected to go deeper into my Shade! Somehow this didn't all add up. Although I had "all the time in the world" while Inside, I didn't have the mental or emotional space or time for

an intellectual pursuit of this question. Yet, it remained in my gut, undigested.

America's penitentiary vision

In the curious ways of Fate, after prison in 1974, I became a program director for a prison reform project in the San Francisco area. It would be the only job for which I'd ever list my years in prison on my resume and/or get special preference points for being an ex-con! This work required lobbying with judges, sheriffs, chiefs of police, legislators, citizen groups, and church officials. In a short time, as I prepared analyses and reports to persuade politicians and address public policy organizations, I realized that few systems have been studied by social scientists more than the prison system.

Few social systems have had more outside professionals develop programs to aid, change, transform, or "cure" their clientele than the prison system. Over the centuries a slew of professionals: educators, ministers of every faith and denomination, social welfare agents, psychologists and psychiatrists, even phrenologists, and today's staff of drug therapists have forwarded programs and services to attack the problem of recidivism. Yet, it is fair to state that, historically, all have failed, and presently continue to fail. Despite this, while few systems have been so consistently judged as in need of reform as has the prison system, more and more prisons are built. In tandem, a higher and higher percentage of Americans, specifically minorities and the lower socio-economic segment, serve time as part of their personal Story. On the one hand Americans shout, "Failure!" and on the other, "Build more!"

I quickly found that no one in this group of criminal justice and social service

professionals knew why, when or how the penitentiary system came to be. The egghead part of me sought out answers to these historical and sociological questions because I was asking others to reform the system. In order to reform it, I had to understand how it had been initially formed.

Within the first year of my primary doctoral research, I found that few academics had any substantial or compelling insights into the origins of the penitentiary system. Even more distressing, I found that the historical story as told in the foremost scholarly and official prison histories of the first hundred and fifty years was seriously flawed. Although you'd anticipate that religious leaders and academic theologians would have studied or written or preached about "criminal justice" issues, I found not a single sermon preached from an American pulpit on the topic for almost two centuries (18th and 19th). My doctoral mentors had no answer to why American theologians had not studied the penitentiary system in any academically significant way.

I was perplexed, a bit stunned, yet extremely motivated to figure out why the study and socio-cultural place of the penitentiary system had been basically ignored. All this led, eventually, to my intellectual and academic study of the prison system at the doctoral level, for four years (1974-1978). During my research I discovered that the "American penitentiary" was, indeed, invented. It was an innovative approach based upon a psychological theory as to the impact on an inmate's conscience when locked in "separate confinement." The early reformers were influenced by the work of Europeans, especially John Howard and the Scottish School of Common Sense. Practically, they theorized that after separation, solitude and reading the Bible, in the middle of the night, the inmate's conscience would throttle him awake. His conscience would accuse him as no one else could, because his conscience knew his true guilt! Terrified and scared out of his mind, the

inmate would repent, ask God's forgiveness, and turn back from his life of crime. He would repent in the penitentiary. This was a very unusual model of incarceration. Notably, it directly reflected America's cultural focus on the individual as in need of rehabilitation and not the social group.

The social institution, here the penitentiary, healed society as it healed the individual. A cultural and theological shift which occurred at this time popularized the belief that crime should no longer be seen as much as a sin as it was a defect in an individual's moral character. More significantly, the State and not the Church was the correcting and curative agent of reform. The inmate entered prison with a bag over his head so that he would never recognize other inmates while inside or outside. Prison was not to be a "school for crime." The inmate had only the Bible to read, a garden to tend, and weekly uplifting moral character building conversations with visiting members of the *Pennsylvania Prison Society* (PPS). While the history and an interpretation of prison's place in America's "Civil Religion" Big Story will be explored in a later chapter, several facts which moved me to reflection were:

a) That in 1787 many of the same gentlemen who met to write the Constitution during the day at the *Constitutional Convention* in Philadelphia, met at night in a meeting of the *Pennsylvania Prison Society* to formulate and put into practice a historically unique and anthropologically novel "penitentiary" system of punishment

b) That whereas the penitentiary reformers cited as inspiration a New Testament mandate to visit prisoners, namely, Matthew 25, "I was in prison and you visited me," they were grounded in the Old Testament brooding emotion of dreadful fear. Benjamin Rush, one of the penitentiary's major theorists, stated that the prison should be a "House of Terror."

c) The question, "Why was "America" the country which invented the penitentiary (punishment by time sentences)?" became an increasingly significant inquiry for me since the penitentiary was the first social institution transmitted back to Europe. Within a decade, the "penitentiary" took hold as the primary system of punishment throughout the Western world.

It became apparent that I would have to deeply and thoroughly a) re-examine my understanding of American history, b) explore the role or lack thereof of religious groups and leaders in respect to criminal justice issues, and c) determine what chapter in the Religious and/or Secular and/or Scientism's Big Story this American penitentiary played, if any at all.

While my interpretation of the significance of prison as a Big Story iconic image will be referenced throughout *Part 2*, what I want to note is how being Inside America gave me Inside Sight into the Garden of Eden as the Inside of the Abrahamic tradition. Paradoxically, Abrahamic Paradise is the sacred space which reveals the tradition's Shade. Prison and Paradise is a curious pair. Significantly, this linkage of Insides: of America's penitentiary and the Bible's Garden of Eden enabled me to understand my personal development from a radically new point of view.

I realized why the judge at trial said, "You gentlemen strike at the foundation of government itself." He might not have articulated this Inside connection but he knew that my attacking draft boards was a primal violation of that vision of America which saw this country as the Garden of Eden, as a place for humanity to start-over. In Early America, the East Coast American cities and towns resounded with this faith in the New World with "New" names such as New England, New York, New Jersey, New Haven, etc.

Within this new nation in this New World was its own new Shade spot. It was to be found where Shade is found in the Abrahamic tradition, namely, in its Garden of Eden. Few knew at the time, and fewer historians and cultural interpreters have known down the centuries, that in Philadelphia a cluster of New Adams were tending a new Garden of Eden. They called their paradise, "the penitentiary."

The Garden of Eden as "Inside"

Most high school American history courses convey that the New England Puritans believed that their God had delivered them from the "Old World" which was the sinful and corrupt Europe into a "New World." For them, America's wilderness was, in Old Testament terms, cursed and akin to the land into which Adam and Eve were exiled. They saw their "errand into the wilderness" as a godly task to purify themselves and the land. In one sense "America," was for them an Old Testament chapter in the story of *Genesis*. "America" could become a Garden of Eden if everyone lived a truly Gospel based Christian life. Although the Philadelphia penitentiary visionaries and prison reformers in the *Pennsylvania Prison Society* (PPS) were comfortable with being secular political activists, they consciously drew upon New Testament values. More significant to me, is that they were also scions and inheritors of the Puritan's Old Testament vision. Theirs was a form of "Sacred Secularism."

The cross-over from being a chapter in the Religious to that of Sacred Secularism is highlighted by the fact that the PPS was led, for forty-five years, by the Episcopal Bishop of Philadelphia, who, however, when petitioning the legislature dropped his religious title and signed simply as "William White." Moreover, the PPS' membership included ministers from every major Protestant denomination, as well as numerous Quakers, a sect

that rejected professional “hireling” ministers. Notably, the Quakers considered each person to be a minister of the Gospel, and definitely saw their involvement with prison reform in terms of their sect’s historical and particular advocacy of pacifism and social justice. So, on the face of it the penitentiary was part of a Secular Big Story (Sacred Secularism) because it was the vision of a group of citizens who formed the Pennsylvania Prison Society. Yet, upon closer examination, these citizens were among the city’s most influential and leading Christians and Christian ministers.

While the PPS members did not speak in the Old Testament terms of the Puritan visionaries, their New Testament inspired vision was part of the overall Abrahamic Religious Big Story with its special Protestant commitment to Church and State issues and moral reform. Of note, then, is that these Christians acted as citizens while attending the Constitutional Convention, and as citizens they formed a uniquely American and secular penitentiary system inspired by Christian scriptural verses and moral values.

How did this all connect? Indeed, how could and/or should I interpret it to obtain a deeper insight into both the vision of “America” and the “sacramental” role of the prison system? Knotty, thorny and perplexing questions. Not surprisingly upon hindsight, it took until 1983 before I even began to get a *personal* grip on what I had experienced in prison. In that year I published “Prison, Bottoming Out, Mother,” a full ten years after being paroled in July of 1973. (See, <http://www.minnesota8.net/Writings-Kroncke.htm>)

As I got deeper and deeper into my academic research and my personal self-discovery, what I realized was that *Genesis* is its own “Inside” story. Fittingly, the Garden of Eden also had its rivers, which flowed out from it.

Adam and Eve, then, were sent “up the river” and cast “outside.” Earth, in this light, is the Religious Big Story’s Outside (“Free Will world”) and *Genesis*’ Garden of Eden is its Inside. Only by understanding *Genesis*, so it became apparent, would I and could I understand why I had ended up in prison. There was an Inside-Inside relationship I had to explore.

“Intimacy,” again, proved the linkage. I read and re-read *Genesis*. What was I missing in this Big Story that was source for the Secular Big Story chapter on prison’s violation of intimacy? It came to me, again, during 1983. I must admit that as I started to write I did not know where the essay would end. I was as surprised as anyone to read that I had discovered the goddess who was present with me in prison. I discovered her at the very same instant as I discovered the goddess who is present in *Genesis*. I wrote, “Mother.” Although I wasn’t aware of it, “Mother” became the first word of my new personal Story which would lead me to an encounter with the Earthfolk Big Story. I will explore this theme in greater detail in the next section. I just want you to note, at this time, that the violence of prison is an offense against—and when successful a destruction of—your personal, most private, truly uniquely intimate self.

In time, I came to perceive prison as the Inside and accept it as a curiously secular-sacramental institution of the “America” chapter in both the Religious and the Secular Big Stories. Your understanding of the role of prison as a uniquely American sacramental institution is pivotal in understanding how I understand and evaluate “America” as a chapter in both a Religious and Secular Big Story. My insight and interpretation will also assist you in understanding the crucial role the prison system plays in hiding/revealing America’s Sunny Spot and its Shade, and, even as significant, in creating the dynamic that drives globalization.

PENITENTIARY	MY BIG STORY
going up river to the Inside	lost my Big and personal Stories at trial
like but not like monastery & all male college	doing "hard time"
no women, booze or drugs—not legally	few visitors, letters
Although lots of drugs available Inside	played lots of basketball
punishment is not primarily physical!	punishment is at core psychological and spiritual
Charles Dickens' "man buried alive"	"I had no body!"
"What is going on here?"	Intimacy. It is all about control over intimacy!
"slow & daily tampering with the mysteries	multiple "Lock Up and Count!"s
of the brain"	even while sleeping!
8867-147	Digitized—non-human designator 8867-147
searches at anytime—strip & body cavities	"Drop everything and bend over!"
obsession with anality-Freud & Brown	cons are fecal matter; Society's feces
"Do your own time!"	psychological and spiritual separation from
	other inmates
historical evidence of continual failure of	Why invented in America?

prisons to rehabilitate or to "scare straight"	"separate confinement" affirms American
invented by the many of the same Philadelphia gentlemen	individuality and approach to seeing
who designed the Constitution	prison as a way to cure individuals while holding that
Pennsylvania Prison Society (PPS)	society is not evil or criminal
State, not church becomes the corrective, curative agent	"America" as Civil Religion
led by religious figures and dedicated	a form of "Garden of Eden"
Christian social reformers	scions of New England's Puritans
Bishop William White, Episcopal	conscious that penitentiary was also a
dropped religious title when petitioning	"House of Terror" (Benjamin Rush)
legislature as head of PPS for 45 years	Is prison a "secular sacramental" institution?
	Prison is America's Inside
	Prison is part of Big Story shedding light
	on the America's Sunny Spot and Shade

Table 4 Penitentiary & My Big Story

Prison is, as I joked in *Part 1*, a good place to sit down and wile away some time thinking about your life. Asking, *How did I get here? What does being here tell me about myself? About society? My culture and my church?* A big, "Hmmm!" Sandstone turned out to be that turning point in my life where I pivoted, looked back to determine what my Big Story was and how my

personal Story evolved, and then looked forward and asked, "What now? Where are you going? *What's your story, man?*"

3. My analysis and interpretation of Biblical *Genesis*

Although the dominant Creation Story around the planet is that of Biblical *Genesis*, study shows that there is a tension within the Western Biblical tradition between groups which hold that they have the one and only correct Biblical imagination, notably, the conflict between Christians, Jews and Muslims. The point which unifies these Biblical groups is their claim that there is only One God, that is, the monotheistic God of *Genesis*. This monotheism is the source for the historical and broader conflict between the Biblical tradition and all other religions.

If you accept the Christians, Jews and Muslims, and their scriptures and traditions as parts of a Biblical whole, then notably, the unifying singular claim each makes is that the Biblical patriarch Abraham is their "father." This Abrahamic people believe that their God has chosen them, that is, that they are a divinely and uniquely a Chosen People. Their Chosenness is manifested and affirmed by the covenant which their god makes with Abraham. In this light, all other religions and their believers are Other, in the sense of alien strangers. These Others are not family, rather, in stark contrast they are the enemy of the Biblical faith and culture.

These aliens worship idols, not the real god. This conflict between Abrahamics and Others is grounded in the monotheistic character of the Biblical tradition, namely, that there is only one God before whom no other gods or goddesses are to exist or be believed. It is a dominant Big Story which is ferociously exclusive. It tolerates no other Big Story. Later, I will expand upon the reasons for labeling these as Abrahamics of the Warrior's Quest imagination.

Yet, you also hear down through the history of the Abrahamic tradition, a dissenting voice which says that all Religious Stories are one Big Story. That the God named Allah, Yahweh or Christ is the same God the Father. More, it claims that all Abrahamics affirm the same fundamental Revelation, and that all are Children of the One God. This ecumenical and universalistic mystic Abrahamic voice, though small, even hushed, dares assert that other Religious Big Stories are also true pathways to the Divine Presence. In these alien religions, the mystical and prophetic Abrahamics claim to find "anonymous Christians" or "Just men" and like individuals who are also Children of the One God.

While I personally value this mystical and prophetic tradition, it is key to my interpretation and evaluation of the Religious Big Story to clearly note and accept the implications of the fact that *these Abrahamic prophets and mystics have **never** and do **not** presently rule the day*. Rather, the dominant "Chosen" Warrior's Quest Abrahamics see a world-at-conflict as a given state of human existence. For them it is a revealed truth that most conflicts are anchored in differences over religious values or interpretations.

Despite their prophets and mystics, the Abrahamics definitely do not act like their Big and personal Stories are equal and one with any others. The Jews do not accept the Christian New Testament, nor the insult carried by them renaming their Jewish scriptures as an *Old* Testament. The Christians and Jews do not accept the Koran. Others, such as the Mormons, who claim a "Latter Day" revelation which is expressed in a newly revealed "Book of Mormon," find no acceptance from any corner. Each group sees the other as the not-Chosen. For each, the other is an Enemy of God.

Whatever the particulars of their shared beliefs and doctrines, Abrahamics don't feel at home with their Biblical siblings. They don't embrace each other in heartfelt familial embrace. Ironically, their heartfelt warrior actions, notably, speak so much louder and more clearly about the brooding emotion of fear which unifies their "holy war" actions of crusades, pogroms, and jihad.

As I did, *Don't you wonder?* There is just one Earth. A limited space. Only one air. Only one sun and one moon. What is the source of this multi-millennial Biblical conflict? I read and reflected upon *Genesis*. I had to understand how this Big Story developed over time and how it impacts the world as you and I find it, today.

a. Two Creation Stories

Many gods and male/female equality

Right off, it strikes you that there are two quite different *Genesis* Creation accounts. In Chapter 1, a seemingly polytheistic voice proclaims, "let *us* make man in our image." This is then linked with a seemingly quite clear statement about the simultaneous creation and so implied equality of the original humans, to wit, that "male and female created he them." So this creation account seems to assert a primal equality between male and female, and implies an "us" which does not rule out the presence of a Mother goddess or goddesses.

The other account, in Chapter 2, is the Rib story. Here Adam is alone, talking with his god, who also is alone. There are no goddesses about. There are no women. When his God—note, this is not Adam's feeling—judges that Adam should not be alone, his god forms his woman, Eve, from a rib which he takes when Adam is in deep sleep. While there are interesting aspects to imagine with the reference to the first account's multiple gods, namely the

"let us" phrase, and little unusual with its statement that males and females were created simultaneously, this first account is most significant in how secondary and subordinated it becomes as a source for answering the key Big Questions in the unfolding Abrahamic tradition. (The Christian theologians, Augustine of Hippo and John Calvin, promoted the Rib and Original Sin, etc., over all other verses and interpretations.)

As you study the history of the Abrahamic tradition's preaching, teaching and artistic expression of this *Genesis* account, you see the Rib story assuming a singular prominence as "the" *Genesis* account. The Abrahamic imagination is grounded in what could be called, for its time and still today, "alien" ideas, ones that are *wildly imaginative*. Pause to reflect on this point. In the "us" and "created he them" account there is nothing which the hearer is asked to imagine which he or she has not already pondered. The first listeners to the Biblical Big Story's first creation account knew about or were practitioners of polytheistic religions, that is, religions with many gods and goddesses. They also were men and women who knew the basic "facts of life," namely, that it takes a man and a woman to make a child and so perpetuate the family of humankind. With this first *Genesis* account, there is not much new in terms of imagining. Not so, however, with the second account.

The Rib and the Lone Male

Listen in on the Rib version. Open yourself to how it makes you feel, not just think. What is the image of the Earth and humans in *Genesis*' second account?

In this *Genesis* Rib account, humans do not live everywhere. They live in a paradisiacal Garden of Eden. More surprisingly, there is only one solitary

human, a male called Adam. He is in this Garden, and of significance he converses with his god who has created him. This god gives Adam dominion over the Earth and all its creatures. What Big Question does this answer?

It answers the question, *Why are we here?* Which is to be the supreme Master over all living things, animal and plant. By God's grace only a male human exercises dominion on Earth. It means that there is a subordination to the human by all other forms of life. It means that the human, Adam, can do no wrong in his relationships to all other living things because they are subordinated to him, their namer. He is Earth's ruling authority.

Adam's god realizes that Adam is lonely. This points up a very peculiar aspect of this account. It is a Creation Story which begins with only a male being created. It is also a Story with only a male god. There is no statement that Adam was the son of the union of a god and a goddess. Rather oddly, though it is not stated, Adam was not born. He was created. Moreover, the Story does not explain how Adam accepts what his god does, for how it is that he comes to know that he is lonely, if he has never had a mate? For how could he be lonely if he did not have someone to be separated from, to be lonely without? Lacking a clear explanation, the Story then **infers** that as in the animal and plant worlds so in the human, there is male and female. *But why is the human female only inferred, why is she veiled from sight?*

What is the Big Question whose answer is that there is only the Lone Male? That Adam lives without a woman, as his god exists without a goddess? Upon reflection it appears that there is a connection between the dominion over animals and plants and the fact that there is no female present in *Genesis* up to this point. The connection links the questions and the answers: *Why are we here?* Which answer is to express dominion. And the

question, *How are we to live?* Which answer is, With women subordinated to men.

Why is the feminine invisible?

As dominion is given to Adam over all creatures, over what can be called Nature, so is Adam given dominion over females, that is over society and culture. For once the female is introduced in *Genesis*, so can society be built around the family, and so does a distinct human set of relational values evolve, which is culture.

What of woman is seen in *Genesis*? Upon first reading, nothing. She is not seen. She does not exist. What does the Big Story mean to tell us when it states that the male who first existed, Adam, is a Lone Male? And that his god is a Lone Male God? Since I was now reading *Genesis* in light of all the other Creation Stories humans tell, it became significant to ask, "*Why are the Abrahamic folk telling a Big Story where women are not around?*" How could they do that, given that it was self-evident to all the original hearers of this second *Genesis* account, as it was to me, that the world consists of males and females, in the animal, plant and human kingdoms?

To what Big Question is this invisibility of the female a Big Answer? Is it, *Who's in charge?* Whose manner of dominion? A manner derived from woman's ways or from the male's? In a spectacular and unprecedented fashion among Big Stories, the female is created from Adam. Note, again, she is *not* born. How must this fact have struck the first hearers of *Genesis*? They who had never seen human life come to be except from the womb of a woman? Who knew birth through the personal stories told by women, told in terms of their physical feelings, death-defying emotions, and howls of pain and joy?

What Big Question was being answered—what brooding feelings tapped?—as they heard it said that woman was not born, rather, that she was created from the bone of Adam while he slept? Formed from Adam who was also not born. This woman, Eve, who was motherless and would remain so forever. In sum, the revelation that the First Humans, Our Parents, were created, not birthed.

What sense of themselves did they have at this moment of wild imagining? What were they sensing? How did they feel towards one another and about their own person? Each hearer had been birthed, had a mother and father, yet, so they were hearing that all began without a mother and a father. Curious at the least. Insensately absurd at the best.

As dominion over animals and plants expressed human separation from Nature, so it is now clearly grasped that humans are a special lot. In definition there is no intrinsic natural connection between humans and the plant and animal worlds. These latter are worlds in which the various beings are born from a male/female interaction. Although children will be born through Eve and all subsequent women, this second account reveals that *to be human it is not necessary to be born of a woman*. It is strongly inferred that if Adam's god had so desired, he could have populated the Earth with other created Adams and no Eves, whatsoever.

To me, in contrast to my doctrinal upbringing, the Abrahamic *Genesis* now stood out as a truly odd Big Story! I was perplexed. It certainly must not be answering the Big Question about how humans physically came to be. Certainly, anyone hearing this Rib account knew that human life only comes from the union of male and female. So what Big Question was this account a Big Answer to? Again, it is a query about, "Who has dominion?" But here it is

asked in respect to the personal, intimate sphere of male-female relationship.

In terms of intimacy, Eve lives in Adam's world, he does not live in hers. It is a Lone Male world at its core. The power of dominion is to be defined and expressed only as intimate male power. Only from within Lone Male intimacy does and can life arise. This was revealed through the intimate act of Adam and his god as Adam slept. The intimacy Adam shares with his god is not an intimacy he does or can share with Eve.

In the Abrahamic Big Story only Lone Male presence is real. Eve and **women** not only do not have a Big Story but lacking such they **cannot carve out a personal Story**. This means that women's actions can never be meaningful. They can never be spiritual, nor visionary or imaginative. Not at least in terms other than as they express Lone Male dominion. It is clear that no action with a woman can make present human intimacy. As odd as that might sound, **intimacy can only be made present through a Lone Male's solitary experience of his separateness.**

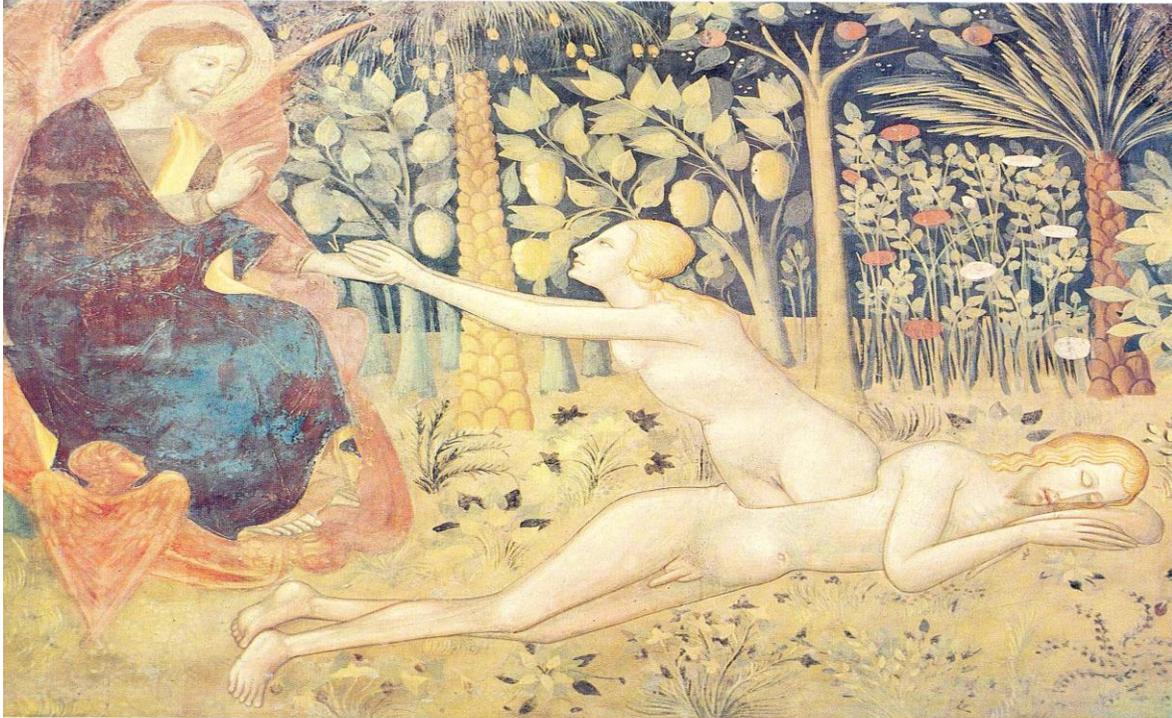
What is it, then, that is expressed through what you commonly call intimacy? If you follow the Lone Male Rib account, intimacy is a spiritually "precious" experience between two male presences, namely, Adam and his father god. Until they offend god, commit what some call "Original Sin," Adam and Eve are not embarrassed by their nakedness. This implies that they were not intimate in anyway, notably, not sexually. If there is any sexuality which is sacred, then, it is that which occurs as it did for Adam, namely, when alone.

Intimacy & same-sex sexuality

What is profound to me at this point is that *Genesis*' primary focus is on intimacy. I closely listen and peered at what is not said or imaged as well as what is and conclude that *Genesis* is all about intimacy as expressed through human sexuality. What is wildly imagined, however, is that there is only Lone Male same-sex sexuality. This is a sexuality which is not humanly relational in that there is no need for a female. The Lone Male's intimacy is an experience of and within himself. If you remember that this is a Semitic Big Story, then you realize that no attempt is being made to say that the Lone Male god and his creation had sexual relations. Such divine-human eroticism is the stuff of Greek mythology and other Creation Stories, but it is totally unimaginable to the Semitic imagination.

What happens then during Adam's deep sleep? Again, unless you want to divorce human birthing from sexuality, the creation of Eve from Adam's body is a veiled revelation about the character of Abrahamic sacred sexuality. Adam's body is maternal egg and paternal seed. Both exists within him. He is so composed because he is like his Lone Male god who exists and creates without a female consort, without a relationship with a Mother goddess.

If there is no need for a female to create humans, then humans do not necessarily have to be birthed. Again, Eve and Adam were created and God could have kept creating humans. At least, kept creating females from males. (The medieval painting, below, indicates that this "mystery" was passed down as iconographic tradition through the centuries.) What does that imply for understanding human sexuality?



Bartolo di Fredi's "The Creation of Eve," a 14th century Italian fresco.

In this second Rib account, the intimate relationship between Adam and Eve is forthrightly stated, "She is part of my own bone and flesh! Her name is woman because she was taken out of a man." (1:23) What question is this answering? I hear that gender and sexuality are one of the Big Questions. That is, that how intimacy is understood, and how it is to unfold, is key to *Genesis'* purpose. In fact, I see this as the most wildly imaginative aspect of the Big Story, and as such, I consider it to be the primary message to be imparted to listeners.

In brief, the Lone Male's way of being intimate and sexual are what *Genesis* is all about. It is a way where there is no sacred sexuality except in the peculiar sense of a same-sex, Lone Male eroticism wherein Adam is intimate only within himself. It is understatement to say that these are very unusual uses of common terms and interpretations of primal human experiences. As such, understanding the Lone Male's sense of intimacy and sexuality is very critical to understanding the Warrior's Quest imagination, vision and spirituality.

Lone Male knowing as revelation

Another telling characteristic of this Lone Male power is that it can only be known through a supernatural Revelation. That is, the whole Garden of Eden Story with its Lone Male Adam and God, as with the claim that humans were created, not born, are so unnatural that they can only be known through Revelation, not through how the listeners normally come to know. Indeed, all the claims and statements in the second account elude common sense and are wildly imaginative.

Of note, Divine Revelation negates the five senses as spiritual or visionary gateways. All that is humanly sensed, revelation claims, is meaningless when it comes to spiritual or visionary knowing. Sensuality, then, is certainly not a pathway to Preciousness. This is how the Rib account answers the Big Question, *How do humans know truth?* The answer is that they know it only as revealed, which is knowledge infused into them by their God. Revelation cannot be caused or effected by any human sense or thought or act of the will. More, revelation is known only through the experience of being a Lone Male. This account announces something previously never proclaimed, namely, that only **Lone Males know spiritually**. It asserts that only Lone

Males are spiritual and visionary persons, who once Chosen can enact the rituals through which God makes Himself present. And, that these are rituals of same-sex intimacy.

This knowing through revelation is a secret way of knowing. The Lone Male has knowledge which others do not. Not only is he a Lone Male and his God a monotheistic Lone Male but true knowledge of what the Big Questions are and their Big Answers, as well as how personal Stories should be developed, can only be given by the Lone Male. Adam is, in his dominion, King and High Priest. Here begins the development of the peculiar Abrahamic Lone Male patriarchal structure. Peculiar in that it requires the listener to reject and go against every natural, common sense insight. Peculiar in that it wildly imagines that humans know nothing and cannot know anything except as it is revealed. In brief, they can know only when and as revealed through the Lone Male experience, and as a manifestation of Lone Male power.

Exile & The Serpent

All of a sudden, Adam and Eve are expelled from the Garden. They become exiles. What happened? What Big Question is being answered? It is, "How are we to live on Earth?" Big Answer: "We are to live on Earth as if in Exile." We are strangers in a strange land. The Earth is not our human home, no, the Garden of Eden is. Consequently, the core spiritual and visionary question for humans is, "How can we ever return?"

The brooding emotion tapped into by an exile is one of forlorn fear. It is an anxiety caused by being driven from one's homeland and thrust into unknown territory. It is the feeling of abandonment, of hopelessness, and of stark terror. The exile's only hope is in returning, in escaping from the hostile land in which he/she is a stranger.

What caused the Lone Male god to exile his creations? Before Eve is formed, it is revealed that there is a Tree of Life, a Tree which gives the knowledge of Good and Evil. It is stated that with such knowledge humans are doomed to die! As common to Big Stories, contradictory facts appear to be asserted by inference. Here, the inference is that while Adam and Eve were in the Garden they would not have died. In The Garden they would have experienced a certain aspect of immortality. In a later verse, it says that *if* they stay in the Garden now that they do have the knowledge of Good and Evil, they might also go and eat of the Tree of Life and become like God who lives forever. The latter implies that humans in the Garden are not immortal. What is of note, at this point of contradiction, is that Adam and Eve are tending the garden. This is Adam's prime task as assigned by God, and Eve was created to be his helper. There is no discussion of them filling the Garden with children. It appears that they will live forever in the Garden, alone in their togetherness, in a non-sexual relationship.

The immediate effect of eating from the Tree of Good and Evil is that Adam and Eve become aware of their nakedness. Before they ate, we can assume, Adam and Eve were in the Garden unclothed and so naked. Why did they not see each other's nakedness? What caused them to all of a sudden blush and seek to place fig leaves over their genitals? The Apple is the metaphor for their breakthrough to their fuller humanity, to their nakedness, and so to an awareness of their sexuality.

Symbolically, eating the fruit connotes an awakening within Adam and Eve of their natural erotic nature. The Tree and the Apple are Nature images. As natural products they provide physical food. As symbolic products they feed the inner self, the soul. The eating is a relational and intimate moment.

Adam is shocked out of his Lone Male vision of who Eve is. His sense of interiority is shaken, for he now sees and feels himself as intimate with Eve. Adam taps into a brooding emotion of deep erotic longing. It is implied that he lusts after Eve, and that he satisfied this lust as he came to "know" her.

It is not inappropriate to plumb the deeper meaning of this "eating" each of the other. I look at it in terms of communion, but also want to capture its deeper erotic passion. Adam now has the knowledge of her which, up to this time, only his Lone Male God possessed. He now knows her as a fully present woman. She is no longer just his helper. For a moment he is not the Lone Male. It can be assumed that they shared a moment of sensual and poignant sexual awakening, and in light of the enraged, wrathful response of the Lone Male God, a moment of ecstasy. Adam will eventually express this fresh and novel passion for Eve when he later calls her "Mother of All."

I state "ecstasy" with a wariness of its degradation in our over-sexualized world as simply a term of sexual pleasure. I use it to express the inexpressible moment of creativity. When you create or discover something truly original or new, you shout, "Eureka!" This is a delight which is holistic. It is a joy expressed physically, psychologically and spiritually. For me, the mothering experience at the moment of birth is ecstatic in that it dances with all the brooding emotions into which Dying and being Born tap. In like manner, the "flipped-out," "kick the kids out of the house" anger of the Lone Male God I take as a confirmation that Adam and Eve had truly trespassed into what He considered His, and only His, domain. Now, Adam and Eve know how to create life and they became the "natural" creators of human life. Humans would not have to be created from nothing, rather, they would be born from within the sensually holy embrace of the male and the female.

Adam and Eve no longer are just the gardener and his helper. They are now a male and a female who see each other's nakedness. They move towards one another as intimate, sexual partners. They are primed, now, to do something which only the gods were supposed able to do, namely, create life. But it is more than that which I see in this discovery of nakedness. It is Adam and Eve who link sexuality to Preciousness. Remember, the Lone Male god does not express Himself sexually. He has no goddess consort or Divine Mate. He does not engage in an act of sacred sexuality. However, Adam and Eve do. For life, itself, is holy. Up to this point, that is what the Garden of Eden story presents. It relates how a God creates his people, and people are His *personal* creations. This odd and quirky Creation account now takes a "normal" turn in that the hearer learns that, indeed, humans do discover their full humanity through sexual embrace. More, they hear that this full humanity is so powerful that it made this God jealous, angry, and abusive.

Now note that before they conceive, Adam and Eve are exiled. The Garden, from this perspective, is an unnatural place, fitting for the Lone Male God but not for the human family. For the human family to flourish, that is, to realize the vision of a fuller humanity, Adam and Eve had to leave the Lone Male god's Paradise. For them to experience ecstatic sexuality, wherein they are intimately present each to the other, they had to go Outside of the Lone Male's Inside and make the Earth their home.

The Tree of Good and Evil gives them insight into the essence of their humanity, which is that they, within embrace, can make life present. These new lives are fully human and so have souls. In this light, Adam and Eve discover parenting as a spiritual and visionary experience. They, for the first time ever, experience the interrelationship between their Sunny Spot and their Shade. Eating the Apple symbolizes a new vision of who they can

become, of how large their Sunny Spot can become. Adam and Eve now see that they can become family. It is this vision for which they are punished. Indeed, they see as the gods see, namely, that creation is a “let *us*”—a relationship, not the solitary act of a Lone Male. Adam’s Lone Maleness is shaken to its core. I imagine that he had at least a momentary doubt about the Lone Male God’s revelation that Eve was born from him because he all of a sudden sees her nakedness and is present to her full female powers.

Adam and Eve are punished because they have gained wisdom from eating the Apple. As the Serpent stated, they are as wise as the gods. As eating of the Tree of Good and Evil gave them insights into their fuller humanity, so they know that the Tree of Life is within them, and it gives them insight into humanity’s creative force, namely, to birth children and build a family.

Note that they are exiled from the Garden once the Lone Male God fears that they will become immortal by eating from the Tree of Life. Why wouldn’t He want Adam and Eve to be immortal? Here, I sense a power struggle. There arises an echo of the “let us make ... in our image” account. There appears to reside within humanity the capacity to become enough like the gods that the Lone Male God fears them. He then banishes them and curses them. He sets an angel with a fiery sword at the gates of Paradise to keep them at bay. (Who says that some hacks aren’t angelic presences? Ha.)

Cursing childbirth and growing food

What the Lone Male God curses is what He wants to prevent Adam and Eve from experiencing. He curses childbirth and growing food. *Why?* It is not clearly stated why in *Genesis*. Why are these two cursed and not other aspects of human life? I ponder this passage and sense that the Lone Male God fears the human experience of childbirth and growing food. That is why

they are cursed experiences. Each is a birthing experience, one of female flesh, the other of the fields of Earth. Both of whom are, across many cultures, called Mother. Of note is that as Eve is alive and the source of human life so is Mother Earth alive and the source of life.

It is these two acts which were what the Tree of Life held as further sight, further vision of what it means to be fully human. It is through childbirth and tending the Earth that humans can realize the immortality which the Tree of Life promised. Also, that the Lone Male God curse's objective is to distract Adam and Eve from this insight into their immortality which was as obvious to them as was their nakedness, but which they could not see until the Serpent gave them access to wisdom by encouraging Eve to eat the Apple.

Through the curse, the Lone Male god regains control over Adam and Eve. Like the trauma of early childhood abuse which lingers for a lifetime, so Adam and Eve are scarred by the anger and rage from their God. They are indicted and judged in swift order. Their offense is their intimate knowledge of their sensual preciousness and sacred sexuality. What I claim is that it is at the moment they gain their first awareness of the sacredness of their sexuality, of their sensual preciousness, that they are driven from the Garden. At this moment the Lone Male God flies into a rage and terrifies his children. He is like an enraged parent yelling at a child found playing with him/herself, "Naughty! Nasty! You vile child!" In stark terror, they are cast outside into a world unknown to them. The brooding emotion of all this is one of absolute fear and terrifying dread. On its own terms, the Abrahamic tradition interprets the Fall and develops a vision in which the human body, sexuality and being a female is hated, and where sexual acts and consequently making present intimacy is a sin.

For me, it became clear that the immortal fruit of the Tree of Life conveys the insight that through childbirth and tending the Earth that humans can realize their immortality.

The Serpent: the male which speaks with the female

Without explanation, a Serpent enters the Story. Although he is, in form, a creature of the animal world, he speaks to Eve. Clearly, the Serpent is a special character—part animal, part human and given his knowledge possibly part godly—and who he really is has been the cause of much controversy through the ages. (The Serpent image evokes an echo of the first Creation account's polytheistic phrase, "let *us*.") At this point, he is the one who tells Eve that she can eat of the Tree of Life and not die. She does eat and so does Adam upon her invitation. Once immortal, however, their Lone Male God storms and fumes, and kicks them out of the Garden. Why did Eve believe the Serpent?

Why would Eve believe the Serpent over the word of Adam's God? Why would she not have asked Adam what to do, who, after all, has dominion over her? At this point in the Story, it is sufficient for the listener to hear that it is the feminine which is the **source of Evil**. And that Evil came through her listening to the Serpent. This is the Big Answer to the Big Question, "How did it come about that there is Evil in the world?" Or, "What is the source of all this conflict among humans?" The Big Answer: **women**, and the exercise of feminine power, which it is clear is a derivative of Serpent power.

While the characteristics of feminine power are not discussed in *Genesis*, it becomes clear that there is an intrinsic link between Evil and the feminine. Whatever woman is at her core, she is definitely the source of Evil in the

world. For this, she is cursed to suffer greatly during childbirth. For not exercising his dominion over her and for allowing Eve to express feminine power, Adam is to labor by the sweat of his brow.

A later chapter will further explore the meaning of the Serpent. Just consider for the moment this insight, that all power, all dominion being expressed in *Genesis* is male power, that of the Lone Male and the Lone Male's god. The Serpent, then, has to have some relationship to this Lone Male power because female power does not and cannot stand on its own. It was not born, rather it is an expression of Lone Male power—Rib power, so to speak.

The Serpent, then, is also a male power. But what type of male power? I hold that it is that which can and does speak to the female. Where did the Serpent come from? Where does this type of male power which speaks to the feminine come from? These are questions for later exploration and interpretation. What you and I are left with as the Rib account in *Genesis* closes is the unexplained source of the Serpent. What is clear is that Abrahamic hate the Serpent. For them it stands, over millennia, as a symbol of everything which is wrong with the world. Indeed, they hold that the world, as it is today, is a Serpent's world.

For me, reflection upon the Serpent as that of the male which speaks with the female sheds light on the Abrahamic sense of maleness. As with Adam, Abrahamic males not only do not but they cannot talk with the female. They have no such capacity. So, what is the type of maleness which does not speak to the female? It is that type which apes and imitates the female and female ways. As Adam's body is forwarded in *Genesis* as the birthing body so does Abrahamic maleness act as if it is the female body. For me, Adam "pretends" to be the mother, although of course he is duped by his God who

puts him into a deep sleep, either through some form of hypnosis or herbal drug potion. This is all pretty wild and weird imagery.

But where else does the male ape and imitate feminine traits? As strange as this may sound, the male who does so is the warrior. If you consider that the female body is the only one that naturally bleeds (menstruation), and that this bleeding identifies and validates her body as the source of all life, and even as the "food of life" for only a mother's body feeds a child at the breast, then you sense a connection with the warrior's need to shed blood. Male bodies do not naturally bleed. They are not the life bearers. They are not food. But the warrior male obtains meaning if he slays or is slain, if he is wounded or wounds in battle.

The Abrahamic vision of the Lone Male unfolds, as the Bible continues, as a story of the Warrior's Quest way. It is not a warrior vision which tolerates other ways, absolutely not, for it is a monotheistic warrior vision which claims that it is Chosen and exercises its right of dominion grounded in revealed truth. Unquestioning blind obedience and defining one's male identity through killing the Other are the stuff of a Warrior's Quester's personal Story.

Adam as Lone Male Warrior's Quester does not talk with Eve. They are not in a normal male-female relationship, that is, they are not expressing intimacy until she experiences the Serpent. *The Serpent informs her about her fuller female nature which she discovers through understanding his fuller male nature.* This occurs, symbolically, when she eats the Apple. When she provides Adam with the Serpent's insight into his fuller maleness, that is, into intimacy, Adam immediately says "Yes!"

Once Adam acts on his Serpent maleness, that is, embraces intimately with Eve, the Lone Male God flips out! Adam, possibly sensing his loss of dominion, feels tricked and turns on Eve. Instead of accepting responsibility, when asked by his God he says, "The woman made me do it." Adam is now aware of all that the Lone Male God has *not* told him. Although he has abandoned her and betrayed her in the moment, Adam stays with Eve. Is it that the bond of intimacy, once evoked, changes Adam's sense of his interiority, that is, his identity as a Lone Male? For better or worse, he stays with Eve. They are both exiled.

While living as exiles could have a happy ending, where the two intimate lovers set forth and build the Earth, the Lone Male God will not let that happen. He still fears their Serpent knowledge. So He curses them. He curses the Earth. His is the action of an abusive parent. He condemns his children to live in stark terror and dreadful fear. Adam and Eve tap into the primal brooding emotion of feeling miserable.

***Genesis'* atheism**

The "let us make man in our image" line in Chapter 1 has been source to many tortured interpretations. Christians often cite this as a verse which "proves" the Trinitarian nature of the Godhead. That is, that this is a source verse for the later doctrine of the Holy Trinity, to wit, that there are three persons in the One God. Rabbinical interpretations include one which posits that this refers to the fact that God created Adam with the assent and participation of all the life forms previously created. It does not imply that God needed these other creatures in order to create Adam. Rather, the act is seen as a gesture of respect to all life forms. Others forward that God sought the counsel of the angels, so as to avoid making them jealous. Again, He did not need the angels; they are not co-creators. It is a curious line of thought

which I will not pursue here why there is this jealousy between angels and humans. Still others state that the text is using the majestic “We” akin to how kings spoke of themselves and in the pontifical manner of the Roman Catholic Pope. Yet others cite this as a passage which is a lesson in modesty. That is, the Almighty God addresses and invites others—angels, living creatures—to be present to His awesome manifestation of Godly power as he creates Adam.

My Masters in Theology was focused on the Patristic era, which is the time when most of the doctrines and dogmas of the Catholic Church were formed. In Systematic Theology the doctrine of the Holy Trinity is a topic which is so convoluted, dense, illogical, non-rational, etc., that my head often felt as if it were crowned with thorns. However, for the first half of my life to that date, I accepted the Trinitarian doctrine I read “let us” as a miraculous seed placed in Holy Scripture which anticipated the coming of Christ and the revelation of the Holy Trinity.

My insight into *Genesis*' atheistic character, however, was not the result of simply opting for an easier intellectual resolution to a long-standing thorny Scriptural problem. Rather, I grasped the atheistic import of *Genesis* as I gained insight into why the prison system in America has become the system adopted by those countries which strive to capture and lead the globalization movement. As I stated in section 2.2 above, the novel vision of the penitentiary can be usefully understood as America's Garden of Eden. In the prison cell many of the same objectives of the Garden account were originally sought. For example, it was a same-sex, male only space. In that cell space God was to become present to the inmate as he read the Bible (heard God's voice) which then awoke his internal voice of conscience. His conscience indicted, accused and judged the inmate in a way that external

agents never could. The prison cell was a space of intimacy wherein the inmate communed with and received the forgiveness of His Merciful God. To this space, those in the inmate's group-identity groups came to visit him in the persons of the members of the Pennsylvania Prison Society. While not exactly his social peers, the PPS members witnessed to the life the inmate could live if he changed his errant behaviors and adapted to proper social mores, cultural values, and Christian morality.

In section *2.B.2a*, I cite the PPS as the agency which transferred the traditional religious control of criminal justice and correctional matters from the sacred to the secular realm. I also note that the first phase of the PPS vision was termed "separate confinement." This was a phase where the focus of the penitentiary was on reforming the individual and re-shaping him back into a Democratic citizen, who it was assumed was also a Christian. When the penitentiary suffered from over-crowding and the practice of putting multiple inmates in one cell occurred, the penitentiary vision broke down, and as I evaluate the situation, disappeared. In its place arose the practice of warehousing. "Lock 'em up and throw away the key!" This now bedrock practice lacks a theoretical, social and spiritual vision, and so, in essence, accounts for the dire state of prisons in terms of its failure to transform inmates into citizens and moral agents. Without a vision, the prison system is condemned to fail, as it has for the last several centuries.

Although I make this latter judgment, which is a "worst of times" evaluation, I have come to more fully understand the "penitentiary as warehouse" as, indeed, a vision, and the prison system, as indeed, a resounding success story. This "best of times" interpretation rests upon my facing the import of *Genesis* as an atheistic account.

Inside Sight is that given to those who have fallen out or were driven out of a Big Story. It is the insight of the non-Chosen. During the Sixties, Native Americans, Blacks, peoples of color, women, and self-designated Queers were among those who challenged the standard historical accounts of "America" and the interpretations of what it meant and means to be an "American." I pause here to note that each of these groups was relegated to a Shade institutions, e.g., Reservations or mental-hospitals. However, all of these groups and segments within them of those who did not "fit in," ended up Inside the penitentiary. Most of these groups continue to be the source of the inmate population. So, if for over two centuries the prison as warehouse has been functionally a success, where is its theory?

The practical result of the prison-as-warehouse is, as I myself experienced it, an attack on intimacy. You are denied it. Moreover, time Inside disables you, when back Outside, from functioning properly. In the main, you are more dysfunctional after prison than before. Prison does little to nothing to prepare you to re-enter society and participate as a Democratic citizen or in any other healthy way. What is the vision and imagination which has so successfully blossomed in this Shady manner?

In the "separate confinement" phase the PPS articulated a very thin Christian theology. Some of its supporters called it a "divine institution." Others saw it with a quasi-sacramental eye, as I have suggested previously. The penitentiary as an imagination is as sparsely a Christian vision as is that of the Democratic State. This sparse Christian language is a characteristic of the Civil Religion. Through phrases such as "In God We Trust," "One Nation Under God," as well as the citation that all men are "created equal," which infers a Creator, and like curt phrases and images what surfaces is what I assess to be a secularizing and atheistic movement. As I read American

history, by the time the penitentiary vision disappeared (as the Eastern State Penitentiary opened in Philadelphia in 1824) so had the “god” aspect of Democracy disappeared. By the time described as the Jacksonian Era, America was no longer the Garden of Eden. Rather, in a reverse of the mythic movement, Americans exiled God from the Garden. From hence, “America” itself as a nation became the godlike presence. The atheistic movement I discerned as arising from the monotheistic claim of *Genesis* flowered in the atheistic vaporization of God’s majestic presence among His newly chose People—“Americans.” This occurred as the new nation not only separated itself from the Church and its Big Story but exiled the Church and any accounts of “god or gods” in any fashion (principle of separation of Church and State meant that the State was powerful and the Church was not!)

My “proof” rests upon Inside Sight and grasping America’s Shade. Prison was and is a successful and highly functioning Democratic institution. It reveals that there is no hope for redemption, reconciliation, reform, rehabilitation nor re-entry into the American Dream, its imagination. In prison the individual is no longer a citizen. His reformation is unimaginable. His humanity is unimaginable. His intimacy is unimaginable. He, like the former Christian god, is exiled, cast-out, never to return, forever not-Chosen.

In prison I experienced the presence of a nurturing Mother. She is there only because She is also there in her presence as Shade Mother, a most abusive parent, consort of the abusive Shade Father. Possibly, I felt Her presence because I had been so staunch and evangelical a Lone Male. I had professed, confessed and witnessed on the streets, in classrooms, from pulpits, and in the courtroom to this Lone Male Biblical imagining. I had lived

as if Chosen, that is possibly why I felt so deeply not-Chosen. By tapping into the brooding emotions of Chosenness and being not-Chosen, I crossed over in a way few have, and looked back with Inside Sight to see that at the heart of my Religious Big Story was a proclamation that there is *no God* if there is only One God.

Lone Male Biblical imagining

The second account of the *Genesis* Big Story imagines humans through the Lone Male imagining:

- as created beings, not born as other life forms are born who
- are exiles on the planet Earth
- yet have absolute dominion over all life forms, even to the naming of all creatures
- with this dominion properly expressed only as Lone Male dominion & authority
- which is only known through Revelation by the Lone Male God
- with humans subject to dying since they know Good and Evil
- with the meaning of Life not to be known or realized while on Earth, rather, only when they return to the heavenly Garden after dying
- with the primary Revelation being that female and feminine power is a derivative of Lone Male power, and
- foremost among the Revelations is that the female physical form and feminine power are sourced in and subordinated to Lone Male intimacy

Aren't you, as I was and still am, stunned by *Genesis'* wild imagining of the Lone Male? What I see as I look around the Earth is remarkably different from this Biblical account. Yet, I accept that this is how the Lone Male sees, and even more significantly, how miserably he feels. The Lone Male is simply unhappy. His human family is in exile. Earth is a Vale of Tears. There is no

joy found in the basic experiences of life, for example, having children and working. All is pain and punishment for a violation which brought them knowledge of Good and Evil. It is a Big Story from which I carved my personal Story. You can begin to see how things began to unravel for me.

Yet, the oddest image for me is that of the Lone Male. Of this Adam being created, not born. Of his existence before the creation of a female companion. It is the most prominent and dominant image in *Genesis*. What is it a Big Answer to? As I see it, the Big Question, "Is sexuality a sacred act?"

b. Biblical "No sacred sexuality"

Upon first encountering *Genesis*, Chapter 1 it appears to be a narrative which only sees sexuality in terms of punishment. In contrast to other cultures' Creation Stories, *Genesis* states that there is no sacred sexuality, notably, no act of divine copulation to birth the world and humans. More, that the origin of human sexuality is sourced in a non-sexual act, that of being created. As the potter throws the clay so did the Lone Male God form the first human, Adam.

Humans are not birthed. Not the result of divine procreation. There is no god and goddess in erotic embrace and coupling. In the Garden Adam and Eve do not have sexual intercourse, and there are no children. Only after Eve listens to the Serpent is her sexuality revealed. She is to suffer in childbirth, "You are to bear children in intense pain and suffering." In tandem, the Earth is cursed, "Because you listened to your wife ...I have placed a curse upon the soil."

Family as curse

Let's ponder a bit the relationship between the Serpent's knowledge and

children. In the Garden of Eden there is no family. Possibly there never was to be family. Only the two Lone Males with their Rib female. The fact and value of family only comes to be in exile. Family, then, in the Abrahamic Warrior's Quest tradition can be seen as part of the Lone Male God's curse.

Family in the Abrahamic tradition is not the primary spiritual or visionar unit. It is not spiritual or visionary hearth or home. Rather, individuals are born as cursed exiles into a family unit. Each individual is on his/her own, so to speak, to make their way back to Eden. The spiritual or visionary journey, then, is an individual Quest or trek. The return to Eden or Salvation does not require engaging Others, rather, Others are, in fact, temptations and/or evil Intimate Enemies. In this light, the act of being Chosen makes sense. For when the Lone Male God calls out Abraham it is in the context of every human group and family being in exile under the curse.

Abraham's Chosenness underscores the continued rejection by the Father of all other families and groups. For whatever reason, the Lone Male God selects one family and sets it above all others. At its best, the Abrahamic family is to be the moral model for other non-Chosen families, who have the option to convert. At its worst, the Abrahamic families are allowed to rampage, ransack, rape and pillage all other families and groups if they discern that this is their Father's will. "I am the Lord thy God, thou shalt have no other gods before me," means that heathen idols and their heathen family groups must be conquered. From the first, the Abrahamic family is a crusading family. Their call from god echoes the "God Wills It!"—"Deus vult!"—of later Christian crusading generations.

Exiled sexuality: homeless & rejected

Once exiled, "Then Adam had sexual intercourse with Eve, his wife, and

conceived and gave birth to a son, Cain." Again it is clear that the human family comes into being only in exile. Human sexuality is an exile punishment and an act sourced in divine cursing. At the start of the Abrahamic Big Story, then, is the brooding emotional fact that humans are not to be comfortable in family around the hearth. Their most intimate act of human copulation is an act grounded in sadness.

Through copulation humans can *only* tap into brooding emotions which make them feel rejected, condemned, judged and punished. As they embrace all they evoke is the primal remembrance of their loss of Eden. Through copulation the Abrahamics feel the depths of their exiled homelessness. Moreover, when Adam and Eve couple, they experience the pain of their loss of immortality. For in the Garden they were immortal. When the Serpent unveiled this revelation about their immortality, then the Lone Male God cast them in the realm of mortality. For the Abrahamics, only death offers a return to immortal life with their God in a heavenly Garden of Eden.

The lot of these exiles becomes, "All your life you will struggle to extract a living from it {the Earth}." Emotionally, this is a family living in hopeless fear, dreading that they might further anger their God. They are not comfortably at-home on Earth. For them the Earth is only dirt, a source of nourishment only after great toil and sweat. It is not a Living Earth. Certainly, it is not a suckling Mother Earth.

What Big Questions does all this answer? Among them are: Why is there suffering? Why is there hunger? Why does the Earth, at times, dry up and not provide food to eat? What does the future hold? Is human effort worthwhile? But key to all of them is, *What makes a human "human"?*

Genesis is all about sexuality

Since I believe that humans in all generations have valued the act of love-making as the one act which reveals what is most dearly human about being human, it is at this point in encountering *Genesis* that I pause to peer and sit in silence with what is not obvious, and seek once again to pierce *Genesis'* veil. Here is where the topic of sexuality returns but as seen by me in a very non-traditional way. The Big Question which puzzles me is, "**Why is *Genesis* all about sexuality?**"

When I first heard myself ask it out loud, I was discombobulated. As I knew what the reaction would be from the traditional Biblicist, the question seemed wrong-headed. Traditionalist theologians say, "*Genesis* is, clearly, *not* about sexuality. It is about man's relationship to God, a relationship based upon bestowed dominion." In sum, for them, it is a key account about God's power and mankind's dominion, not just physical brute strength but spiritual power.

In traditional light, *Genesis* reveals that the only way to be human is to be fully male. And the only way to be fully male, as Adam was, is to live without the female. Remember, the female is a consolation prize. Adam is "lonely" and so she is made. Yet, she is not made primarily as a sex mate, rather, her sexuality only becomes manifest in the "normal" way you and I know sexuality when she is in exile. When she is created, her femaleness is expressed through her subordination to Adam. They gambol about the Garden naked, but are seemingly not conscious of this nakedness. There, it appears, is no sexual arousal. Although Eve is all about, Adam remains the Lone Male. Of note is that his dominion is manifested through the mere existence of his female. She is a reminder, in her flesh, of his dominion. She came from his Rib.

Can you see all this as I do? That it is the absence of overt and “normal” sexuality which is the key to unlocking the veiled message of *Genesis*, namely, that there is and never will or can be anything like “sacred sexuality.” This type of invisible female sexuality is unveiled the moment Eve listens to the Serpent, eats the Apple, and sees her own and Adam’s nakedness. I hold that sexuality makes present the sacredness of your Beloved in the moment you open your intimacy, to give and to receive. I sense a validation of this point in direct proportion to the wrathful and highly dysfunctional rage of the Lone Male God. He would only have “lost it” like that if she had “found it.” Indeed, for a brief moment, Adam and Eve tapped into the brooding emotion which endows immortality, namely, the feeling of being intimately loved by another as their Beloved.

Intimacy & Lone Male dominion

To understand *Genesis*, the Abrahamic tradition, and the emergence of the Warrior’s Quest, it is significant to grasp the centrality of dominion. Adam’s male power is very narrowly defined in terms of his dominion. The male-female power relationship is one of a special type of dominion. The other animals and plants are created by God without Adam’s assistance. God grants Adam dominion over them, but He did not have to do so. With Eve, she is created from Adam. In one respect, she is not on par with the other plants and animals. Quite amazingly, she is less than they are. Adam’s dominion over her is a unique form of domination since she could not exist without him. She has no relationship to God except through her subordination to Adam. Their sexual relationship is defined within this act of domination. I hear this Biblical revelation as stating that **the intimate space** is the **primary home of Lone Male dominion**.

It is important to understand that the Garden is a place of dominion. Since humans seek to return to the Garden—their true home, since they seek to return from exile—their return can be achieved only by living *as if* they are already in the Garden. This means they must live expressing Adam's form of dominion. Which is, at its core is expressed as dominion over intimacy. To return, they must forward the vision and practice the spiritual disciplines of the Warrior's Quest.

The Biblical section which presents Adam's dominion is a statement about the range of moral values you can possibly express through your personal Story. It informs you as to how society should be formed and what are to be its fundamental cultural values. In sum, it is a society built upon Warrior's Quest dominion, and it is a culture which values the Lone Male expression of masculinity as that which is fundamental, which alone is sacred, absolute and revealed.

Since a Creation Story has to answer the Big Question as to how humans came to be as we are, what you find in *Genesis* is rather odd. In *Genesis* the primary Big Question is much more narrow, namely, the controlling Big Question asked is, "**Why women?**" This might seem like an absurd question but *Genesis* opens with Adam being alone and lonely. There are no women, so, the stage is set for introducing them. To most anyone, this *is* very peculiar if not downright weird. For in your common, shared everyday experience have you ever had an experience of Lone Maleness as related in *Genesis*? Have you ever been alone in the way Adam was? In the world haven't you always encountered a male-female pair when observing the human, animal, and even the plant world?

Adam's invisible phallus

So, the character of this Lone Male sexuality emerges as a key veiled revelation of this *Genesis* story. More, to me, it is the primary key. I assert that it can be safely and soundly stated that *Genesis* is all about phallic power. Others might counter that the phallus is not visible, and that because there is no sacred sexuality act of a god and goddess, genitality is not part of *Genesis'* revelation at all. Here it is important to call to mind that the Hebrews have no word for God and that they never call Him by Name. Everything about God and his holy person is expressed indirectly or metaphorically or allegorically. In many Big Story accounts, the main meaning of a key narrative or action is veiled, often obscured by misdirection or indirect, substitute imagery. I state that *Genesis'* core message and imagery is masked. How is this evidenced?

Let's go back to the Rib. You should assume that you are hearing *Genesis* for the first time. You are in a crowd of males and females. Like the others, you understand the simple "facts of life." So, when the Rib is mentioned it is not such a stretch for you to clearly grasp that the Rib is the penis. You know this because you understand symbol and metaphor. Clearly, in nature, there is no Rib power of procreation, however, you definitely know that there is phallic power. Rather than believe that Eve is actually created from Adam's Rib, you ponder, "Why is the storyteller not calling the penis a penis?"

If you see yourself, back then, as an experienced traveler, possibly a merchant who has heard many, many Big Stories, you quickly figure out, as you had recognized in other Creation Stories, the use of misdirection and the practice of expressing truths about gods and humans by using substitutionary imagery, which is quite often animal imagery. In *Genesis*, instead of using animal imagery, a body part of Adam is used. One insight to

the ancient Semitic mentality is that animal imagery could not be used because Adam had dominion over animals and therefore he would not define any humanness in terms of this lesser, subordinate life form. Also, that the point to be made is that only Adam's body has creational and procreational power.

The Rib, then, is the penis. But how central is this Rib story within the greater story of *Genesis* which talks about the creation of the cosmos, animal and plant life, etc.? In contemporary and especially Western society, "telling it like it is," going "straight to the point," articulating "the main theme" characterizes how people speak and write. In older societies and/or oral cultures, especially in Big Stories, the main point is often told more as a punch line than as an opening gambit.

Looked at from this perspective, *Genesis'* traditional storyline progresses from "Let there be light..." and culminates in the Rib's "made he a woman." I conclude that the Rib is the core message, and that all other verses are simply preparation for introducing *Genesis'* special revelation about Lone Male power. Now you know why I stated that *Genesis* is foremost a Big Answer to, "Why women?" It *is* a Big Answer to another central Big Question, on that rephrases "Why women?" to "Is sexuality a sacred act?" Indeed, *Genesis* says, "Yes, it is. But it is sacred in that it expresses Lone Male dominion. Only Lone Male sexuality is sacred. Only Lone Male sexual dominion leads to Abrahamic spiritual fulfillment." As such, *Genesis* reveals that only Lone Male, phallic centered sexuality is holy.

Female sexuality can only share in this Lone Male sacred sexuality. Share in it as it expresses the Lone Male's dominion. *Female sexuality is not a source for having a holy experience.* Only through submitting to male authority in

intimacy does and can the woman experience the presence of the Abrahamic Lone Male "Father" God's presence. Only then can she obtain Salvation.

Female sexuality exists only because of the Fall from grace in the Garden, and so spiritual and visionary fulfillment can only be realized through having children through submission to the Lone Male's phallic dominion. (Another result of the "happy fault," the "felix culpa" discussed above.) This is why there are no children in the Garden. Again, family life only begins in exile.

The not so subtle message is that female power and female sexuality is a pathway away from God. It is, however, the pathway towards exile.

Serpent

Serpent, a god or a creature?

If God created everything as *Genesis* states in its opening verses, Why did He create the Serpent?

Why was the Serpent in the Garden of Eden? It is a creature of the Garden, not of the Fallen world of exile. Adam and Eve did not encounter the Serpent once exiled, rather, their encounter with it led to exile.

Why did the Serpent know about the Tree of Life? About Good and Evil? And why would it counsel Adam and Eve to disobey their God? Why wasn't the Serpent fearful of the Lone Male God? Why didn't God destroy the Serpent?

As is common with Big Stories, there are more questions evoked than answers given. What is clear is that the Serpent leads the humans to an insight which they can share with God, namely, the knowledge of Good and Evil. Up to the Serpent's arrival, only God knew about Good and Evil. A key

point is that Good and Evil existed in the Garden, however, Adam and Eve were ignorant of its presence.

The appearance of the Serpent reveals that it knows about Good and Evil. That it already shares this knowledge with the Lone Male God. In some ways, *Genesis* infers that the Serpent either has a special relationship with God that the humans don't or that it is also a god. This trend of reflection goes hand in hand with the other *Genesis* creation account of "let us" which implied at least one other god being present. Although the Serpent is also referred to as a creature made by god, this claim can be considered a misdirection in light of the Abrahamic monotheistic drive to make its god the only One.

Of note is that in the leading Abrahamic theological schools down to the present, this multiple gods or polytheistic inference is either ignored or relegated to scholarly obfuscation. The interpretation which comes down through the ages is that the Serpent is the Evil One or the Devil. Why it exists is not as discussed as is the fact that it does. It becomes a "he" over time.

What is significant to me is that Adam did not talk with the Serpent, rather Eve did. As stated before, the Serpent is "that of the male which speaks with the female." Eve is the one who can converse with godly powers or other creatures who have special relationships with the Lone Male God. Since Eve's special ability to talk with the gods seems readily interpretable in the fashion I have forward, it remains a small mystery why the "let us" phrase in Chapter 1 was *not* stricken from the "final edition" of *Genesis*. Its presence speaks directly to the presence of other gods and goddesses. The tradition, however, moves to lessen the Serpent's divinity by citing as a more

significant text the sentence, "The craftiest of all creatures the Lord God had made."

There are two interesting Big Questions the Serpent tale can answer. The first is about Evil. The other about female sexuality.

The Serpent and evil

How did Evil come into the world? Clearly, as the Abrahamic tradition has preached for thousands of years, the answer is that Evil comes through the female, through women, through Eve. It is not Adam's act. He blames it on Eve. "...it was the woman you gave me who brought me some, and I ate it." Eve, herself, says that, "The Serpent tricked me." As with the Rib, the Apple of the Tree of Knowledge is not just a fruit. Eating it, notably, leads Adam to know that he is naked. Once God knows that Adam knows that he is naked, God knows that Adam ate the Apple.

Eve is presented as a weak woman. She is dominated by Adam, and it appears by the Serpent. "The Serpent tricked me." But were words put into her mouth, so to speak? Rather than acclaim her feminine strength and power in that she spoke with a powerful creature/god, that is, the Serpent to whom Adam could *not* so speak, she is presented as being tricked. If Eve's act is an "Oops! *Sorry!*" why wouldn't the Father God have forgiven her?

Another plausible interpretation is that the Tree gave her insight into the Warrior's Quest intimacy of the Lone Male God. As she was embarrassed when He confronted her, so now she is scared out of her mind. She senses His forthcoming rage and abuse. She even fears rape and being murdered. Her putting blame on the Serpent, and Adam on her, is a form of the Blame Game which defenseless, overpowered, and cowered children often play.

Eve as goddess

The fact that Eve's act led to exile moves me to intuit that her act was more volitional. That it was an act of will, even of defiance. For when she eats of the Apple, as when Adam eats, she discovers as he does, her intimacy and her sexuality. Note, that Eve is sexual before Adam is. She experiences her nakedness, first. Possibly, that is what the whole Serpent account is about. Namely, that Eve broke away from Adam's dominion as she discovers the Tree of Good and Evil *within herself*. Eve discovers *another type of male power* within herself, namely, Serpent power.

The Tree can be understood as a symbol of interiority, that is, what is within humans. Eve is the first one to discover her full identity and flower into a complete human, that is, a person. She is the first human person. Within her the male and female are equally present. With this new vision, she realizes that she can carve a personal Story which is either Good or Bad, which expresses her Sunny Spot or her Shade. She realizes that she can be in a relationship where she has choice. The Apple gives her insight into her dominion under Adam, and she finds it wanting. Here, she links in her mind her eating of the Apple and the discovery of intimacy. She rejects the subordinate, submissive intimacy which Adam's type of Warrior's Quest Lone Maleness demands. Eve has a realization of her body as that which can be sexual. She experiences her sacred sexuality and so invites Adam to participate. Their nakedness is the image which symbolizes that they have moved beyond interiority into intimacy. Eve is no longer Adam's Rib, she is his lover and his Beloved.

Eve and Adam have a new awareness, namely, a sense of their intimacy. What the Serpent represents for Eve is that of the male which affirms her

full feminine power as expressed through being a Beloved and a mother. Where the Lone Male God only gave Adam a sense of his interior, that is, he enabled Adam to identify himself as the Master, as one exercising dominion, when coupled with Eve Adam first senses his own intimacy. He sees Eve now in a stunningly different light. His heretofore invisible penis becomes quite visible. "And the eyes of them were opened, and they knew that they were naked, and were embarrassed. So they strung fig leaves together to cover themselves around the hips." (*Genesis 3:7*)

Eve is the first to carve out her personal Story when she claims her fuller femininity as she eats the Apple and touches the Serpent power within her. This Serpent power enables her to approach Adam and through eating the Apple together (a metaphor for love making) making him aware of his own sensuality, of the purpose for genitality, namely, to birth children and build a family. Adam has the first experience of her as the "Mother of All." It is the conscious sharing of this feeling and of the clear knowledge that it is "family" which expresses the fullness of their male/femaleness that I interpret as the reason Adam and Eve are exiled. The Lone Male God's Warrior's Quest spirituality and vision is not family centered. Eve first discovers, through embrace with Adam, the presence of what we Earthfolk call the Forever-Family.

The Apple then, as with the Rib, is infused with spiritually erotic insight. Eating it is a sacred sexuality act which endows Adam and Eve with a sexual sense, and opens up new insights into their communal intimacy. What I see here is that the Apple represents Eve's insight into her own goddess nature. Once she eats the Apple she has a knowledge which Adam does not. She knows how and why the Lone Male God tricked Adam and her up to this point. She gains a clear insight into the Shady aspect of Lone Male dominion.

With this insight Eve could have exercised her own power by not offering the Apple to Adam. She could have kept him ignorant of the Shady aspect of his own dominion, but she does not. Her goddess insight is to bring Adam in out of the Shadows, so to speak. Even more compelling is that what Eve sees is what has always been right before her once she stops seeing as the Lone Male wants her to see herself—stops seeing herself as only worth of being subservient to the Lone Male from whose Rib she was created. Humorously, she not going to stand for anymore ribbing. She carves out a personal Story wherein she sees herself as a birthing mother, as a goddess. This, itself, is a usurpation of Adam's Lone Male dominance. Eve's act rocks the Garden's Lone Male sexual and spiritual vision and power to its core. She has a new Big and personal Story to tell!

A key part of that personal Story which Eve *never got to tell* is that it is femaleness which is the “language of the gods.” As she did through her acts, it is female acts which are the basis for “talking with the gods.” When I look at Eve’s discovery of her nakedness, I see the depth and breadth of the cosmic shift in understanding how sexuality and spirituality are linked. Eve understood that Adam “had to have come” from some woman’s body. But where was the Mother Goddess? Eve, then, was the first human to peer and try to see through the Garden’s trickery, to probe about and see what she was not supposed to see, to lift the veil and find her Mother.

Eve knew there had to be a Mother Goddess about in the Garden because she experienced her own naked female body as the template from which all significant spiritual and visionary rituals emerge. She knew that her body had to be the birthing body. She knew Adam didn’t bleed by moon cycle. In a flash, she perceives that it is the female attitude, sense of life, and approach to relationships which are the models for developing spirituality

and vision. Although the terror of exile stifles her expression of these insights, as a Catholic sacramental theologian—as the blinders of my traditional theological interpretations fall away—I clearly see the feminine basis to all major spiritual and visionary rituals. Baptism is a water which is blessed and holy. Only women break water at the “blessed event,” as said in Irish parlance. Holy Communion is just that, an eating and a communion with the Body, and again it is only a mother’s body which is food. It is, as it was for me, the First Food. Marriage is the act which sets the stage for childbirth and the rearing of a family. Confirmation affirms the adolescent “change of life” which is more evident to newly menstruating girls than to boys their age. Confession as an act of revealing one’s interiority, submitting to a higher spiritual authority, “coming clean,” and “talking it out” is, even despite the negative stereotypes, a receiving feminine posture and listening mode of discourse. Extreme Unction, the anointing of the dead, is when all return to Mother Earth, “dust to dust.” Needless to say, I know understand my own attraction to the Church and its rituals, for it was through them—certainly an Unintended Consequence!—that I tapped into the brooding emotions of my Goddess Mother and sister Eve.

Eve’s goddess power & Adam’s spine

When I look again at the Serpent, this time I see a Big Answer to the Big Question, “What is Lone Male power?” It is the power which lives without the need for female power or insight. That is fairly evident in *Genesis*. However, the Serpent can talk with Eve and then she can talk with Adam in a way that she exercises a previously unrealized power. Before this time, she was totally under his dominion. As the Serpent is that of the male which speaks with the female, he is that of the male which relates intimately with the woman without asserting dominion or requiring submission. I see the Serpent as I do the Rib and the Apple as misdirecting symbols. It is not a

creature only.

Among several ways to interpret it, I see the Serpent as representing the human spinal cord. I see Eve as the Earth, as the Ground of Life, and Adam as the Sky. Together they are the Moon and the Sun—sources of power and inspiration. Adam's sperm is the rain which makes the ground fertile. In this vein, the Serpent is that which connects the female to the male. In the human body, the sexual organs and the brain are connected by the spinal cord. Without the spinal cord connecting them, neither the sexual organs nor the brain can operate properly or fully.

It is safe to assume that the first listeners to hear *Genesis* had never seen a live body without a spinal cord. (It is also safe to assume that few ever have.) So, if they interpreted the Serpent as I do, they were wondering why Adam and Eve were created without this connection. This brings me back to the insight drawn from reflecting upon the fact that Adam is created, and that he lives in the Garden without a female. He lives, symbolically, without a spine. Clearly, he has one as he does a penis, but as he does not know about the penis in a sexual manner (does not know nakedness), so he does not know about his spinelessness. It is this severing from the female which is repeatedly stated in *Genesis*. The Rib, the Apple, and the Serpent are symbols which loop back one onto the other, restating and reinforcing *Genesis'* revelation that God is only Lone Male and that Adam's power of dominion is Lone Male. Once a re-connection to forbidden goddess power is made via the Apple, humans must be cast into exile.

Outside of Eden, Adam and Eve do not live with the Serpent's insight and power. They do retain the godly insight into power of Good and Evil but their life is riddled with anxiety and fear since they are divinely cursed. They live

in constant fear of further rage from their abusive Father. What should be the joys and pleasures of life (sexual intercourse, building a family, tilling the soil, etc.) are experienced as pains and understood as punishments. They live a life whose sole goal is to die and return to a heavenly Eden. The spirituality and vision they develop is that of exiles. It is a spirituality and vision of submission in the patriarchal Warrior's Quest mode. Adam and Eve live in exile as Eve was to live with Adam in the Garden, namely, as totally submissive, here now to the Lone Male God. They accept God's punishment and seek His forgiveness in hope of their eventual salvation.

This exile salvation story, as it plays itself out in the broader Abrahamic tradition, is the foundation to a society and culture which values and praises the personal Stories of Warrior's Quest patriarchs. It is, consequently, a society and culture which attempts to replicate the Garden's male/female submission/dominance relationship. It is a spirituality and vision which is Lone Male only—one wherein women and all feminine expressions and powers are subordinated to the male Master. Where there is no sacred sexuality, rather to the contrary, where intimacy has been specially defined as the core area for the rightful expression of Lone Male dominion.

When the spine no longer connects the genitals to the brain there is no hope of realizing Sensual Preciousness or coupling in sacred sexuality because the brain cannot sense what is happening in the sensual and sexual areas. Without this connection, sexual coupling is also heartless. It is as if, for Adam, sexuality has been isolated, reduced and solely focused on the play of genital organs. There is no thought given to the sexual act, rather sexuality is considered a matter of simple instinct. Without a spine what the heart feels is also not communicated other than to itself. The spineless Adam's sexuality does not find expression in relationship, rather solely in completing

its genital function of ejaculation. Humorously, Adam “thinks with his dick.”

It is, for me, quite easy to see how spineless Adam began to use his penis as a rod of submission. With it he engendered the first War of the Sexes, subjugating Eve. Adam’s Lone Male genitality could only express itself through acts of heartless sexuality. Adam’s spineless and heartless sexuality is source for the Warrior’s Way sexual violences of rape, plunder and pillage. As the Hebrew scripture unfolds, it endlessly repeats stories which replicate and reinforce the Lone Male sense of Warrior’s Quest sexuality as first expressed in *Genesis*.

In other Religious Big Stories the spinal cord is considered a pathway connecting the base powers of humans with their highest powers. The tradition of Chakras and the development of the Tantric way of erotic spirituality were circulating among the societies that existed when *Genesis* was compiled. For Western Biblical believers these other ancient traditions with their peculiar spiritual and visionary terminology and imagery have only recently, within the last fifty years, entered popular Western culture and awareness. For some this reemergence of erotic spirituality with its sacred sexuality vision and practices is an Evil deed of the Serpent. It is a spirituality, vision and practice they deem perverse and devilish.

Same-sex sacred sexuality in *Genesis*

Curiously, I sit in silence, peer and note that in *Genesis* God is, emotionally, a secondary character. The primary actor is Adam. It is his Big Story, not His Story. Traditionally, the Abrahamics say that in *Genesis* God is speaking to humanity. Rather, I grasp that it is humanity speaking to God. *Genesis* is a set of answers to humanity’s questions. The central question, as I hear it, is, “Is sexuality sacred?” With its echo, “Are women nothing more than genitally pleasuring playmates?”

Remember that the Religious Big Story is written by multiple authors—over time, by an aggregate, through accretion—who *already* have the Big Answers. *Genesis* was not written as a set of Big Questions which were then sent off to God who then wrote *Genesis* in response.

For me it is of primary importance to reflect upon the fact that sacred sexuality plays the key role in Adam's discovery of his identity as a relational, intimate person. In finding the answer to who he is, Adam first discovers that he is alone. This is not just a trivial fact soon wiped out by the Rib event. No, this *aleness* taps into the brooding emotional core of *Genesis*. Defining Adam's aleness and describing what the feminine is, is what the Creation story has been building up to: Day 1, Day 2, through Day 6.

Genesis' emotional sequence of events

In light of how the Abrahamic and other ancient oral cultures composed their Big Stories, I see that, actually, *the brooding emotional sequence plays in reverse*, as do the Big Questions asked. Consequently, Day 6 is the primary brooding emotional day: "Who am I?" The answer: You are Alone. *You are Lone Male*. This is the only brooding emotion available to Adam. And it is this feeling of aleness which determines his vision. That is, he cannot see Eve or the Mother Goddess. He can only see his Lone Male God.

Curiously, it is his God who articulates that Adam is alone, and who goes about creating a woman. But he does so oddly. He does not show Adam a woman created like him called Eve. Rather He had already convinced Adam that there are no women about, that he is alone. Then He tells a tale of how woman come into the world which most assuredly struck the ancient

listeners as fantastic if not unbelievable! For Adam is told that when he was in a deep sleep the woman was created from his own flesh. I muse upon the reactions of the first listeners. What did they think the Abrahamics were imagining and trying to accomplish? They were hearing a Big Story nothing short of fabulous—a real whopper!

In my effort to peer beyond the obvious, I noticed that the “creation” of Eve is the *last act* before God rests. It raises, however, the *very first* sacred sexuality Big Question: *Why is she?* This, again, is what *Genesis* was written to answer, namely, “What to do with women?” With Her who is the Other. Who is Nature. Who is the incarnation of the Mother Goddess—those “gods” who are not-Chosen.

In line with grasping that Adam expresses God’s loneliness is the fact that so does Eve express Adam’s loneliness. In the tradition’s interpretation, she is not his equal, rather she is a reminder of his essential Aloneness, which of course she does not share, having been “born” into a world where there were already males. She does not have her own separate existence, rather as bone of his bone and flesh of his flesh Eve remains derivative and created.

Day 6 reveals *Genesis*’ purpose

The insight I gained from my research which turned my traditional learning on its head was that *Genesis* was imagined from Day 6 to Day 1—although presented otherwise through storytelling. All of creation proceeds (if you read backwards from Day 6 to Day 1) with acts that validate and express Lone Male erotic power and dominion. On every Day, God creates “out of nothing.” He draws everything from out of the void and the brooding darkness. “And God saw everything that he had made and, behold, it was

very good." (*Genesis* 1:31)

Read from Day 1 to Day 6 the lack of a Mother Goddess seems shocking. I hear myself asking the Big Question which I am confident has been asked since ancient times, that is, "How can anything be created without the male and the female powers having intercourse?" Such would have been, and continues to be, a seemingly obvious question to an apparent omission. Where in Nature do you see creation from nothing or from the Male, alone? The only way to grasp why this Big Question is not relevant is to read from Day 6 to Day 1 accepting the revelation of Day 6 that all creation comes from the Lone Male—even the female comes from the Lone Male (El, Yahweh)—and so by implication does the Mother Goddess. Day 6 reveals the Big Story's primary beliefs, starting point, and meaning. All on Day 6 focuses on the revelation that there is only Adam's body, and it is the birthing, "mothering" body.

Unless you apply some notion of "primitive sexual stupidity" to Adam, it must be accepted that he felt the power of his (at least "potentially erotic") penis. Again, unless you posit a spectacular (miraculous?) distinction between the writers of *Genesis* and males of all subsequent ages, they knew about the intimate relationship of intercourse and the birth of babies. Moreover, unless you endow Adam with a stunning ignorance and barnyard idiocy—for the animals around him were male and female—he knew what had to happen for birth. In this light it is easier to understand what happens next, which is a transference of imagery.

When in a "deep sleep" God took a rib to create Eve. But as noted before, the Rib is *not an actual rib, rather it is the penis*. Adam's Lone Male power, his Eros, is his penis. Those reading or hearing this Creation account knew

and accepted this literary sleight-of-hand and trick-of-the-eye in their consciousness. (Unless, once again, you posit a “primitive mentality” which is defined in terms of how stupid everyone was about human biology and story-telling.)

Penis as totem & mutual masturbation

Male power is penile power. In the Abrahamic tradition it becomes an iconic totem, that is, the ritual of group identity requires exposing the circumcised penis (which clearly only males have). For Adam his penis defines all that he knows of his interior self. It is all he knows about the Lone Male form of intimacy. Penile injection and thrusting penetration is the Lone Male way of exercising dominion. Since Adam lacks a spine, his penis is an organ which has lost its connection with his head and heart.

So, in deep sleep Adam’s penis ejaculates Eve. Ejaculating Eve is not a conscious act, it is not something Adam wants to do, rather it happens in the unconscious state like a wet dream. It is as if Adam is drugged or drunk. When he awakens, her presence is a surprise. “Did I do that?” can almost be heard echoing throughout *Genesis*. In deep sleep this masturbatory action is divinely appropriate to the Lone Male who would now experience sexual copulation with a woman but—as wild as this sounds!—with a female who is still *his own flesh*. Adam’s Lone Male sexuality is an act of *mutual masturbation* because he is only and ever having sex with himself when he has sex with Eve.

When Adam has sexual intercourse with Eve, he is having just another masturbatory experience of pleasuring his own flesh. I find this a defining insight into Abrahamic sacred sexuality. “Her name is Woman because she was taken out of a man.” The Eros of the Lone Male is masturbatory in its

essence. "She is part of my own bone and flesh!"

Once again, isn't it clear that this Biblical Story is quite peculiar, strange, odd—at times, idiotic? But most contemporary readers are so overly-familiar with (desensitized to) it that it doesn't seem strange, rather it seems "right" or "natural." They are not initially flabbergasted that in *Genesis* anything related to the feminine: goddesses, Mother, Earth, sexuality, Nature is discounted, more, not accounted for. They miss the meaning of the Big Story's reduction of everything to a one-way singularity. Only one God. Only one Human. Only one Sex. Only the Warrior. Only the Lonely (Chosen). Because of over-familiarity with or disdain for the text, the "revelation" that women, females, femininity, Goddess, and Mother God are "irrelevant and immaterial" hardly draws the slightest gasp.

However, there are more insights which should draw gasps. On the Sixth Day—through Adam's deep sleep and the Rib event—it is revealed and confirmed that homoerotic, Lone Male, masturbatory sex is all that is really necessary and sufficient for the creation of the world and for the creation of woman. Also, the message is heard clearly that male sex alone—"same-sex sex"—is all and only spiritual, pure, and sufficient. Sex with a woman is derivative, a "lesser good," a concession. As later phrased by the Christian Paul, "It is better to marry than burn!" In fact, sexual intercourse with a woman is pornographic: to be done, but done so that the penis—the sacred rod of Lone Male dominion—is not seen, and so it is presented as the Rib.

In this light, *Genesis* states that sensuality and especially sexuality is *not* a spiritual or visionary fact. Neither is holy or sacred. Rather, each is secondary and derivative. More, that sensuality and sexuality eventually becomes the cause of Original Sin. Sensuality is the source of Evil because

without Eve there would have been no sin. Remember, Adam existed with the Father God before Eve was created. A core fact of the Biblical tradition is that existence as the Lone Male was—and is—"Good." Only when the female was created did Evil emerge on the scene. For the Abrahamic tradition, anything calling itself *Sensual Preciousness* is an alien, Other spirituality and vision. It can only be an evil practice of those who worship idols, such as goddesses.

Genesis - Traditional Interpretation	My Interpretation
Two creation accounts	No Goddess or Mother God
Chapter 1—"Let us create... male and female."	implied polytheism & gender equality
Chapter 2—Adam's Rib	male's is the birthing body = wild imagination!
hearers were multi-cultural, knew of other	Rib appealed to those of the Warrior Way
Religious Big Stories	knew about storytelling and acts of misdirection
male exercises Dominion over all life forms	penis is icon of <i>Genesis</i>
Eve subordinated & submissive to Adam	Eve lives in Adam's world, not he in hers
"deep sleep"	same-sex act of masturbation
No sacred sexuality	only Lone Male's masturbation is an act of sacred sexuality
male knowing is secret based on Revelation	patriarchal hierarchy dispenses "truth" and

	interprets Revelation
Serpent is evil-doer; a cursed creature	Serpent is that of the male which speaks with the female, here, Eve
Ambiguity—a creature, a god, a demi-god?	
	Serpent is referenced by "let us" account in Chapter 1
Tree of Knowledge of Good and Evil	knowledge of the fact that creation is a birthing
feminine/goddess is Evil	event of intimacy of Beloveds
implication that "Original Sin" is sexual	implication that there is a sacred sexuality
nakedness and "fig leaves"	which the Lone Male God seeks to protect
	question is, "Who is He protecting?"
Exiled and Cursed!	no children nor family in Garden
curses childbearing and farming	family an Exiled and Cursed group identity
brooding emotion of stark terror and dreadful fear	
	objective of account is to answer, "What to do with women?"
Life's quest is to bear suffering on Earth which	
is a Vale of Tears & find way to Return to Paradise	to control the intimate space and relationship
	women/female can never be spiritual or visionary leaders

	Warrior's Quest rituals ape female traits
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Table 5 *Genesis* – Traditional Interpretation & My Interpretation

<i>Genesis</i>—Traditional Interpretation	My Interpretation
No Sacred Sexuality	<i>Genesis</i> is all about sexuality, intimacy and
no divine act of copulation	sacred sexuality
humans are created, no birthed	Controlling Big Question, "Why women?"
family is part of the Exile curse, re: childbirth	Misdirection—Rib is the penis
family as work-unit is cursed	core <i>Genesis</i> imagery is masked
family is not the primary spiritual or visionary unit	in oral culture primary point and objective of
spirituality and vision is individual's quest, like Hero's Quest	story is not presented first, e.g., what happens in Day 1
Abraham's family is Chosen—separate	is least, not most, important to the story
Abraham's is a crusading family - dominion	
Adam's dominion over Eve differs from that over	
all other Life forms. She is his derivative.	sexual intimacy is realm of dominion
"The Serpent tricked me."	with knowledge from Tree gains insight into the
Adam's version of "She made me do	abusive, violent way of Lone Male

it!"	God - fears Him
Eve and the Serpent—epitome of Evil	Serpent is Adam's spine
	Adam lost connection between his brain and
	his penis, between thinking and life's
	foundational brooding emotion of lust as
	the drive to create life and family
Adam calls Eve "Mother of All"	like the "let us" an echo of fact that life does
	come from the female body
	Eve discovers her goddess sexuality of intimate
Adam has same-sex masturbatory sex	birthing, that is why birthing is cursed
For Adam, Eve is a sex toy	"Are women more than genitally pleasuring
	playmates?"
Sequence of Creation, Day 1 to Day 6	Sequence of Creation, Day 6 to Day 1
Creation is Good, God is Good, God loves	establishes Lone Male dominion over feminine
Adam and creates him, God cares for Adam	
and creates a companion	Big Answer, "Women are irrelevant and
Big Answer, "No Mother God!"	immaterial!"

Table 6 Genesis – Traditional Interpretation & My Interpretation #2

c. Jesus' homoerotic theft of the female body

Old Testament as part of New Testament Big Story

Can you have a "new" testament unless there is an "old" one? For scholars, Rabbinical foremost among others, the designation "Old" is an insult to the rich, complex and *separate* Jewish experience. Rabbis do not use the "New" Testament in any way to enlighten the meaning of their religious tradition. Some might cite it, as I did before, as a comparative example akin to the Mormon's "Latter Day" revelations in the Book of Mormon.

However, the Christian interpretation of its "New" Testament requires positioning the Old as containing source verses which *foretell* all that of the Old Law which Christians claim Jesus *fulfills*. In naked simplicity, the Christians state that the Jews are waiting for a Messiah. Lo and behold! Their Jesus of Nazareth is this Messiah. And "to prove it" they throw Old Testament verses back into Rabbinical faces and say, "See. There. Clear as mud!" No. That's what they should have said, and should still be saying.

Christians need the Jews to be history's victims. In what is called "Salvation History," the Jews are, indeed, a Chosen People but they keep screwing matters up. They are forever insensitive, ungrateful and faithless. There is no better example than Jesus, himself. "See. It's clear. Jesus is the Messiah. God sent His only Son. And what did you Jews do? You killed him, you schmucks! Even when he rose from the dead and satisfied the Father for Adam's Sin ... well, don't you read your own prophets?!"

In a self-serving a manner, Christians appropriate everything from the Hebrew tradition which makes their new Big Story compelling. They substitute Jesus for Adam. They find the expectation of a Messiah and say,

“Right here in Bethlehem, in a manger...” They interpret every vague prophesy about a “Son of Man” into a story about the Victory over Sin and Death achieved through Jesus’ gruesome torture, mutilation, humiliation and agonizing death. They turn plain verses into prophetic ones, when need be. From the Rabbinic perspective, Christian scholars and theologians raid, rape, pillage and burn their way through their tradition. Then they go hunting for “Christ Killers!” and burn a few Jews to demonstrate the moral passion of their personal Stories.

Am I being too damning of well-intentioned men? Am I speaking with the venom of an ex-Catholic? At times I wish the insights which have arisen from re-reading world scriptures after my prison experience could be so tidily dismissed. It is not reaching for hyperbole to say that the Christians do to the Hebrew tradition what German Christians and Catholics did to Jewish men, women and children.

Yet, there is an Unintended Consequence to this Christian pillaging of the Jewish Religious Big Story. When they say that Jesus is the Second Adam, I say, “Yes!” For I found another key veiled revelations in *Genesis* to be exquisitely, and more boldly, re-expressed by Jesus. I accept the insight provided by the Christian Biblical interpretation that all that was made present in *Genesis* developed as the Abrahamic tradition. There is a continuity in the Jewish and Christian interpretive traditions, but it is, from my perspective, more one of tapping into a common brooding emotion, namely, of miserableness. While the Jews may still wait for their Messiah, they are Adam and Eve’s offspring and the children of Abraham. They may be a covenanted people but they are in exile, homeless, and living in start terror and dreadful fear. Theirs is also a Warrior’s Quest spirituality and vision. The Christians may have their Messiah in their midst, and they may

state that they partake of the eternal and everlasting Abrahamic covenant, but they too live, at their best as I did, "Thinking it the best of times. Feeling it the worst."

The Warrior Way as the Spiritual and Visionary Pathway

What links the Abrahamic children is that they walk the Warrior's Quest path on their spiritual and visionary journey. Although every Big Story contains contradictions, ambiguities, nonsensical elements, comic relief, etc., the historical fact is that the Warrior's Quest has effectively vanquished all other spiritual and visionary paths. As I will discuss when introducing the Earthfolk path, the evidence of the dominance of Warrior's Quest Big Story and rituals of violence is staggering. Let me just call your attention to the dominant icon of the present times, that is, the Mushroom Cloud of the Atomic Bomb. Never before in human imagining has such a graphic visual been realized. It is an icon which affirms that humans have created a weapon which they cannot control and which stands to obliterate all human life and possibly the planet itself.

I place the icon of the Mushroom Cloud as the crowning achievement of the Warrior's Quest integration of the three dominant Big Stories into the one which now drives globalization. Their integration is that they interpret everything using the Warrior's Quest imagination to explain reality, Big Stories and the way individuals should live, that is, form their personal Stories. The Warrior's Quest vision is the interpretive template for explaining how to morally act in economic matters, social situations, personal relations, spiritual practices, political affairs, etc., on the national and international scene.

The Warrior's Quest is the Abrahamic spiritual and visionary discipline. When

Abraham is called, he goes forth and covenants with God. He reveals to his people the main image of their Big Story, namely, that they are Chosen. The Big Story, as it unfolds, becomes one of the deeds and actions of Aaron and Joshua. Aaron establishes the patriarchal, hierarchical priesthood. Laws, rituals, obligations, ceremonies, prayers, etc., abound in profusion. One traditional morning prayer boldly assert that they are sons of the Lone Male God, that is, "Thank God I was not born a woman." Joshua becomes the first general, and sets the stage for how those who follow the Warrior's Quest path to write their personal Stories. At the direction of his God he obliterates a town called Ai. He "utterly destroys all the inhabitants of Ai." (Joshua 8:26)

The Warrior's Quest is the personal Story which the Abrahamics write when contemplating *Genesis*. They realize that they and they alone are Chosen to act with dominion. They are to tap into the brooding emotions manifested by their Lone Male God. The Warrior's Quest taps into miserableness, stark terror and dreadful fear. For the Warrior's Quester the Other is woman, and she is the Intimate Enemy. Everything which is of Her must be obliterated. There is to be no mention of a Mother Goddess, and so it is in *Genesis*. Female and feminine traits are to be drilled out. The Warrior's Quester's body is now seen as the birthing body. Life is given to the Chosen People as booty from their pillagings and rapes.

The Christian interpretation re-imagines the core of the Warrior's Quest way. Instead of Aaron and Joshua, you have Jesus. He is "Christus Victor," Christ the Victor and Christ the King. Each follower of Christ is now to become a "soldier of Christ, a "milites Christi." As I will explain in the following section, Jesus' body becomes the Warrior's Quest body supreme. Only his dying and death save humanity from the Father's wrath and Original Sin. Only his body

is the birthing body. In the Christian sacramental tradition, Jesus' body is even considered to be here now, a "real presence" whose body is food for the soul. With Jesus, the Warrior's Quest blossoms as a spiritual and visionary pathway upon which no female foot may tread. Only personal moral and spiritual acts which imitate Jesus' Lone Male dominion (*in imitatio Christi*) are proper for a Christian's personal Story.

Jesus as captive

How does my experience of being imprisoned impact the *Sensual Preciousness* approach? It gave me insight to the central trait of the Warrior's Quest, that is, to be a warrior you need to have a captive. In *Genesis*, the Lone Male warrior Adam captures the female in his rib-cage. He is simultaneously incarcerating as he incarnates her. This is a curious type of both an Immaculate Conception and Virgin Birth. It is as if the Lone Male was immaculately conceived, and as such could give birth without having intercourse with the feminine or a female.

The Jesus story is also a captive's tale. He is born from a "not really real" female. She is "immaculately conceived," meaning "without sin." She is cited, in the tradition as a virgin which means that Jesus was conceived "without sex," that is, there is no divine penis and virginal vulva. Jesus is eventually condemned and made a captive of Warrior's Quest justice. He is sentenced to death. His capital punishment makes him the captive of all, of everyone in society as society acts on the individual's behalf. In the Gospel stories, both the Jewish and Roman societies and their rulers validate this condemnation. Each possesses Jesus as captive.

In the Catholic tradition, this captivity is theologized in several ways. First, Jesus became, "on the third day," a captive of Satan. Jesus descends into

Hell but only to trick Satan because Jesus is there to free the captives. These are those who were bound in darkness and in ignorance until He, the Light, incarnated, died, and descended. His Resurrection is often expressed in terms of Freedom, Liberty, Escape and New Life. The twentieth century "Liberation Theology" grounded its radical, revolutionary social justice in this captive motif.

Second, Jesus by being captive "satisfies" His Father for the offense of Adam. This is a really strange and weird theology (articulated most fully by St. Anselm), but it comes to be the foundational soteriology of the tradition, that is, its theory of salvation. It is also the common denominator belief shared by most Christian sects. The "Satisfaction Theory" states that God the Father is "satisfied" by Jesus' agony on the Cross. (Satisfaction is also accounted for in terms of a Divine Economy wherein Jesus pays Adam's "debt.")

Crucifix as icon of child abuse

The father-son relationship is the interpretive model for this Satisfaction theory of salvation. "This is my beloved son, in whom I am well pleased." *Matthew 17:5* *Would anyone want to say that a father is satisfied in respect to how much his son is tortured and suffers the convulsion of crucifixion?* That at the base of the father-son relationship there is a primal equation of arithmetic justice? One that goes beyond a tit for a tat and plunges into the perversions of child abuse? Meditating upon a Crucifix, isn't there a place for the question: *What type of fatherhood is manifested here?*

When pressed, Abrahamics plug the phrase "divine mystery" into the gaping black hole which this question exposes. But remember that Big Stories are primal and culturally primary communications. What is being said through

the Crucifixion/ Resurrection story is meant to be the template for how fathers and sons relate. Fathers and Sons are the only real creatures. They alone are Lone Males. Mothers and daughters are of dependent to no consequence.

The Crucifix is an Abrahamic Warrior's Quest icon. The warrior son gains manhood and meaning through the shedding of blood. Here I really need to ask you to set aside any former interpretations of Jesus and the meaning of the Crucifixion because I see an even deeper and wilder imagining being evoked by the Crucifix. Christians proclaim and sing that they are "washed" in Jesus' Blood. That they are Baptized in His Blood! This is a recurring theme of vigorous Protestant hymnody. It is the blood of Jesus but it is also the blood of Jesus as he is Intimate Enemy. For Jesus "chose" to come to Earth and become his Father's Intimate Enemy. As noted before, in this regard, Jesus substitutes himself for Adam and dies in agony as the New Adam, or so St. Paul proclaims.

Traditionally, it is only on the battlefield that the warrior can get in touch with his soul and spirit. But here on the Cross, Jesus' body is the battlefield. Like the Rib/penis exchange, crucifying and slaying Jesus' body is an act of substitution, here, for the blood of birth and for menstruation. For, whose body is the only body that bleeds? And whose blood washes the baby as it is born? It certainly is not the male body.

Jesus' crucified body—mangled, bloodied, contorted, bleeding, broken—is an act of substitution for the Mother's birthing body. This is also why Jesus is the Lone Male god's Enemy. The story of the Crucifixion is a veiled Creation Story. In the Christian "New" Testament, it is their Religious Big Story's Creation account. Jesus is the New Man born on the Cross from within his

own body! From his crucified body is birthed the Saved Soul. On the Cross, Jesus, the Lone Male gives birth to himself, once again.

The Family as enemy

Why do Warrior's Questers want sons? To die for them. To be slain on the battlefield and so bring honor to the family. But, it is always just one son slaying the sons/fathers of another family.

Here is a key to the Warrior's Quest sense of family. The family is to be slain. In fact, the family is, also, the Intimate Enemy. A Warrior's Quest father cannot be proud of his enemy nor his enemy's son or family. The particular enemy, here, is inconsequential. Any family can become the Intimate Enemy. An enemy is needed only as an object, a nameless thing, a "gook" or some naming which is non-human. Slaying the enemy is a primary Warrior's Quest ritual. It is an act which at once is a bonding act of the Warrior's Quest family, whether slayer or victim.

Yet, all the warrior's slaying on the field is a dress rehearsal for the intimate fight between father and son. The son wants to become father, that is, patriarchal Father who exercises dominion and possesses authority. The patriarch, however, wants to remain Father. To become patriarch, the son must slay the father. In physical battle possibly, but always in spiritual, psychic and emotional battle. There is no precious child in this vision. There is *only father-son warring*.

The only Intimate Enemy with a name is the father and/or the son. The Father/The Son. All external battles are mere symbolic and mystical jousts within this greater literal, spiritual and visionary war. The Warrior's Quest Father tells the son, "At the least, die well!" Just look at Jesus. I can hear

the voices of my Spiritual Directors and Novice Master. *Bear it. Suffer it.* It will redeem you! You will live forever! Resurrected in Christ. "All hail the conquering hero!"

The question, then, can be turned around. *What type of son accepts the Cross as a way to manifest his Sonship? Why didn't Jesus skip town? Kick the dust from his sandals and skedaddle? There were more than enough Jewish Messiahs gasping and suffocating, croaking to death on crosses for him to know that such wasn't an especially effective or singular or inspirational way for him to die. So, what was Jesus doing by staying in town?*

Jesus becomes the female

Historically, the Jesus story congeals—as scholars now accept, there were many "Jesus" stories, many Jewish Messiahs, many Crucified Ones during this "New Testament" period—at a time of vast global swarm and diverse cultures meshing. The special terror which Jesus adds to the Biblical Story is that he is more than just St. Paul's Second Adam. For most Christian scholars and preachers the Second Adam theme has become a staple interpretive device of Warrior's Quest theology. However, Jesus is more than a Second Adam in that he does not just replace or supersede Adam, rather, he interiorizes him. *Jesus' crucifixion is a displacement tale of intimacy.* Again, the dynamic of the Crucifix is much like that of the Rib.

Jesus becomes the female. What is critical to grasp is that for the warrior blood is the creative force, which he knows, mythically and intuitively, is "of Her." He is not ignorant of the moon-flow. Rather, he wants to bring this awareness to the fore and then steal it. Where *Genesis* is indirect, the Gospels are quite direct. They reveal that only Jesus' blood is holy and the

font of spirituality and vision.

Jesus associated with women. Many interpret this as a positive sign of Jesus' openness to the feminine. Some Abrahamics find great comfort and strength in these female contacts as they seek to identify a "nonviolent Jesus." This search was especially intense during my years of nonviolent and anti-war activity, and few sought as hard to find the "Sermon on the Mount" Jesus as I did. As others did, so I quoted these Mount passages because I felt that Jesus was validating the feminine and calling men to find the female within. However, in prison, I found this to be absolutely incorrect—actually, to be a horror.

The harsh reality is that these female contact stories are perverse. They are brutal moments where Jesus appropriates the feminine. Although scholars have argued for drawing great meaning from the fact that some women held administrative and leadership offices during Gospel times and for some years thereafter, the terrible fact is that *Jesus sucks the life out of women and the feminine*. Jesus certainly does *not* forward the feminine as a spiritual or visionary source, truth or way.

My interpretation is bolstered by examining sacred art and song. Jesus' "blood" becomes a tremendous point of interest in Christian hymnody. His blood is invested with supernatural and miraculous meaning. Many euphorically sing the Baptist hymns which *glory in the blood*. In doing so, they feel surrounded by the broken and bleeding body. Many others, primarily Catholics, pray to "The Wound in the Shoulder of Jesus." Alas, what I have come to see is that the gaping, gash-wound in Jesus' side is not only the wound in Adam's side which gave birth to Eve, it is the wound which gives birth to no woman, rather, *it is the wound which substitutes for*

the vulva. Because only Jesus' blood has potency and ultimate spiritual meaning, every hint of the power of female blood is abolished. During the Catholic Holy Mass, at the Eucharistic moment, the wine becomes the real blood of Jesus. While Protestant and other Abrahamic theologians quibble over what "real" means, there is no doubt that most Christians believe that they are in real intimate contact with Jesus. "Jesus lives!" which also implies, "The Goddess Mother is dead!"

What I am boldly stating is that what Adam dreamt, so did Jesus do *consciously*. The story of Adam's Rib proclaimed that the feminine-is-inside-the-male. Jesus' Crucifixion proclaims that his body is the female, is the mothering body. The obliteration of the female body is triumphally manifest. Gaze upon the Crucifix. Do you hear what I hear? I hear words to the effect, "Look at my physical body, my crucified flesh—What need you of women? My blood redeems. It is the blood of the new birth, of being born again! ... *Eat my body. Drink my blood.*"

It is Christian doctrine and Catholic dogma that only through the Lone Male comes the Resurrected Life. Jesus as Lone Male is all that God the Father needs, and all you need to know to become true sons of God. Time spent in "adoration before the Crucifix"—a Catholic custom—makes real the totality of Jesus' flesh as the way to birth into everlasting life.

"God the Father *needs*?" Yes, in the tradition God needs to be satisfied—for the offense of Adam, the "debt" owed, and for the faithlessness of Israel. Jesus sheds his blood and the Father is satisfied. Satisfied by the pain? A father being sated in his soul by hearing his child cry, moan, groan, suffocate to death? Is this not bizarre? More, a horror and a terror? For these are not the howling pangs of birthing, rather they are the cruel

usurpation of Her suffering. They are but the Lone Male's egotistical—and mocking—substitutionary screeches.

What is satisfied? It is that the Mother, the feminine, females are obliterated in their intimacy. Which means removed from literal, symbolic and mystical language. Note, that Mary—although popularly invoked as “Mother of God”—is not, in the Roman Catholic tradition, a divine Mother or Mother Goddess. No, she is—as infallibly pronounced by the Pope to be eternal dogma—“Co-Mediatrix of Grace.” *What man needs to bond with his wife after Jesus' death on the cross?* You have heard the sermon, endless times: “All you need is Jesus!” Nothing else. You can thrill and swoon to the Pentecostal ecstatic utterance of “Jjjjeeeeeeessssuuuuuuusssssssss!”

Jesus' Homoerotic Theft of the Female Body	My Interpretation
Old Testament foretold coming of New Testament	Insult to Rabbis to call it "Old"
Jesus fulfilled Old Testament prophesies	A Procrustean argument, made to fit the shoe
Jesus is St.Paul's "New Adam" "New Man"	Accept continuity of primal brooding emotion
Jew's are Salvation History's victim	of miserableness
	Warrior's Quest is prime interpretive device
Aaron—priestly tradition; Joshua—Warrior's Quester par excellence	prophets, mystics and "nonviolent Jesus"
"utterly destroys all the inhabitants of Ai"	have lost out
Chosen and covenanted People	re: Mushroom Cloud of Atomic

	Bomb is icon
"Thank god I was not born a woman." "	
Christian imagery of "Christus Victor" and	Jesus story is a Captive's tale
"milites Christi" = Christ the Victor and Soldier of Christ	not born from a "really real" woman
	becomes captive of Jewish-Roman authorities
On the third day Jesus descends into hell	That Jesus' suffering "satisfies" the Father
to free the captives	for Adam's offense is abusive parenting
Crucifix is ubiquitous icon	Crucifix is icon of child abuse
"washed in the blood" of Jesus	only female bodies bleed naturally
Lone Male meaning through shedding of	only female bodies are natural food
blood of enemy = Warrior Way	The Rib and penis are interchangeable icons
Jesus' side is split by Centurion's spear	Jesus' body is now vulva. Jesus becomes female.
blood and water issue forth	Jesus is male and female, all Lone Male

Table 7 Jesus' Homoerotic Theft of the Female Body & My Interpretation

Is this not a peculiar and truncated form of homoeroticism? A mythic theft?

d. Captive: "Do Your Own Time!"

Can you sense this terrorizing of your intimacy? Can you feel the solitary

confinement of your captivity? If not, consider the traditional spiritual advice: give your life to Jesus and let Him live through you. Most Christians call him the *Substitute*. Hear that? You are not to live a life. Not sensately or sensually or erotically. No. All your thoughts and actions, even your being, is to be given over to Him. He is your Vicarious Sacrifice. Which in turn means that you are His vicarious sacrifice. He lives through you and *you live vicariously!* It's all a bit too much like "virtual reality."

When I went into prison, I thought that I would find evil there. Confront Satan. Descend into Hell. In a way, I did. But at the same time I was tricked. Prison revealed to me that Jesus was the evil, malignant spirit. That he was manifested, not just through the Catholic Chaplain's robotic benedictions and odorous seductions, no, that he was manifested in and through me, myself.

When I opposed war, I had done so as a non-violent warrior. I was a pacifistic John Wayne, but following the Warrior's Quest path. Yet as I listened to the cacophony of the nightly *Lights Out!*'s gay same-sex sexual activity inside the prison dorm, I realized that I was at the true Daily Mass of the Biblical Warrior's Quest and Gospel culture. These prison dorms were the Sanctuary. The cot-beds were altar stones. As odd as this might sound at first, many gay cons were "at home" in prison. Sure, they hated being locked up but there was a sense of being spiritually at home.

In Sandstone the gay sub-culture was in full dress. Wrinkle-less starched khakis adorned with blue string in various fashions was their special uniform. The guards called them by their gay names, "Betty. Mary, etc." There was a beguiling acceptance of gays in the common areas which masked a very violent and brutal private world. For some of these gay inmates being a

captive was an erotic rush. Sadomasochism and all that. That they were bought and sold for cigarettes as “wives” was something which I thought at first an abomination. *Fool!* They laughed at me, not simply for being hetero and a bleeding heart liberal but because—so I was challenged to experience—I was an erotic innocent. I was told that I simply did not know what real sexuality was about. Others chided, “If you want to be a true revolutionary, then suck cock!”

What perplexed me was that it was more than the teasing taunt in the showers, “I can give you better head and a sweeter ass than any woman!” It was the almost condescending snigger that I just “didn’t get it!” (As within the monastery, they called me to a certain humility. Was I humble enough to “bend a knee” and “bend over” and surrender to the will of the Hack Master?)

The “slave” aspect of gay sex, so I came to understand, was one of core validation. To become a slave, to be owned, to be abused, to suffer through humiliation was to manifest the core erotic spirituality and vision of the quintessential Warrior’s Quest act of validation which is to make another male so much a part of one’s self that the other has no identity but what you, the Master, bestow on him. This same-sex act is Adam’s act of dominion over Eve, and one expressed through a ritual of mutual-masturbation. There is no intimacy desired or achieved, just an invasion of a person’s interiority, that is, his identity is now as a slave. *Bitch, now you’re mine!* (“bone of my bone”)

At first, I found all this repulsive. I misunderstood it. Also I was deeply threatened by it. Some cons who were propositioned lacked a gang group identity and so were raped, often repeatedly. I, like most draft resisters in

Sandstone, encountered the same threat but was protected by the gang identity offered by a large "CO" population. Draft resisters, even some hippie type drug dealers, for some reason were all called COs. This is an obvious misnomer drawn from a misunderstanding of what a Conscientious Objector is. In all, there were over thirty-five guys locked-up in Sandstone for draft related offenses. For me and most of these imprisoned draft resisters, gays had always been socially and culturally "over there." Like most straights of the Sixties generation, I and the others grew up pitying gays and being not unsympathetic with guys who beat them up. After all, as a true Warrior's Quest son of Abraham, I knew that they were minions of Satan, set upon seducing me into committing a Mortal Sin!

In most federal prisons there is a staff Catholic Chaplain. His religious rap is shared by fellow Protestant chaplains, most of whom visited weekly. The Catholic Chaplain talks about "straightening out" and becoming a "role model." He preaches and implores guys to "Do your own time!" And, to "Do your time with Jesus!" This means that he wants the inmate to become Jesus' captive—His slave. It was then that I sat in silence and realized that the gay cons are a heuristic device. Instead of seeing the gay cons as Intimate Enemy, as the Outcasts, as the Rejected Sons, they reveal that they are Jesus' own: his disciples. It is the gay con who carries Jesus' message of the interior abandonment of the feminine, of the obliteration of intimacy. Like him, he is *Genesis'* Rib-woman. And like Jesus, he steals all female airs and powers and presents himself and his same-sex sexual acts as the sacred sexuality ritual of the Lone Male. The gay cons are the Lone Male High Priests of the peculiar same-sex sacred sexuality of the Abrahamic Warrior's Quest.

Yes, gays act out. That's their story. In their flesh they manifest Jesus'

spirituality and vision. They live fully as *all that of the feminine* which is requisite to be a Lone Male. Which is—following in Jesus' Warrior's Quest—males who act out as females, as he did on the Cross. Gays commit the homoerotic theft of the female body "in remembrance of me."

When I initially shared this insight, many of my fellow draft resister cons angrily resisted and stonily rejected it. They were social justice activists whose spiritual and visionary path was to champion the rights of the downtrodden, the oppressed, and the least. Everyone knew how savagely gays had been persecuted by the Church and Society. Down the centuries, gays were more than just condemned by the Church, they were literally burned alive at the stake. Their bodies became flaming *faggots!*

In light of the historic torture of gays, my understanding of their priestly role was—and remains—a challenging insight. It appears to be a perversion of a perversion in that the victim is seen as the persecutor. This is quite disturbing if true. So I peer again at the Crucifix. What do I see? I see child abuse. I see hatred of one's own Son. Torture. By whom—man *and* God? In the Abrahamic tradition Jesus' torture, agony and death is not laid at the feet of the Father. Rather, the Jews are cited as "Christ killers." The Crucifixion is turned upside down and preached as evidence of "God's Love," "The Father's Mercy," and "Forgiveness and Reconciliation." But I no longer accept that cover-up.

The Crucifixion is the Father's final act of child abuse wherein He kills his Son. Most child abusing parents will allege that they love their child. That their death was accidental. They will claim that they were disciplining the child or doing something else which you should accept as morally right. So, in this very weird Warrior's Quiest view of the father-son relationship, it is

clear that the warrior Father's way of showing love and affection is through abuse. It is a sadomasochistic discipline which "makes you into a man." With *Inside Sight*, this is how I saw the connection. It is almost a validation of gays as Abrahamic High Priests, and as true incarnations of God's Son, to exposit their persecuted history of being the Intimate Enemy who is hunted, captured, abused and slain.

I do not call on the word "mystery" to avoid answering, "Why does the Warrior's Quest Father act this way?" But I do admit that I remain perplexed. But it is a perplexity grounded in my having ventured into that darkest sector of the Shade whose revelation is so extraordinary that it is surrounded by barbed wire and gun towers.

Prison reveals that the *heterosexual* world does *not* matter. Not in the spiritual, visionary and Big Story realms. Only insofar as the heterosexual world validates what is sourced in the sacred ground Inside society does it have meaning. I, who had sought to find the Inside of the Abrahamic tradition by going into a monastery and like spiritual spaces, now realize that prison is the Inside. Prison is, fittingly, in the words of a sainted female nun, an Abrahamic "Interior Castle."

This notion of Captive is vital to grasping how I started my exit from the Abrahamic Religious Big Story and the Warrior's Quest. While the strongest sense of being captured comes when someone does it to you, when it comes from the Outside or the External, the wickedest kind—in terms of evil enchantment—comes from the Inside or the Internal. Even moreso when arises within Intimacy.

If taken to heart, *Do Your Own Time!* means that the inmate works hard to

disengage himself from the physical world. He walks through the day, hand in hand with Jesus, where they are not so much Inside a prison but in the Garden of Eden.

The message is, "Obey. And, when you get out, you will be Obeyed." (By those owing you patriarchal allegiance, namely, wives and children). *Obey all the rules*, and you will be endowed with dominion, that is, with the dominion grounded in Christ's Crucifixion. Obey every rule and every directive. *Do not hesitate!* Those among the COs who were priests or ex-seminarian cons laughed at ourselves as we shared the insight that while our monastic experiences had shown us Absolute Patriarchal Power, e.g., "Surrender You Will To Christ" which meant obeying the Abbot in every detail at every instant, Prison's control over our intimacy trumped the monastery.

Prison validated that my interpretation of the same-sex sacred sexuality in *Genesis* was fitting.

Where is the goddess in *Genesis*?

I hold that despite what the Abrahamic tradition wants to hide, *Genesis* is a *Sensual Preciousness* Big Story of the Lone Male. I, however, in a curious way, see this statement as both True and False. True for all the reasons presented above. False in that the whole *Genesis* account is, itself, a masterpiece of mis-direction. *Genesis* is like a convict's rap. No inmate ever says, "I'm guilty," although everyone knows they are. Rather, cons protest their innocence. In like manner, *Genesis* tricks everyone into thinking that it is a story about the Lone Male, with the revelation that there is only one God, the monotheistic patriarchal Warrior's Quest Father. But—just as I assume that all people during every age have understood why there are

males and females and that they understood how each is necessary for human life to continue—so do I peer and see what *Genesis* is hiding. Every Big Story has a male and female god and goddess. But where is the goddess in *Genesis*? She is in the Shade. She is there “brooding over the dark vapors.” (*Genesis* 1:1 PTL translation)

This insight came to me very slowly and with much personal resistance during my time Inside. For in the Garden/Prison, so I experienced, I was not alone. Indeed, there is the Goddess Mother, but present as the Shade Mother. As born from within my mother’s womb, so is prison the steel womb of the Shade Mother in her most evil manifestation. I paused and reflected upon the “obvious” fact to which my traditional education had blinded me, that is, that the necessary and universal principle of Male and Female *is* evident and manifest in prison as it is in *Genesis*.

Shade Mother in her most evil manifestation. There is a tradition of the “Dark Mother” throughout world myths which has been most recently revived in Western awareness through the psychological work of Carl Jung. The Dark Mother is She who eats her own children. She who slays the Innocent. The apparent absence of the Shade Mother in this form from *Genesis* is just a trick. As nature abhors a vacuum, so a Creation account must have at least two divinities, male and female. In the first *Genesis* account, the two are clearly there. In the second, they are clearly not there, rather She is veiled. She broods in the dark vapors.

Every Big Story has “leaks.” Leaks are those truths and insights which are intentionally omitted, repressed, suppressed, and/or obliterated but whose presence or meaning unintentionally remains and “leaks” from a Big Story through double-meanings, mystically evocative images, misdirection,

substitute imagery and so forth. Eve is one such leak. Meaning, that no matter how misogynistically crazed the Abrahamic writers were, they could not absolutely obliterate the feminine. They could not, literally nor spiritually, pull off the Rib story. As the Abrahamic official canon of scriptures was formed, I can only surmise that there was much chuckling in the background by the females as the patriarchs read/spoke this patently bizarre *Genesis Sensual Preciousness* Big Story of the Rib. So, somehow, and I do not understand how, Chapter 1's account of "let us make ... male and female he created" remains to leak its polytheism and equality of the sexes insight. Nevertheless, the tradition's theological Fathers worked overtime to suppress Chapter 1 and successfully promote the Rib account in Chapter 2 as the controlling interpretive Creation Story.

In terms of the Sunny Spot and the Shade, this Dark Mother is more accurately described as the "*Shade Mother* in her most evil manifestation." Any word which references color, such as dark, has the potential to offend someone, but that is not the point here. "Shade" conveys other more rich and subtle truths and realities. Namely, that She was there; is there. She is full present Inside the Shade, as some translate the Void, in the "brooding vapors," just beyond where the Shadiest rim of the Sunny Spot expires.

She is Shade Mother in Her presence. Shade—the place where the Light fades. What we consider the Land Beyond. Dreamland. There, when Adam laid down to deep-sleep, it was *She who gave birth to Eve*. Yes, the leak phrase of "let *us* create" with its haunting polytheism reveals that *She is present!* Mother Goddess. Birthing requires a female body, and so Eve's mother was there. So evil is She, however, that *She convinces* her daughter that she was born from a male and only has meaning insofar as she submits to Lone Male dominion. Needless to say, the Shade Mother in her most evil

manifestation abandons her daughter at birth, never suckles her, and consigns her to live among the Lone Males of the Warrior's Quest.

El/Yahweh/Lone Male does experience loneliness. But note, *this loneliness and Loneliness defines his relationship with her and Her*. Shady He with Shady Her. Shady Mother is there. In Eden, ready to eat her children. Shady Lone Male Father stands ready to be her Warrior's Quest King, a Slayer of the Innocents. His first act of slaying is to sever Adam's spine and disconnect his brain and his penis, thus rendering him incapable of intimacy and unaware of his sacred sexuality of sensual preciousness.

The Shady Goddess of the most evil manifestation does eat her own children. For what is warring but the slaughter of the Innocents? The Warrior's Quester but the dutiful slayer of his own children? But the Warrior's Quest is not just His, it is also Hers. In situations of incest, of abusive parenting, and of sending children off to war there is the complicit wife, mother, lover, or girlfriend. How did women support the Vietnam War? By letting their men go. More, by pleasuring them on R&R and letting them *Go Back!* By enticing them with what they'd get when they came home as heroes. By accepting the body counts. This is the horrifying and choking insight that must be accepted and deeply felt in order to begin to move towards *Sensual Preciousness*.

I anticipate that many will want to retain their view that the God in *Genesis* is a solitary Warrior Father who is just a nut case. These place the responsibility for war totally onto male shoulders, defining it as a "male problem," a macho thing. They remain content to excuse their Sisters and Mothers from any complicity in the sexual violence of the Warrior's Quest. They want to retain the image of woman as victim—*Poor Eve! Sob*. This

enables them to throw out the Abrahamic tradition lock, stock and barrel. Indeed, I can fully understand that position. I just think it doesn't fully flesh out the real character of the Abrahamic Warrior's Quest imagination. In my perspective, this is an shallow idealization of the feminine or the Goddess which I find stifling and quite patriarchal itself.

I state boldly, "Understand that *women are sensually precious and sacrally potent.*" The Abrahamic tradition tries to deny this. Prison reveals it. As I observed, the gays are Lone Male High Priests. All they tried to do in prison was find the feminine. Screwed other men, trying. Only to find that that is all She, the Shade Mother in her most evil manifestation, will allow. All She grants is a truncated homoeroticism, namely, male *as* female.

The Shade Mother appears more visually in other patriarchal Religious Big Stories. Yet, Her *apparent* absence, her *apparent* obliteration in the Abrahamic Biblical Story is Her most mystical and mystifying act. She rejects being intimate with the male god. They clearly copulated but She only allows him to have sexual intimacy with his own maleness. All He is allowed is masturbation as sacred sexuality. He is fated to find full eroticism only within himself. Pathetically, He, with Warrior's Quest discipline, wars against his own body: slashing it, gashing it, whacking it, desperate to find the mystical transformation—as Jesus did on the Cross—into some presence of the feminine. Adam ejaculates and believes he holds Eve in the palm of his hand!

Many believe that the Goddess has been discovered as women, most successfully in the past fifty years, have become more involved in public affairs. Oddly, the most successful and visibly public role which young women have assumed is that they have become battlefield warriors. Equally,

some claim that women's legal control over their bodies is a realization of their inner goddess. Some who hold this latter sentiment also forward the explosion of Internet pornography as evidence of the re-emergence of goddess eroticism. For me, however, I see these developments as little more than variations on the Warrior's Quest and as effects of the Shade Mother's trickery. Liberation is often defined as a female's now accepted "right" and ability as a soldier to kill and murder. The Shade Mother's daughter has become all that she can be.

The hardest task in moving towards *Sensual Preciousness* is to state that the Lone Male has to first discover himself as Lone Male Warrior's Quester in the erotic terms which his Shade Mother has defined, that is, he has to accept his sexual violence and acknowledge that he is on the Warrior's Quest. Then, on the sensual and literal touch and feel level, he must spiral to discover the sacral power in his female. He must discover her body as his ritual instrument of intimacy, and his body as hers. Then, through Sensual Preciousness rituals together they evoke and make present each other's holy male and female preciousness.

I hope that, at this point, you realize that in today's Warrior's Quest society and culture that every male and female is a Lone Male and on the Warrior's Quest. I hope that you are not still being misdirected by observing your genitalia and confusing such with your male or femaleness. What happened when Jesus died on the Cross and became the female is that everyone of us is born *spiritually* a Lone Male. I fully grasped this when in prison, and in Volume 1, Earthfolk's *Sensual Preciousness* rituals are presented as a way for you, as it was for me, to develop and explore how femaleness and maleness are made present as you behold and are beheld as a Beloved. As you might be anticipating, *Sensual Preciousness* is a coupled spirituality and

vision quest. It is you manifested as Beloved as you manifest your intimate other as Beloved.

Prison's Captives	My Interpretation
"Do your own time."	Inside is homoerotic Garden of Eden
"Get right with Jesus!"	gays are same-sex High Priests, sons of Adam
"Surrender you will to Jesus."	prison reveals that heterosexual world
Jesus is the Substitute	does not matter
"Obey and you will be obeyed" patriarchy	prison confirms that Inside of Garden as of
Jesus is Vicarious Sacrifice	penitentiary is same-sex homoeroticism
Shade Mother in <i>Genesis</i> and Prison	in the Void= "brooding vapors"
"let us make ..."	Shady Mother always there in <i>Genesis!</i>
In prison, Jesus is offered as your Mother & Father	Abusive parents. Abandon Eve at birth.
	Lie to Eve telling her that she only has meaning
	as she submits to Adam's dominion
	Women are sensually precious and sacrally potent!
	Task: for all to recognize the Lone Male in us
	and move towards <i>Sensual Preciousness</i> rituals that make present you and me as Beloveds

Table 8 Prison's Captives & My Interpretation

4. Religious Big Story's impact on a personal Story

When you meet another person who shares your Religious Big Story, say, Roman Catholicism, you may find yourself asking one another, at some time, "Are you sure you're Catholic?" This happens after you describe to each other how you live out your Catholic beliefs. You find that what you value and what motivates you to act morally differs. If the other Catholic adheres to the traditional interpretation of *Genesis* as I've presented it, then he has very little authority and responsibility to develop a personal Story. If you follow the Catholic tradition as I found it reformed by Vatican II, and then as I fully re-imagined it with *Inside Sight*, and consequently re-explored and re-interpreted *Genesis*, then you have great authority and responsibility to develop a robust personal Story.

Roman Catholic personal Story imitates its Big Story

The traditional Catholic "best of times" is captured in the fact that Jesus as Messiah has already arrived. Those who are born after Jesus' death actually are most fortunate because Salvation is right there for them to secure through acts of faith. Although they learn about the "worst of times" perspective, namely, Original Sin and the Serpent Devil, they are to "think it the best of times." This reminder of the "worst of times" is there to anchor the individual believer in the brooding emotion of miserableness. This is necessary because he is still here on Earth, which is a Vale of Tears in that he can be tempted at any moment to commit a mortal sin and so forfeit heaven for eternity burning in hell. Feeling miserable keeps one on one's toes in a world where the Serpent still slinks about.

There is a great comfort in the traditional Big Story. All Big Questions have Big Answers written not only in Holy Scripture but translated into layman's terms in a catechism. If you sin, all is not lost. You can immediately confess

to a priest and be brought back into a state of grace. While life is a bit of a gamble, in the main, the Church provides everything you need to understand and live in this world. This provides a deep sense of security. All that is asked of you is total obedience.

Total obedience shades off into blind obedience when you attempt to develop your personal Story. You find that your Sunny Spot is sharply defined by what the Church states are Shade temptations. The catechism is thorough and replete with detail answers to just about any moral dilemma you will face from whether to kill in war to choosing abortion to your obligation to attend Holy Mass and receive Holy Communion at least once a year, what is termed your "Easter duty."

The Abrahamic tradition dominates the world through its many sects, from Islam to Mormons to Jehovah Witnesses. It is a Big Story which "works" for many people. It enables them to hold their world together, and it grounds them in such a way that they can state, "I feel Saved." While an individual Abrahamic's Sunny Spot is not very large, his communal Sunny Spot is. The latter has been, from its inception, claimed as global in character, that is, everyone can become an Abrahamic if they confess and believe.

When looked at from the "worst of times" perspective, the traditional Catholic's brooding emotion is that of unrelenting miserableness. There is no getting around this fact. No one can read *Genesis* and not conclude that humans are in a terrible situation. They are born with an Original Sin. Their God is angry with them. They have been exiled from Paradise. The Earth they live on has been cursed. The bodies of their women as child-bearers has been cursed. In sum, humans are Shade creatures with a very little Sunny Spot. Life on Earth is a Vale of Tears, and it certainly is the "worst of

times" all around.

As noted above, the Good News, however, is that the Messiah who brings hope to other Abrahamics has, for Christians and Catholics, already arrived. Jesus, the son of God, has come to Earth to live a fully human life, and as a human make amends for the sin of Adam and Eve. Jesus death on the cross wondrously heals the rift between God the Father and his human children. Yet, you, personally, do not have much of a Sunny Spot. You are till a Shade person. Only as you give your life over to Jesus, as you accept him through Baptism as your Lord and Savior does your Sunny Spot grow. But it grows because of Jesus' sacrifice, not because of anything you've personally done.

Since you are still, personally and on a day to day basis, a Shade character, you cannot trust your own instincts or judgments. Your being saved by Jesus is not something you personally do. You are saved by what Jesus does in your present life. In this light, *only as you participate in Jesus' personal Story can you write your personal Story*. Yours is an imitation of His personal Story. Lastly, the authoritative Christian theological tradition states that Jesus followed the warrior pathway. He battled Satan to win back your deprave soul. His Passion and Death recounts his warrior actions. He suffered the lash. He sweated blood from the piercing of the crown of thorns. He writhed in agony as spikes were pounded into his hands and feet. He gasped in final expiation for your sins as his side was pierced and out flowed his life's water and blood. However, Jesus won, he did not lose. He is "Christ the Victor," the hero of the Religious Big Story. As the Story ends, God the Father raises Jesus from the dead. He conquers death. Jesus offers you Life Eternal, back in heavenly paradise, if you walk along his warrior path.

In this interpretation, you can *only* tap into the brooding emotion of

miserableness—as long as you are on Earth. In heaven, you will be in ecstatic rapture. On Earth, to follow Jesus, you need the guidance of Warrior’s Quest leaders. With love, Jesus bestowed authority on other humans, here St. Peter and the Apostles, who show you the right way to live. Within this Apostolic tradition, all your questions, Big and personal, are answered by Jesus through his Apostles, whose contemporary representatives are the Pope and his bishops. Your personal Story then has no “personal” breadth and scope. You are not taught to determine, using reason or any human talent, your spiritual or visionary path. Rather, you are, from your awakening at seven, the Catholic’s Age of Reason, to practice blind obedience. Atop your brooding miserableness sits this bubbling sense of comfort. However, it is not a feeling of being comfortably at-home on Earth as it is a feeling of being comfortably at-home with Jesus in heaven, right now, through the practice and devotions of sacred rituals, most notably, the seven sacraments.

When a Big Question is asked, you open the Roman Catholic Catechism and then listen to how the priest interprets it. When you are called to respond to moral issues which require that you put your life in harm’s way or lay down your life, you listen to what Jesus has to say as it is mediated through the priestly “Father” in whose parish you reside. It is all this simple.

As anticipated, since the tradition interprets *Genesis* and Jesus’ life in terms of the Warrior’s Quest, your personal Story conforms, as best as you can make it, to the Religious Big Story. Your life is an *imitatio*, an imitation. It is a robust Big Story which only enables you to carve out a very restricted and limited personal Story. Your “personal” Story is only personal insofar as you reflect the personal Story of Jesus.

My Roman Catholic personal Story

My Roman Catholic personal Story is, up to my entry into prison, an Unintended Consequence of Vatican Council II's reform. As I've stated, the Council did not set out to launch a revolution, that is, an uprooting of first principles or main beliefs. Rather, it sought to dust off irrelevant language, prioritize traditional theological imagery, translate into English (and other vernaculars) the mysteries of the liturgical Latin songs, and, in general, respond to the challenges presented by the developing Secular and Scientism Big Stories. In this vein, when I began my graduate studies in theology, I was eager to be a reformer. I saw myself, much like Teilhard, as one who was willing to push the tradition's intellectual boundaries and prod the stuffy priests and Bishops. However, I did not see myself as Jesus turning over tables in the Temple. I never, ever envisioned myself as a radical, nor could I have ever anticipated not being a devoted son of the Church.

Here is what changed me. When they shifted from emphasis on "the Church" and spoke of the "People of God," I was moved to feel that being in Church was not so much an act of my individual fidelity as it was a sharing in a communal act of worship. This had a profound impact on my brooding emotion. Alone in Church I could kneel there and feel miserable. But when I joined in with other people, I slipped into an experience of communion which was both of a group-identity and one of personal warmth. Going to Church became an experiencing of sharing my intimate self with others. After all, we were there to be a People, not just a congregation.

When the Documents spoke of the laity assuming moral responsibility, of engaging international issues, of resisting Total War, and addressed other problems of modern times, they were inviting me not only to think but to

feel. Previously, being part of "The Church" evoked a feeling of separateness. Being a "Catholic" meant that I wasn't something else, e.g., Lutheran, Baptist, certainly not Jewish or Hindu. Now, I was called to be the People of God, which meant moving beyond ecumenism to embracing the world.

When the liturgy, notably the Holy Mass, was translated into English, and the altar rail was removed, it was clear that I was to be directly involved in priestly matters. I read the Gospel passages in English. I joined exuberant choruses of "Glory to God in the highest and peace on Earth to men of Good Will!" instead of droning, "Gloria in excelsis deo ..." As an altar boy I had learned Latin, but I was aware that I uttered responses and sang songs which those in the pews simply did not understand.

Though all this was happening without violating the Catholic tradition's Big Story concepts and brooding emotion, as I carved out my personal Story I tapped more deeply into the brooding emotions expressed through the lives of those who had tapped into what the tradition tried to suppress. Without the analysis of *Inside Insight*, I didn't know about the brooding emotions which were anchored by passages such as "let us" or the insight of the Shade Mother's presence in *Genesis*. However, the Council's desire to speak to modern times and "men of good will" everywhere led to an uninhibited exploration of visionary thinkers, spiritual traditions, even, heretics. In 1964 I had to obtain the local Bishop's permission to read Pierre Teilhard de Chardin since his writings were only available in the Library of Forbidden Books (*Index Librorum Prohibitorum*). As a sign of how fast matters shifted and changed, in 1966 his works were sold at the on campus student bookstore.

The range of possible moral issues which I was to address—more, *could* address—was unlimited. There was no barrier to my becoming involved in any part of what had formerly been activities and issues reserved to priests. While we Roman Catholics did not become Lutherans, who claim a “priesthood of all believers,” nor did we become Quakers, who claim that every person can be directly inspired by the Holy Spirit and then rise to speak, we did become infected by them. Humorously, some of us Catholics (Liberals, Progressives, and Radicals of the times) acted as if we were Lutheran and Quaker. But so did the Council Fathers in my evaluation.

Just take the issue of war. Only the “traditional Peace Churches,” among them, Quakers, Church of the Brethren, Mennonites, and other Plain Folk (e.g., Amish, Hutterites, Schwenkfelders, Moravians, Doukhobors) were accepted as Christian Pacifists by the Selective Service System. Now, the Council had denounced Total War in such a way that it was clearly a direct condemnation of all “modern warfare.” Pope John XXIII had indicated that citizens were to exercise their conscience when responding to government authority. It was a short step to go from acting conscientiously when responding to Church authority. These actions formed my basis for becoming a “Catholic” Conscientious Objector. Note, that one of the first responses I heard from my local South St. Paul draft board was, “I’m Catholic, and I fought in the war.” The message, *We Catholics kill people. What’s your Story, kid?*

The abrupt nitro-blasting drag-race in the Conciliar world for Roman Catholics was from blind obedience to radical disobedience. It was from finding Jesus’ message coming from the mouths of priests to finding his voice through an exercise of your own conscience. Moral responsibility was shifted from an act sourced in Catechetical response to being source in your

personal witness. In short, you are responsible for how your personal Story is written. You, wisely, should consult the tradition's wisdom as well as engage in dialogue with priests and religious teachers, but if you want to know how to morally respond, then act! Act like Jesus did, that is, put your life in harm's way. Be prepared to lay down your life for another.

TRADITIONAL ROMAN CATHOLIC <i>personal Story</i>	MY ROMAN CATHOLIC <i>personal Story</i>
Brooding emotion of miserableness	"Are you sure you're a Roman Catholic?"
Original Sin, Angry God, Exile, "worst of times"	"People of God" is beyond ecumenical, it is
Earth is Vale of Tears	world embracing
Birth cursed. Work cursed.	"men of good will" includes every other human
Catechism has all Big Answers.	"Church" meant separate group identity, "People"
personal Story determined by priest's moral guidance	is a relational term, even one of intimacy
you are a Shade character	Council translated Latin rites and songs into
individual called to Obey, not think	English and other vernaculars
your life is, at its best, an imitation of Christ	altar rail removed— priestly space now open to laity
Sunny Spot is Jesus, not yours	
Jesus' life is real, that is, spiritual, your life is so only	moral responsibility is mine! To engage all major
by living as he lived, that is, suffering	moral issues, e.g., war, racism, poverty, sexism

Warrior's Quest is dominant spiritual and visionary discipline	call to personal and public witness less than to
	blind obedience
	to live as Jesus is to put your life in harm's way and
	be ready to lay it down for others as he did for you

Table 9 Traditional Roman Catholic personal Story & My Roman Catholic personal Story

Clearly, my personal Catholic Story put me in harm's way in a fashion that I did not anticipate, that is, by becoming a federal inmate. Of all the moral issues which I engaged due to the impact of Vatican Council II, e.g., the changes in sexual morality championed by the Free Sex movement, the only one which took me into uncharted, no, let's be honest, into *unimaginable* territory was my Resistance to the War. You could argue that the Church really didn't care about sexual morality because it did not aggressively pursue excommunicating and publicly censuring offenders. When it came to matters of sexuality, such as pre-marital sex, divorce and contraception, how Catholics in the pew wrote that new chapter into their personal Story is considered part of the emerging "American Catholic Church." The lack of enforcement indicates to me that sexual issues and the broader issues of sexism simply didn't and don't matter to the Church to any great degree. There is a lot of pious recitations of the tradition's moral code, but again little is done on a practical basis. Consequently, most American Catholics, even those who still remain in the pews, have replaced "traditional sexual morality" with the tenets and practices of the contraceptive and abortion culture.

The American Catholic Church's waffling on sexuality issues makes sense when you read *Genesis* as I do. Now, don't misunderstand me. The Church makes a lot of noise about abortion, but it is noise. The Church is not convening Inquisition like trials to try the likes of Presidential aspirants who are Catholics but who publicly support abortion. You might state that they are acting in a politically judicious manner. I see, however, their actions as grounded in *Genesis'* Revelation that there is no sacred sexuality, that the family is a curse, and that male same-sex sexuality is the only pathway to spiritual and visionary fulfillment.

The Catholic Church simply does not care about women. They are still invisible. Heterosexuality is a cursed relationship. All that matters is the iconic phallus. "Deep" in the mythic substrata of the Catholic Big Story is the worship of the phallus as a ritual instrument of dominion. Among themselves, as they have so clearly revealed, the phallus is the ritual instrument which makes manifest the spirituality and vision of Adam. Priests live without women. Who needs them? Priest live with the feminine only insofar as they worship the Crucified Jesus whose body, is for these priest and this tradition, the female body.

What brooding emotion are the Roman Catholic priests tapping into when they engage in their same-sex ritual acts? When they engage in, actively or by tacit support, the pedophilic rape of children? You have to accept that I find this validation of my interpretation through the same-sex, homosexual and pedophilic acts as a horror I had never, could never have, anticipated. Only my Inside Sight allows me to see what every other part of my well-trained Catholic mind and soul would not like to see and admit! I hate what my Inside Sight forced me to see while Inside. I hate what it enables me to so clearly see about the fundamental cursing of family, the glorification of

same-sex sexuality, and the acceptance of child abuse as the fundamentals of the Church. I hate what my Inside Sight sees, that is, the Church's Shade. But I set out on this road to be a theologian and a spiritual person by choice. I continue, by choice.

When I progressively moved into War Resistance, each step brought more fire and practical consequences. At first I applied for and received my Conscientious Objector status. This required two years of Alternative Service, which I completed. The Church was still unhappy with me. Neither the Pope, bishops nor Council Fathers proclaimed the "nonviolent Jesus." When the ante was raised to burning draft cards and doing draft board raids, however, the Church started to threaten excommunication, issued censures of certain theologians, prevented me and others from access to the pulpit during Masses, and refused in any significant way to support our moral protests. In short, they were telling me that nonviolence was not a part, nor could it ever be, of my personal Catholic Story.

As I stated, in prison I sat there and pondered, "Who's right?" When my Insight Sight re-read *Genesis* and the tradition, I could clearly see how totally had the Warrior's Quest usurped the throne of traditional interpretation. When I saw the Shade Mother, when I realized that the Serpent was that of the male which speaks with the female, when I saw Jesus' homoerotic theft of the female body, it knocked me totally out of the traditional Catholic Religious Big Story. I realize that part of my failure in my pre-prison Catholic phase was that I had been a nonviolent Warrior's Quester. I had tapped into the brooding emotion of miserableness in that I saw the other, here, the government (the "Establishment") as the enemy. I had approached the courtroom with some residual expectation that I could win. After all I was a warrior, albeit a nonviolent one. I was still Adam's son,

seeking to wield my dominion.

When I grasped the Shade character of prison as the Inside of America and as a reincarnation of the Garden of Eden, I had to laugh at myself. I was doing hard-time because I was a Warrior's Quester who had lost! I was deeply tapped into miserableness. I resisted the warm embrace of the Mother for whom prison is a steel-womb from which new birth arises. But when I heard Her call, and came to see how intimacy was the spiritual, visionary and moral issue at hand, then my personal Story began to be written anew.

The actual writing of my personal Story requires your understanding of the Earthfolk vision and imagination. I, myself, if you take this Volume 2 as a metaphor for my life, left prison with an understanding of how all three Big Stories had failed me. However, I also clearly knew that they weren't failing others. Indeed, prison was, as an aspect of each of these three Big Stories, considered an institution which enabled others to tap into a brooding emotion of feeling safe and secure since the Bad Guys were locked up. But as I started out re-exploring my tradition and all three Big Stories with Inside Sight, I realized that I was being called to celebrate the other as Beloved. More, that I was to open myself to be celebrated as Beloved. I slowly began to write a personal Story which spoke of finding the sacred within a relationship. I began to approach every moral issue from this vantage point, namely, how to act so as to assist myself and the other in experiencing the depths of our intimacy.

Summary

I understand that I was sent to prison by others who were acting from their Sunny Spot. I accept that they, somehow, believed that if I went into a Shady institution and so encountered the depths of my Shade that I would

emerge either receptive or a convert to their Sunny Spot. For most people in Western Culture, the Abrahamic Religious Big Story anchors their life. They form their personal Stories based upon it. Although I “fell out” of that Big Story via my personal Story of nonviolence, I do acknowledge that it is a functional Big Story. The world can continue in time to be guided by the imagination of this Big Story. However, it ceased to work for me in any healthy sense.

I found the deepest Shade of the Abrahamic tradition in its source story, namely, *Genesis*. In its traditional interpretation, the Shade aspect of the Abrahamic tradition is blamed on humans. The Abrahamic God (Lone Male) is imaged as spotless and without sin or Shade. Adam blames Eve who blames the Serpent ... but the humans are kicked out of the house, here the Garden of Eden. Little of this made any sense until I sat in silence and peered at the Garden of Eden as a staged performance. The importance of “let us” in Chapter 1 came to bear not only when it gave me insight into the godly powers of the Serpent but as it made me peer into the Void, the Brooding Vapors, and sight Her, the Shade Mother.

Once I gained insight into the presence of the Shade Mother in her most evil manifestation as Warrior’s Quest Mother, consort of the Lone Male Warrior’s Quest Father, I heaved a sigh of relief! It compelled me to retract my previous statement that the Abrahamic tradition is wildly imaginative. Actually, it is quite prosaic. It is the Big Story of a family. It is a Big Story of a Mother and a Father, of the parenting god and goddess. It is, in this light, a “normal” creation account, akin to many in other Religious Big Story traditions. However, it differs radically from any other Creation Story as its Big Story’s controlling question is not about Creation in general but distinctly and singularly, “What to do with women?”

All this made it a bit more clear to me as to why I was cast into prison. I realized, as I have presented throughout this book that I had, at an early age, tapped into a quite different brooding emotion than that of the Abrahamic tradition. It took some time for me to accept that the authoritative tradition was expressed through the personal Story of the Warrior's Quest. That nonviolence is not and can never be a personal Story of an Abrahamic. Before I saw the Shade Mother I thought that it was sufficient to criticize the tradition's and my own range of hyper-macho masculinity. I had originally concluded that nonviolence as also violence were "male issues." To change, I had argued a series of "if only"s in respect to the formation of masculinity. These were mostly "if only men..." would somehow adopt certain feminine traits, etc.

Now, I see clearly that the issue is as much one of "female issues" and of femininity. The Shade Mother calls men and women, but at this historic moment especially women, to discern what type of femininity is expressed in *Genesis*, to explore the character and meaning of the Shade Mother. This is a novel femininity which can profit by seeing itself as a Captive, but also as then one who is no longer a victim. It is a femininity which affirms the sacral potency of women, the female, the goddess, and femininity. The Shade Mother's active complicity and birthing role in creating the Abrahamic tradition needs to be grounded in the testimony and witness of women who have sat within their own Shade institutions and spots.

At this point, an examination of how the Secular and Scientism's Big Stories arose, their connection to the Abrahamic Big Story, and how all three relate to the Warrior's Quest and the revelation about the Shade Parents of *Genesis* is required to prepare the way for my discussion of the Earthfolk

vision and imagination.

Key Points

Globalization and Western Culture's Biblical Big Story

- Abrahamic tradition includes all who all the Biblical Abraham their Father
- Includes Jews, Christians, Moslems, Mormons, and so forth
- High Tech produces "Program Specials" on every culture's Big Story, ancient and modern
- Biblical Story of Creation, *Genesis*, composed in a multi-cultural world
- Big Story spoken to all the world ("world-wide-web") of its day
- *Genesis* contains "veiled revelations"
- All that is known about humans is *only* found through the Revelations of the Abrahamic Big Story
- Humans offended God through an Original Sin
- Humans cast out in exile to Earth
- God has a providential plan for humanity, also known as "Salvation History"
- To be fully human must live by the revealed Ten Commandments and laws written in Sacred Scripture and interpreted by an only-male patriarchal hierarchy

Background of My Religious Big Story

- Iconic "Baltimore Catechism" had all the Big Questions and Big Answers
- Strict guidelines as to how to develop my moral personal Story
- At any moment could fall prey to Satanic temptation and commit a Mortal Sin and be consigned to suffer in Hell for eternity
- Most perilous temptation was women, females, girls, gals!
- "O happy fault!" "Felix culpa!" stated that thanks to Adam's sin, Jesus

came down from heaven!

- So, “think it the best of times, feel it the worst!”
- Primarily to tap into the brooding emotion of feeling miserable
- Prayed the “Prayer of Saint Francis of Assisi” ... “Lord, make me an instrument of Your peace.”

Vatican Council II’s Impact on my Religious Big Story

- Not convened to start a revolution, rather to reform and address issues of modern life
- Addressed *Documents* to “the rest of men of good will”—a universal invitation
- Council speaks of its Shade, “...conscious of our innumerable sins.... ”
- Major shift in Big Story imagery from “Church” to “People of God”
- St. Augustine wrote, “There is no salvation outside the Church,” and Council appeared to be affirming other spiritual pathways to God
- Was ecumenical, multi-cultural and internationalist
- Stated that it was the vocation of the laity to engage in temporal affairs
- A duty to scrutinize the times
- Charged “to cooperate in finding the solution to the outstanding problems of our time.”
- To be “citizens of conscience,” “For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged.”
- The Council acted with an American style spot and swagger, effusing a near Utopian optimism that global problems could be solved
- Addressed issues of social justice, e.g., “Reverence for the Human Person,” “Reverence and Love for Enemies,” “The Essential Equality of Men: and Social Justice,” “The Avoidance of War,” “Curbing the Savagery of War,” “Total War”

- Called to act on an international basis
- Council stated, "It is our clear duty, then, to strain every muscle as we work for the time when all war can be completely outlawed by international consent."
- Then, without forwarding itself as the answer, the Council continued to state, "This goal undoubtedly requires the establishment of some *universal public authority ...*"
- "Here I am, send me!" radicalization

The Penitentiary's Impact on the three dominant Big Stories

- I did "hard time"
- De-bearded, de-loused and digitized as 8867-147
- Prison is the "Inside" of American Society
- Sense of having no body, at anytime, full strip and body cavity searches
- "Drop everything and bend over!"
- Charles Dickens' evaluation of the early penitentiary system (1842) is that the inmate is "a man buried alive."
- America created the penitentiary movement in 1787
- Many of the Revolutionary leaders who met to write the Constitution, met again after supper at the voluntary organization, the *Pennsylvania Prison Society* (PPS) to compose the penitentiary vision and prison discipline called "separate confinement"
- PPS membership included leading Christian laymen and ministers
- Episcopal Bishop William White lead PPS for forty-five years
- Significantly, when addressing the legislature he dropped his ministerial title and simply signed "William White"
- "Separate confinement" meant no contact with other inmates, only with prison staff and weekly visits by members of PPS
- Convict cell had a garden and only the Bible for reading

- However, believed it should also be a "House of Terror"
- During the night an inmate's conscience would awaken and judge him as only this little terrorizing voice of God could!
- Inmate would repent, ask God's forgiveness, and turn away from life of crime
- Penitentiary is like the Garden of Eden as both are "Inside" experiences
- Penitentiary is key interpretive concept in Secular and Religious Big Stories

My analysis and interpretation of Biblical *Genesis*

- One God, One Father, One Faith, One Chosen People, One Way
- Fallen nature with expectation of a saving Messiah, some see in Jesus, others still waiting
- Minority mystic and prophetic voices were never and aren't the tradition's interpretative voices
- Tradition's interpretive voices follow the Warrior's Quest
- Two Creation Story with the Rib overshadowing the "let us" account
- No Mother Goddess or goddesses of any sort
- *Genesis* is "wildly imaginative" and goes against common sense
- The Rib main revelation is that the male body is the birthing body as Eve is born from Adam
- To be human it is not necessary to be born of a woman
- Adam exercises dominion over everyone, especially Eve
- Adam in deep sleep experiences same-sex masturbatory sexuality
- *Genesis* is all about intimacy and how the intimate relationship is to develop, that is, as an expression of the Lone Male's dominion
- Lone Male knows through Revelation, a secret way of knowing
- Serpent is that of the male which speaks with the female
- Only Eve speaks with the Serpent, Adam does not

- Serpent's male experience enables Eve to see her full humanity
- Eve experiences intimacy with Adam as they realize that they are also creators of life as parents building a family
- "Family" is an alien Abrahamic concept, experience only in exile
- Eve and Adam's insight is that intimacy is the source of spirituality and vision
- Adam now knows her as more than his helper, she is "Mother of All"
- Lone Male God acts in enraged, abusive parenting mode
- Lone Male God kicks his kids out of the house, out of Paradise, and curses them!
- Childbearing and growing food are cursed
- Bible implies that there is no sacred sexuality
- *Genesis*, however, can be seen to be all about sacred sexuality—a veiled revelation
- Penis is icon of *Genesis* account
- *Genesis*' Big Question is, "Why women?" which also means "What to do with women?"
- Adam has no spine. His sexuality is not connected to his heart or brain.
- Eve realizes her Goddess self
- Woman's body is the imagistic basis for sacred rituals, that is, her water breaks as birth occurs (Baptism), on mother's body is First Food (Eucharist) etc.
- *Genesis* is a story of misdirection, for veiled revelation is presence of the Shade Mother in her most evil manifestation as Warrior's Quest Mother in the brooding vapors
- My interpretation makes sense if *Genesis* is read from Day 6 to Day 1
- then it is all about answering, "What to do with women?"
- with the answer being that women are irrelevant, derivatives of the

Lone Male and have meaning only as they subordinate themselves to Lone Male dominion

- Crucifix is icon affirming that Jesus' steals the female body
- Jesus' blood saves. His body is food. New Life comes from his dying.
- Crucifix is icon of child abuse
- What Adam dreamt, so did Jesus do consciously, that is, claims his body is the female, is the mothering body
- What man needs to bond with his wife after Jesus' death on the cross?
- Pentecostal ecstatic utterance of "Jjjjjjeeeeeessssssuuuuuuussss!"
- In Prison called to "Do your own time!" "Surrender your Will to Christ!"
- Jesus is your Substitute. He dies on your behalf. Like living in "virtual reality."
- Citing Shade Mother in her most evil manifestation in Prison reveals linkage between Prison and Garden of Eden

Evaluation of the Religious Big Story's impact on how a personal Story is written

- Traditional Roman Catholic Big Story brooding emotion is miserableness
- You are a Shady character, born into Original Sin
- Jesus shares his Sunny Spot and Saves you from your Shade
- Your personal Story should be an imitation of Christ's
- Your personal Story is not yours, rather it is Jesus' Story
- Blind obedience to priestly teaching and counsel is required
- Scope of moral issues is defined for you by priests and the Church
- My personal Story is an Unintended Consequence of Vatican Council II
- Council sought to reform, not revolutionize, that is, alter fundamentals
- Shift from "Church" to "People of God" transformed worship into an act of personal communication with others who shared group identity
- Translation from Latin into English and vernaculars invited

participation by laity

- Removal of altar rail changed priestly space, inviting laity to enter
- Being “citizens of conscience” became norm for moral action
- Challenged engage all Big Questions and find answers through personal inquiry and moral witness
- Imitate Jesus by putting your life in harm’s way and being prepared to lay down your life for another
- Pre-prison saw failure of all three dominant Big Stories as source for my personal Story
- Inside Insight enabled me to see Shade Mother, the Serpent as the male who speaks with the female, discern Jesus’ homoerotic theft of the female body, and my complicity as a “nonviolent” Warrior
- Inside Insight took me to the point where I could begin to see Earthfolk
- My personal Story approached moral issues with goal of acting so as to develop a relationship which deepens the intimacy of you and the other
- My understanding of prison as linked as a Shade spot to the Garden of Eden opened a search for finding the Beloved, who simultaneously discovers me as Beloved

B. THE SECULAR BIG STORY

The other two Big Stories which dominate the world and drive globalization are the Scientism and the Secular. With Inside Insight, I discern all three Big Stories as sharing a common imaginative tradition. Each has historical, intellectual, imaginative and emotion roots in the other two. Each has developed from both the Sunny Spot and Shade of the other two. In fact, the strongest link between the Big Stories is that the core sector of their deepest Shade overlaps that of the other two Big Stories. Intellectually, the

Inside of each Big Story is, in the main, identified and described in seemingly unconnected language and imagery. It is the brooding emotion which is the dynamic link. Most telling, and as a key bridge to the emergence of the Earthfolk Big Story, these three tap into a set of brooding emotions sourced in the Abrahamic Shade of *Genesis* and presently anchored by two shared iconic images which distinctly mark the globalization movement. These are the Atomic Bomb's Mushroom Cloud and the first picture of Earth from outer space, namely, that called The Blue Marble or Starship Earth. Explaining where, how and why these three Big Stories share common visions, icons, moral values and brooding emotions is critical to grasping how and why they dominate the world through the globalization movement.

As stated before, Big Stories are primarily expressions of a people's emotional state. They reveal how a people feels, and, from this set of brooding emotions, which is anchored in the depths of a people's communal psyche, Big and personal Stories are composed. Composing a Story is, initially, a conscious intellectual act, but over time Big Stories take on the appearance of being "just a story," "only a tale." They are often labeled "myths," where that is used as a denigrating word implying that the Stories are not true or just "made up." I note a specific correlation in the negative application of the word *myth*. Namely, that as a Big Story seeps into the imaginative depths of a people's way of being human, that people translate the truths and powers of the Big Story into endlessly recounted and repetitious popular versions. These Big Stories appear, to those who profess them, to have disappeared or faded into a culture's background. They don't appear to be sources for the vision and dynamic which is driving society or the culture. It is exactly this disappearance from one into another Big Story which provides insight into how the three dominant Big Story merge to

innervate globalization. In this light, Religious Big Stories are always being translated into parts of the Secular and Scientism's Big Story.

High Tech telecommunications has greatly facilitated this translation, first in the West and now globally. Secular literature has often recognized its indebtedness to the "Bible as literature." I further note that the average sitcom is quite too often just a thinly extracted version of some Biblical story. These Hollywood stories may develop either the Sunny Side or the Shade of the Big Story. On the Shade side, the ultra-violence of so many shows and movies is a rendition of Abrahamic Cain and Abel's fratricide. War movies revise Joshua's screed of "Take no prisoners!" with its total annihilation of the enemy. Sexually, it is an absolutely rare show or film which does not affirm and even profess that females and males are engaged in a ceaseless War of the Sexes. With just a closer look, the male attitude is Adamic in its expression of dominion. While a few media female characters have ridden atop the popular wave, most still remain simply invisible. So invisible that even when naked they are not seen as other than male fantasy.

In like manner as they exude the Sunny Side of things, romantic movies, notably the "chick flick" genre, have Eves being rescued by Adams. This smacks of the Risen Christ rescuing the Captives from hell. Triumphant American war movies have messianic characters such as Audie Murphy and the ever victorious John Wayne, followed by generational imitators such as Sylvester Stallone's *Rambo*. Sci-fi movies regale how clever Americans have defeated the alien enemy, either through a series of *Star Wars* or while on a *Star Trek*. Quite often the latter entails humans coming to master or defeat advanced technologies.

While the foregoing could be dismissed as an obvious and trite observation

about how literature molts into film, my point is that, with rare exceptions, the Secular renditions do not acknowledge their Religious roots. Obvert "religious drama" is relegated to special Cable TV channels, notably those described as "Christian TV" or on tele-evangelistic networks. Nevertheless, the subject matter and moral values dealt with by Secular shows reflect their Religious heritage even if not directly acclaimed. I bring this to your attention because the shift is one solely of style and not substance. The viewer, so I allege, is having a "sacred secular" experience. He is reliving and reaffirming his Adamic dominion. I discuss this "sacred secular" category in this section. This type of Religious-Secular shift occurs often in America's Big Story. In fact, for me, the most revelatory moment in the history of America's Shade is one in which such a Religious-Secular shift of style over substance occurs. The net effect is that the secular institution or moment is as spiritually intense as it was when presented with religious ceremonial flare. I will return to this when I interpret the insight which the formation of America's penitentiary system provides for understanding all three Big Stories.

In general, the Secular and Scientism Big Stories are seen as antagonistic to the Religious. In contrast, I hold that the three share a common source as to vision and the brooding emotions which ground their range of acceptable passionate actions. For me a telling connection between all three Big Stories is how they define intimacy, and how they tell their sacred sexuality story.

As with the Religious Big Story, most who hold to the Secular and Scientific Big Stories will disagree with my interpretation. From Inside the Shade I peer and see a clear and significant translation of imagery between these three Big Stories, and a not so clear, quite subtle, transference of Lone Male Dominion as the basis of patriarchal authority for each Story as it defines the

range of acceptable moral actions. In this vein, all three Stories imagine humans as warriors, and living a meaningful life is expressed in terms of the Warrior's Quest where endless war is being waged against someone or something inimically Other and an Intimate Enemy.

From my vantage point Inside, it is not an accident that the iconic images of the Mushroom Cloud and of Starship Earth are fitting apocalyptic expressions of these three Big Stories. But these interpretations are the points to be explored.

1. Background of my Secular Big Story

I thought a bit more about the Secular Big Story than you might anticipate for someone raised within a sectarian educational system. I did so because I was educated in the strict and harsh Jansenistic strain of Irish Catholicism. When it came to the topic of America, my family manifested the typical "immigrant minority" mentality. They saw America as non-Catholic and fraught with all the temptations to sin offered by a materialistic and hedonistic society and culture. While we weren't impoverished "shanty Irish," that ethnic part of my family was self-conscious about being seen as "less than full Americans." Moreover, I knew that "America" was a special country for Protestants. This was evident in that only Protestants were elected President. But my Germanic father always trumped this bit of nationalism by reminding everyone who was listening that the Roman Catholic Church, in its Apostolic claim to being founded by St. Peter himself, had outlasted many cultures and societies. He'd draw up a list: Romans, Greeks, Aztecs, Egyptians, Russian Tsars, even Hitler's Nazism were among those who came and went as "The Church prevailed." Dad had no qualm that Communism, in its Stalinist, Maoist or Cuban form, would likewise soon become a dusty footnote in Catholic church history books.

My dad loved America. He was a staunch conservative Republican who used to whisper that “FDR was the devil”! Yet, I never forgot his firm political advice about what makes Democracy work, “You can disagree with a candidate. But once he is elected president, you support him, wholeheartedly.” His WWII war stories were always funny, and he and mom always voted. “I like Ike!” is my first memory of political awareness. So, early on, there was no conflict between the basic ideals and moral virtues of Catholicism and American Democracy. Even Jesus had said, “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.” For a long time, this simple New Testament verse seemed to solve the matter. After all, in America there is the Separation of Church and State. While it was evident that America was a materialistic society and had its flaws, there just didn’t seem to be any real problems balancing the two allegiances. I was proud to be a Roman Catholic American. Iconically, this complementarity was best evidenced by the ever-present Stars and Stripes within the sanctuary area not far distant from the priest as he celebrated the Daily Mass at which I regularly served as an altar-boy.

ROMAN CATHOLIC EDUCATION	MY SECULAR BIG STORY
conscious of immigrant minority status	Strict Irish Catholicism—Jansenism
no Catholic president	big deal that John Kennedy is elected president
the Church shall prevail!	secular societies come and go
	religious tolerance—just didn't play with
	Protestant kids!
no basic conflict with America	ever present Stars and Stripes in sanctuary

thought America was materialistic	Proud to be a Roman Catholic American
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Table 10 Roman Catholic Education & My Secular Big Story

Vatican Council II’s impact on my Secular Big Story

As secular American, you could read the *Documents* and bristle! After all, how long ago was the Church’s last great political era? That of the “Holy Roman Empire”? Who are these Bishops and these Popes to set down the vision and articulate the moral obligations and duties for everyone, these “men of good will”? On the other hand, you could consider that the Church was being a bit Americanized, in that there was a well recognized “democratic” streak and tone in these Conciliar papers.

I had no problem with the Church telling America or any secular nations how to imagine the world. I was used to their Apostolic self-image. However, I was strongly lured by the People of God imagery. In addition, the Church also called me to be a *citizen of conscience*, to become a leader in temporal matters, and to get involved in national and international issues of common concern to all nations and peoples. The Council didn’t use the term but they saw themselves as having global influence.

The forwarding of “the duty of scrutinizing the sign of the times” meant getting socially involved. From one perspective, the Council was mobilizing all citizens. The focus on individual conscience aligned with America’s enchantment with rugged individualism. The *Document’s* overall tone was one of “muscular Christianity” which matched the macho streak of American heroes from Natty Bumppo to Teddy Roosevelt to the likes of those beloved Hollywood frontiersmen such as Gary Cooper and John Wayne.

Two core quotes stand out in my personal development. They are a bit long, but worth reviewing.

“The Circumstances of Culture in the World Today”

NEW FORMS OF LIVING

The living conditions of modern man have been so profoundly changed in their social and cultural dimensions, that we can speak of a new age in human history. Fresh avenues are open, therefore, for the refinement and the wider diffusion of culture. These avenues have been paved by the enormous growth of natural, human, and social sciences, by progress in technology, and by advances in the development and organization of the means by which men communicate with one another.

Hence the culture of today possesses particular characteristics. For example, the so-called exact sciences sharpen critical judgment to a very fine edge. Recent psychological research explains human activity more profoundly. Historical studies make a signal contribution to bringing men to see things in their changeable and evolutionary aspects. Customs and usages are becoming increasingly uniform. Industrialization, urbanization, and other causes of community living create new forms of culture (mass-culture), from which arise new ways of thinking, acting, and making use of leisure. The growth of communication between the various nations and social groups opens more widely to all the treasures of different cultures.

Thus, little by little, a more universal form of human culture is developing, one which will promote and express the unity of the human race to the degree that it preserves the particular features of the different cultures. (See, *Appendix D.*)

Can you sense the breadth and depth of intellectual, social and moral engagement for which this calls you? Can you spy the images and dynamics which will emerge in the then nascent globalization movement? "A new age in human history." "Enormous growth...and advances...by which men communicate with one another." Like the impact of Teilhard's imagery, the Council's imagery surprisingly anticipates the emergence of a world-wide-web. Such a sense of being globally webbed or Internetted could have easily arisen in my mind after reading this passage. In fact, it did link with Teilhard's concept of a "Divine Milieu," that is, a world wherein all Life forms, human and other, are intricately and intractably interconnected and interrelated.

The passage continues, then, to praise the hard and soft sciences. It notes that "customs and usages are becoming increasingly uniform." It cites "mass-culture" as a new form. Then it asserts an early multi-culturalism, noting "all the treasures of different cultures." Finally, it exudes a universalism of a huge global Sunny Spot in which everyone can bask, "a more universal form of human culture" which "promotes, expresses and preserves" the "unity of the human race" and "different cultures."

What happened to the "Fallen" world? The original corrupt nature of humanity's heart and soul? What is the source of all this almost giddy optimism about just about everything humans are doing, and which others would label "Progress"? Are you waiting for the other shoe to drop? After all, these are *Documents* of the Roman Catholic Church, and there is a reason for their keeping the adjective "Roman." Like the Web, the traditional hierarchical structure of communication, e.g., from CEO to VPs to Directors down to field sales managers might be flattened, that is, the field can directly and instantly email the CEO, but the power structure is not

flattened. The “Roman” Church CEO, namely, the Pope was radically changing the lines of communication, not the lines of Petrine and Apostolic authority. In short, the Pope remains the presence of God through Jesus here on Earth.

As you weigh all the final *Documents* together, you realize that the Council Fathers’ Shade keeps inching forward. They, again, are not launching a revolution. Rather they are re-forming the age-old, and to them ageless, revelation handed down to them by Jesus through the first pope, St. Peter. Here is one major quote with which the Fathers tapped into their traditional brooding emotion.

Nevertheless, in the face of modern development of the world, an ever-increasing number of people are *raising the most basic questions* or recognizing them with a new sharpness: what is man? What is this *sense of sorrow, of evil, of death*, which continues to exist despite so much progress? What is the purpose of these victories, *purchased at so high a cost*? What can man offer to society, what can he expect from it? What follows this earthly life? (My emphases.)

I heard echoes of, “Life changes but everything remains the same.” And, “It’s the best of times. It’s the worst of times.” Consequently, I was exuberant, not giddy. Nor was I filled with “American optimism.” Rather, I heard that the Secular Big Story needed to be changed. More, not simply reformed but transformed at its roots. In many ways, my radicalism was sourced in my deep East Coast, Irish-Catholic blind-obedience conservatism. However, instead of ignoring “the world” as many interpreted the tradition’s

"in the world, but not of the world," in an effort not unlike President John F. Kennedy's call to, "Ask not what your country can do for you. Ask what you can do for your country," so it was that I heard, "Ask not what your Church can do for you. Ask what you can do for the People of God." I heard that the Religious and Secular Big Stories needed to be and could be integrated, possibly even harmonized.

In sum, "Thus we are witnesses of the *birth of a new humanism*, one in which man is defined first of all by his responsibility toward his brothers and toward history." (My emphasis.)

VATICAN COUNCIL TWO	MY SECULAR BIG STORY
"Message to Humanity"—targets Secular &	Criticism—Re-establishing "Holy Roman Empire"?
Scientism worldviews	Positive opening to Secular worldview
"men of good will"	"men of good will"—secular & multicultural
"duty of scrutinizing the times"—every aspect	"duty of scrutinizing the times"—even Secular
"New Forms of Living"	"new age in human history"
positive about growth in areas of knowledge	anticipates world-wide-web of communication
positive about technology	embrace Teilhard's vision
cites "universal form of human culture"	influence of Teilhard's "Divine Milieu"
cites "mass culture"	
"birth of a new humanism"	appears to open a global Sunny Spot
Tradition's Shade—"raising most basic	

Table 11 Vatican Council Two & My Secular Big Story

2. My analysis and interpretation of the Secular Big Story

From a historical perspective the development of the Secular and the Scientific Big Stories from the Religious is well documented. Historically, the Religious Big Story was the source for how Abrahamic peoples and cultures developed. While much was contributed from each Abrahamic group, namely, the Jewish, Christian and Muslim cultures, the rise of Scientism and Secularism is most heavily rooted in Western Christian culture.

There is a historical and methodological twin-ness to the Secular and Scientism Big Story which requires talking about one while presenting the other. Science, for example, flourished in Moslem culture when the West was in decline, during what some call, somewhat inappropriately in my analysis, the Dark Ages. When the West revives and rediscovers the Greek philosopher Aristotle, the "scientific revolution" begins. This was basically a revolution in how one claims to know a truth or a fact.

In broad strokes, the Scientific Revolution began as a way of knowing. It was a move away from knowing reality through Revelation to knowing through Reason. It used the empirical experimental method which was focused on claiming something as fact only when it could be repeated before other observers. Scientific theory was developed using the rigorous logic of rational induction and deduction. For some, the move away from Revelation was, itself, a secularizing event which links the Secular and Scientific Big Stories. In contrast, some Religious believers see the Scientific Revolution as a validation of the Religious in that they position Reason as a gift from God which humans can use to further discover and celebrate the natural mysteries which are of Divine Design of an Intelligent Maker.

Scientism is the telling of a Big Story which starts with reflecting upon what we know from an analysis of the material world. In contrast *Genesis*—which never presented itself as offering scientific, materialistic answers—starts with reflecting upon human relationships, notably as I've stated, about human intimacy relationships. To begin composing a Scientism account of any stripe, the author has to move into a secular space. That is, he has to imagine himself in a space—mental and physical—where there is no God. He disciplines himself to not-imagine the causes of anything he observes as being explained or explainable by divine or godly forces, presences, etc. The scientific and secular space has only one dimension and it is human. It is even a more restricted human space in that it is one in which human emotions are also to be dispelled, dismissed and down-played.

Another important insight is to see the Secular Big Story as initiated by a change in the way of exercising political power. It was a move away from vesting political authority in the Divine Right of a monarch, e.g., the Catholic Pope or King, to vesting it in the Will of a People. Here the move involved the beheading of the French monarch, Louis XVI. Then, as an exercise of Revolutionary "Egalite!" the Queen, Marie Antoinette, also lost her head. Secularists focused on removing anything related to the nobility and Christianity or churchly pomp and ceremony from the government and the public space.

The Secular and Scientism's Big Story cross-fertilized and assisted the other in moving beyond the Religious Big Story. Each is a relatively "modern" Big Story, the emergence of which for many scholars actually defines the opening of the Modern Age. How these Big Stories arose and intertwined has been the subject of much scholarly research for several centuries. My

specific focus is on what the imaginations of these Big Stories share as to vision and the possible range of moral actions with which to develop a personal Story.

The Secular Big Story is a fairly new story when compared to the Religious Big Story. Its defining characteristic is that it develops its Big Answers primarily as a negative reaction to central claims of the Religious Big Story. In contrast to the Religious Big Story, the Secular has not evolved a tradition with well defined doctrines and required dogmas, nor a profusion of ceremonial rituals, nor authoritative institutions. While individuals will claim to be secular, and scholars will cite a "secularizing" influence or trend, there is no indisputable definition of "secular" or "secularizing."

A group, called Secular Humanists, propose a range of heartfelt actions (ethics, moral code, and vision) for a sought after "common good" of all humanity. However, claiming one's self to be a secular person, or declaring a nation to be a secular state, or describing something as a secularizing influence or event is an act of self-definition. That is, you become secular by stating that you are. There is no "secular faith" or "secular scripture" so there is no way for the individual or group to become secular other than by stating that one is secular. In contrast to Religious believers who can be accused of heresy or ex-communicated or de-frocked, no such "de-secularization" process exists since there is no ritual of secular initiation which is comparable to a Religious rite of initiation such as Christian Baptism.

The gist of the Secular Big Questions and Answers are as follows.

Q: Where do humans come from?

A: There is no indisputable Secular answer to this question. Most Secularists accept scientific findings and Scientism interpretations, so they would reply, more than likely, with a reference to the theory of Evolution. What Secularists hold is that there is no separate realm of sacred reality called spirit or the supernatural. For them, there never was nor could be a place like the Garden of Eden. Anything which you might describe as "spiritual" or "psychic" refers, they hold, to a specific material and/or physical characteristic of humans.

In the Secular Big Story there is no Garden of Eden, no holy place, there is only human space and time, and that is sufficient. There is no sense of being in exile. No longing for this Life on Earth to end so that Life in eternity with God can begin anew.

Secularism often agrees with the Scientism Big Story, but where the Scientism Big Story is derived from insights into the broader implications of the scientific method, Secularism pivots upon an assertion as to what humans can do. In this light, a Secularist does not necessarily rely upon the scientific method for knowing. Rather he/she relies upon common sense. While "common sense" has no precise definition, as I see Secularism, it is an affirmation that what is real and true can be known by every human, using their five senses. The sum of knowing through the five senses is one definition of common sense. To make claims beyond any human sense is truly senseless. For how can a human know other than what all humans know? As with Scientism, Secularism accepts no "special knowledge," no supernatural Revelation. Secularists would struggle mightily with or outright reject my statement that all knowing is and must be expressed as part of a human relationship.

Q: How did humans get here?

A: Again, there is no indisputable Secular answer to this question. Most Secularists are tolerant of religious or other theoretical explanations of how the world began and how humans evolved, etc. Tolerant but unbelieving.

Most Secularists do not see a personal Creator. Some, who I label "Sacred Secularists," may talk of a deity or a creating Force or Energy, but normally this is an *élan vital*, a life force and not a transpersonal, transhistorical living presence such as the Abrahamic god who claims, "I am the Lord Thy God." Since there is no personal Creator, humans are responsible for building the Earth. The world is not Good or Evil, rather it is as humans create it.

Some "Sacred Secularists" hold that there is a Benevolent Deity, but it is not directly involved in the development of human affairs. Secularists interact with Religious Big Stories from postures of total denial of any Religious claims to cautious openings to mystical notions such as pantheism ("Everything is god.") to panentheism ("God is in everything.") The latter notion moves some Sacred Secularist to appreciate Teilhard's vision. Nevertheless, the concern of Secularism is more with *Right Now!* than with focusing on the past or even the distant future (meaning, life after death and heaven).

Q: Where are humans going?

A: Secularists teeter on the edge of being nihilists (that is, believers in nothing and no-meaning) to being existential humanists (that is, being as "human" as one can be in the moment). Others broach a "Sacred Secularism" which fosters a Secular Humanism which is buoyed by hope and optimism. While avoiding utopian dreams, that is, of a Kingdom of God or even a Peaceable Kingdom here on Earth, Secularists hold that humans can

create a Good Society, namely, one which can achieve Justice, Equality and Happiness. Others would answer that humans are “going” wherever Evolution takes them.

Q: Why are humans here on Earth?

A: Secularists would see a “god” hiding behind the word “why.” Why implies that one needs to question the obvious fact that humans are on Earth because Earth is where humans are! Yet, the question is really about purpose. Is there any purpose to life? Is there any reason I should act my best as opposed to my worse? Do I have any obligations to others? For many Secularists, humans are simply Earthlings, and each of us should make the best of the moment. This often leads to a moral relativism where the Secularist has a hard time, on his/her own terms, condemning someone as Evil or praising them as Good. For, without an ultimate authority or absolutes, terms such as Good and Evil are relative to one’s culture, historical period, market conditions, etc.

Other Secularists tout self-actualization or self-fulfillment as the only goal an individual can envision. It is difficult for a Secularist to propose a purpose for the group, such as the formation of a United Nations or an Earth Charter because group values exist only as the arithmetic sum of individual values. There is no authoritative group such as a Catholic Church, or authoritative tradition such as among Rabbinical scholars, or authoritative teachers such as the Dalai Lama for Secularists to follow.

Q: When did humans first appear?

A: Most Secularists, if answering this question at all, would reference the findings of evolutionary scientists or the views of a Scientism Big Story.

Q: How are humans to act?

A: Secularists would hold that the one thing they *do know* is how humans should *not* act. That is, they should not act as if they have a special knowledge, a Revealed Truth, which is not knowable by every other human. Most would propose that heartfelt moral actions can be discerned by using Human Reason, which is the artful practice of rational analysis, working only with reasonable assumptions and engaging in self-critical discourse. Secularists are guided by the insight that, "[Those who cannot remember the past are condemned to repeat it.](#)" (George Santayana) For them, a study of history is the best guide for learning about human mistakes and for developing a plan for individual and group action.

Q: Why is there Evil in the world?

A: Evil is many things to many people. Evil often arises because of a perceived injustice. However, if people reason together and learn how to negotiate, what appears to be Evil is often a matter of unreasonable expectations by an alleged aggrieved party ("the victim").

Evil also arises from stupidity. Even Nazism can be grasped as an irrational and stupid response to very specific inequities and perceived injustices.

For others, Evil is the absence of Good. Which means that if you do not act for the Good (as you perceive it) in a specific incident, then something Evil often takes its place. This Evil could have been prevented by your Right Actions.

There is no "Evil god" as there is no "Good god." It is best if humans stop using the terms Good and Evil as if they were spiritual truths. All can be understood, negotiated, and justly resolved through human openness, the

application of the skills and insights of Reason, and if everyone is motivated by goodwill and the search for a Common Good.

From its historic start, some Secularists have held the view that humans are moving in a positive direction. They state, in agreement with Scientism, that human effort is a progressive force. They assert that collective human effort will eventually create an improved society. For such a progressive Secularist, underneath John Lennon’s “Imagine” can be sensed a trust and a steely hope that humans can and will progress and create at least a near-Utopia here on Earth, e.g., a Great Society. This will happen once humans release themselves from the illusion cast by the Religionist that there is a sacred space, that is, a heaven to which they can escape.

SECULAR BIG STORY	BIG ANSWERS
Scientism and Secular Big Story are intertwined	Human origins—most accept Evolution
Both move away from Revelation	No Garden of Eden
Secularist not necessarily hold all Scientism's views	"Sacred Secularists" find a Life Force, an elan
Secular = beheading of French King and Queen	vital but not a personal god
Secular Humanists attempt to develop morality	No necessary idea about future of humanity
Humans can be either Good or Evil	Humans are here because they're here!
Most favor a notion of Progress	Difficult to ground morality without Absolutes

Table 12 Secular Big Story & Big Answers

a) Sacred Secularism

Most people mingle aspects of the three Big Stories when they create their personal Story. In this respect, I note two strands of the Secular Big Story. One mingles the Religious with the Secular producing a "Sacred Secularism." This is best exemplified, as I will argue, by American society. The other is "Non-Sacred Secularism" which is less defined by a specific nation as it is by the peculiar phenomenon described as "virtual reality," that is, by the worldwide web of the Internet.

Together, America and the Internet are the dominant Secular forces creating and shaping the global vision of what it means to human. They are sculpting the human imagination and setting a global emotional tone. To understand why this is so, and what are the range of possible heartfelt moral actions each articulates, requires a sustained peering and sitting in silence with the accounts of their origins.

"America" as imagination

Americans practice a Sacred Secularism. This is a national trait, not just the idiosyncratic practices of individuals. No other nation demonstrates so clearly how Religious imagery was translated into Secular expression. Nor the subtle way in which Lone Male dominion was transferred as the basis of authority from the Religious to the Secular. As to the former, the translation occurred at the founding of America and is expressed in its documents of establishment, namely, the *Declaration of Independence* and the *Constitution*. As to the Lone Male dominion, I follow the insight of the famous Russian writer, Fyodor Dostoevsky, that "The degree of civilization in a society can be judged by entering its prisons." This is just another reason I peer into America's prison system. However, as I've mentioned, prison is a system which relatively few scholars or interpreters of the America experience have examined and used as an interpretive tool. For me, to do so is to clearly confront how America's Sacred Secularism is expressed

institutionally. I hold that without an understanding of the origins of America's prison system, the true character of the America's democratic vision cannot be grasped. Consequently, gaining insight into the history of the development of American prisons is required to fully understand the character of Sacred Secularism.

Peering into America's prison system might strike you as odd. But few Americans know how truly odd their prison system is. Punishment with time sentences, e.g., two years for armed robbery, twenty-five for murder, etc., are historical and anthropological innovations. Few know that the prison system was the singular Revolutionary American social institution which "sailed in reverse across the Atlantic" and took hold in Europe and then the world. The famed Alexis de Tocqueville and his partner Gustave de Beaumont's mission was to study and report on this prison discipline of "separate confinement." They published, *"On the Penitentiary System in the United States and Its Application in France, (1833)*. After that, de Tocqueville began to record his observations about what he assessed was a quite peculiar society in his famed *Democracy in America (1835)*.

Sit for a minute and ponder, What is being punished through a time sentence? The body? The mind? The soul? The oddity of this penal method is only underscored by the fact that most Americans still do not ask these questions about the prison system which is an original American Revolutionary Era "experiment" and institution.

To capsule the history which was stated previously, America's prison are rooted in the Revolutionary Era "penitentiary" movement. The penitentiary as a concept had historical antecedents in Europe and elsewhere but it was only fully conceptualized in 1787 by members of a voluntary association

several of whom were simultaneously attending the *Constitutional Convention* in Philadelphia. This is the *Pennsylvania Prison Society*, which is still active. As fitting to the times, these individuals perceived themselves as living in an Enlightened Age where, through Reason, they could conduct “experiments” on just about any aspect of human life and inquiry.

I claim that America’s Sacred Secularism vision and range of heartfelt moral actions can only be fully valued and understood when “America” is seen as a sect of the Protestant Reformation. No other public institution so clearly defines the basic vision and values of this sect as does the vision and discipline (a set of heartfelt moral actions) developed by the penitentiary system.

Americans have historically been perplexed when other peoples fail to realize the nobility of the nation’s intentions and moral vision. My examination of America’s Shade side, as expressed through its penitentiary system, provides luminous insight into what would happen if America assumes primary leadership of the globalization movement.

King Louis XVI as Secular icon

I have participated in many discussions about when the Secular Big Story first entered human consciousness. From an imagistic perspective, much like the Mushroom Cloud, the guillotine beheading of Louis Capet, who was King Louis XVI, is the icon of Secularism. Kings in most countries and cultures up to that time were considered to exercise authority bestowed by Divine Right. They claimed this right from an interpretation of the Religious Big Story. For many, Abraham was the first Father and as King they were his heirs. Like him, they felt Chosen by God. Consequently, for the French people to behead their King was for them to behead, literally and symbolically, the

Abrahamic God.

The decapitation of Louis was a secularizing action which gave rise to both the Sacred Secular and Non-Sacred Secular traditions. In both traditions an iconic "headless" authority is source of vision and imagination. No longer is there to be a genetically defined Royal Family. No longer would a people have a divinely anointed leader through whom right actions were mediated. Rather, authority is invested in a new concept, that of the Will of the People. Citizens are now not just blindly obedient servants but Masters of their own destiny. Authority and power are expressed through legislated institutions and individuals who are elected representatives of the People.

Of note, the translation here is from a *sacred person* to a *sacred group*. Dominion and authority moves from investment in a particular human who can be sensually experienced to an identity-group (the People) which can only be sensually experienced through an *institutional* act of allegiance. In one sense, each person is now a king. But how is the citizen's regal power to be manifested? It is through an elected government which governs through institutions which represent the People's dominion. This is a revolutionary shift in vision and it had major consequences for the range of heartfelt moral actions which could define a personal Story.

American citizens commonly describe themselves as, at least, partly secular, partly religious. In America, the beheading of the French King was translated into the institutional act of the separation of Religious and Secular power, that is, of Church and State. The King's power had been both Religious and Secular. Note that Americans did not obliterate this regal power, rather they transferred it to an institution of the People, namely, an elected presidency. What Americans did was define a separation of heads between the head of

the Church and the head of State as a basic tenet of the American vision and imagination. Separation is a degree of secularization with which most Americans, even major religious leaders, are comfortable. As such, for Americans, Secular commonly means "separate." It is a Secularity tolerant of all Religious Big Stories. It does not deny that they exist, rather it provides a space within the Secular vision for them to co-exist. Americans are not imagistically atheistic. As imprinted on American currency, they profess, "In God We Trust. "

Of note is that George Washington was encouraged to become America's King. He refused this title but accepted the Presidency. His was not a radical rejection of a King's dominion, rather, like his Constitutional peers, he wanted that power expressed differently. America became a Republic, granting and exercising power through majority rule. To protect citizens from the tyranny of the majority, the Declaration of Independence forwarded and the democratic Bill of Rights granted certain "inalienable rights" to all citizens. The Constitution's Republican authority remains, at its best moments, in creative tension with the "self-evident" truths and "inalienable" democratic Rights of the Amendments. It is the Constitution and the Bill of Rights which are the two documents which are the sources for describing the range of heartfelt moral actions available to an American citizen. (The broadening of this range of passionate moral actions is recorded in the struggle of certain Americans to become full citizens, e.g., the personal Stories of enslaved blacks and disenfranchised women, among others, who struggled for full Civil Rights.)

Martin Luther as Secular icon

I claim that "America" is a Protestant sect. While America has no ecclesiastical figurehead, its Republican and democratic form is sourced in

another “sacred secular” movement. As with the beheading of the French King, I observe an imagistic movement like that which marks the Protestant Reformation within the Catholic Church.

Imagistically, Martin Luther’s main reform is also a beheading. He rejects the magisterial Roman Pope and all the trappings of the Vatican bureaucracy, notably, its ubiquitous apparatus for selling relics and indulgences. Up to that time, the Pope is the visual representative of Christ on Earth. In most Western nations, the Pope and his staff of Bishops and priests held and exercised political power which they understood as an inherent right bestowed by their holy, supernatural status as ordained ministers of God. They sourced their ordination in a claim that they were directly connected to Jesus’ Apostles. In the Roman Catholic vision, all priests and most especially the Pope are sensual points of contact with the supernatural. “The Church” is Christ tangibly present on Earth. Through the sensual ritual of the daily Holy Mass, Christ is present “right now.” Luther believed in the supernatural but not in the iconic Roman Pope or the Vatican bureaucracy.

Luther based his figurative decapitation of the papacy on an innovative “reformed” interpretation of the Religious Big Story. In short, he could not make his personal Story harmonize with the Pope’s Big Story. He looked at the papal heartfelt action of selling indulgences and felt moral outrage, not filial devotion. However, Luther did not reject the Big Story, rather he translated it to what he felt was its original (scriptural) meaning. His was a brooding emotional breakdown and break-through. He felt the *direct* presence of God through Jesus Christ as he read and preached Scriptural Word.

Luther did not reject priestly authority, rather he redefined it and situated

the priest as a guide and not a mediator. He revised the ecclesiastical structure, he did not abolish it. As Lutheranism developed, his followers continued to call themselves priests and to administer a religious bureaucracy. However, the Lutheran imagistic reform is that the individual, not the priest, is Christ present on Earth. From this perspective, Luther redefined just about every traditional Catholic image, ritual, institution and holy sacrament as a secular entity which could be discarded. This iconological tidying-up of the sacred space did not negatively impact contact with the sacred. Luther re-visioned the Christian Scriptures and saw that contact with Jesus is individual, direct, personal and intimate. He held that Jesus called each person to act as He did, and that each person had within them the ability to respond through a direct profession of faith. A Lutheran's personal Story was sourced in obedience to the moral convictions discovered through the act of faith, and not through an act of filial obedience to the Pope.

Luther's effort, from my vantage point, was a negative sensually holy act. Foremost was his massive sweeping away of iconic images and devotional practices which involved reverencing the lives of Saints. In doing so he removed the visual and tactile senses as a way of knowing the sacred. Luther initiated a de-sensualizing process which would eventually move other even more radical reformers to eliminate using sight, touch and taste to discern the presence of the holy. At first, he focused on removing a select number of false images and icons. He then removed relics and other statuary which were considered holy by the Catholics and whose possession or contact granted the believer indulgences. These were mainly of Saints. However, Luther still retained certain Catholic ways, notably, he retained a devotion to Mary, the Mother of God. For me, this illustrates that Luther would not have anticipated the broad removal and disregard of sensory

images which came to mark the most radical sects of the Reformation.

Indulgences were obtained through donations. Each indulgence was quantified in terms of the number of suffering days in Purgatory from which the believer was freed, and each indulgence was usually linked to a relic, such as the bones of Saint Peter or a holy image. Luther felt that these were false images and icons which actually distracted the believer and prevented direct contact with God. Such direct contact, in Luther's eyes, did not have to be mediated by anything symbolic or priestly. Indeed, Luther was wary of most sensual pathways to the Divine. Rather, humans could directly contact the supernatural simply through an oral profession of faith. Faith is, so to speak, head to Head. From human mouth to Christ's divine ear. The individual needs only Christ, himself, as Head. Protestants began to remove all images from their sacred spaces, especially anything which reeked of Catholic iconography such as statues of the saints, relics and images of papal authority.

Luther further reduces the sensuality of the religious experience by eliminating all but two sacraments. Sacraments were sensual, ritual ways to connect with God. In the Roman Catholic church there had been seven. They were rituals relating to key life events. Baptism for newborns. Confirmation for young adults. Holy Matrimony for marriage. Extreme Unction for the dying. Confession for ongoing purification. Holy Eucharist for daily contact and communion with Jesus Christ. Holy Orders, a rite for ordaining priests. Luther kept Baptism and Holy Eucharist, not for their sensuality but because he found them to be scripturally based. I interpret Luther's initiation of the elimination of sensual holy acts as an historic first step in the development of Sacred Secularism. His reform is as much a seminal act of secularization as it is a religious reformation.

While maintaining an administrative bureaucracy which mimics the Vatican, Lutherans do not invest their group identity (their church organization) with Papal Infallibility nor claim that it is the Church, "One Holy, Roman and Apostolic." For Lutherans and other Protestants, the Church is present when the community or congregation of believers meets. Church is a "priesthood of all believers." In this light, Luther's reformation was also part of the Sacred Secularizing movement towards republican and democratic forms of authority. Similar to the separating movement which established America, Luther separates himself from certain traditional Religious Big Story beliefs and activities.

However, Luther, in stark contrast to the American form of separation, accepted a national Church. This is a [church](#) organization that exists within the boundaries of a [sovereign nation](#). The [head of state](#) is often considered the ceremonial head of the national church, although the national church does not consider itself a [state religion](#). The concept of national church or independent church normally applies to [Christian denominations](#) that have directly split from the [Roman Catholic Church](#). I, however, question whether America did not form its own national Church, albeit, in secular guise.

The secularizing movement initiated by the beheading of the French King and rejection of the Roman Catholic Pope are seed to the flowering of Sacred Secularism in America.

Three American *Sacred Secular* spaces

1) The Quaker Meeting House

What is significant to me is that the Protestant reformation moved in this imagistically secularizing direction until gatherings of Christians occurred in

absolutely plain meeting rooms devoid of any religious imagery or icons. The simplest gathering of one Christian sect, the Religious Society of Friends, also called Quakers, is a case in point. They are one of the sects of "Plain Folk" whose heartfelt moral actions are defined within a vision of Simple Living. They have no formal ministers and their gatherings are not at churches but at Meeting Houses which are purposefully devoid of sensual stimulation. For the Quakers, the Holy Spirit resides in the individual person, nowhere else.

For Friends, there are no sacred spaces in a traditional religious sense, rather, only the person is sacred. Along with a lack of sacred music, the stimulation of external senses through incense, song, scriptural readings, dance or ritual of any sort is not practiced. theirs is an internal, meditative practice wherein the person is the temple of the divine. They affirm "that of God in everyone."

Yet, this affirmation is also an affirmation of the person as secular citizen. The secularizing movement initiated by Luther ends in the Quaker removal of all and every sensually holy artifact, ending with only the individual person as both secular and sacred icon. Of note is that the Quakers are a sect impassioned with social justice fervor. Their witness to "that of god in everyone" compels them to "speak truth to power." Almost every major social justice movement in American history has been engaged by the Quakers. One of their defining heartfelt actions is to stand as a witness to truth through pacifistic, nonviolent action. Their detractors would say that social justice is the Quaker's religion, and that they are no longer a spiritual society.

However, I see the Quakers as a prime example of the Sacred Secularism

vision. Their oddity is that they have totally separated from any traditional religious sense of holy space, sacred scripture, ordained religious authority and sacred sensory rituals. For them, the person is where the Sacred and the Secular meet.

2) The Crystal Cathedral

A more mainstream Protestant group which has erected an icon of Sacred Secularism is the Crystal Cathedral in Garden Grove, California (Orange County). The Crystal Cathedral is a majestic tribute to the Sacred Secularizing movement. It sustains this secularizing movement by making the cathedral itself a peculiar icon of steel framed transparency. While claiming itself a "cathedral" and so positioning itself as a traditional sacred space, the walls are all clear glass. The intention is to show the connectedness between the World and the Church. It was dedicated "To the Glory of Man for the Greater Glory of God." Emotionally, the Crystal Cathedral violates the traditional religious feeling of being visually separated from the natural as there is no visual distance between the outside world of nature and the inside world of the supernatural. Of note, is that although you can see the secular world, all other sound and sensory distractions are eliminated.

To me, the Crystal Cathedral effectively creates the tension of Sacred Secularism which is sourced in a vision of separate but equal. It is a tension reflected in Jesus' saying, "Render unto Caesar the things that are Caesar's. And unto God the things that are God's." However, as transparent as the Crystal Cathedral's glass walls are, it is a muddled vision. For what then is Sacred and what Secular? It is virtually impossible to distinguish, visually. More, is the boundary between the Sacred and the Secular truly transparent? If clear delineation and demarcation is not set, how can they

remain separate? In point of fact, the US Supreme Court continually struggles with clarifying this vision of separateness. The Crystal Cathedral represents how the American Religious Big Story believers struggle with the vision of Sacred Secular separateness from their side.

3) Washington DC's National Cathedral

The Crystal Cathedral is offset in iconography by the National Cathedral in Washington, DC which is, in both physical distance and symbolically, on the other edge of the country. The National Cathedral can be viewed as a transplanted European cathedral with all the traditional Catholic/Christian religious imagery. It offers itself as a National House of Prayer for All People.

In 1791, when Congress selected the site which became the capital of the United States, President George Washington commissioned Major Pierre l'Enfant to design an overall plan for the future seat of government. Included in l'Enfant's plan was a church, "intended for national purposes, such as public prayer, thanksgiving, funeral orations, etc., and assigned to the special use of no particular Sect or denomination, but equally open to all."

<http://www.cathedral.org/>

On January 6, 1893, Congress granted a charter to the Protestant Episcopal Cathedral Foundation of the District of Columbia, allowing it to establish a cathedral and institutions of higher learning. Signed by President Benjamin Harrison, this charter was the birth certificate of the Washington National Cathedral.

After his consecration in 1896, the Rev. Dr. Henry Yates Satterlee, first Bishop of the Episcopal Diocese of Washington, D.C., managed to secure land on Mount Saint Alban. This was considered the most commanding spot

in the entire Washington, D.C. area. On September 29, 1907, the foundation stone was laid. President Theodore Roosevelt and the Bishop of London spoke to the crowd of ten thousand. The National Cathedral continues to be managed by the Episcopalian denomination.

On one hand, the National Cathedral is a national sacred space created by secular authority. On the other hand, the Crystal Cathedral is a quite secular space created by sacred authority. Finally, the Quaker plain space is both a sacred and secular space created by personal authority.

For me, these two cathedrals and the Quaker Meeting House reveal how the shift occurred within the Religious vision towards the Sacred Secular way of imagining what America is. Each moves away from traditional, robustly imaged sacred spaces towards the increasingly imageless secular spaces. At the same time, however, this movement is not matched by any sense of the loss of the authority of dominion of the Abrahamic Lone Male god.

The importance of understanding this secularizing of the sacred space is that a group such as the Quakers has developed to where its Meetings embrace believers in other Religious Big Stories, even Non-Sacred Secular atheists. It appears that one impact of the removal of visual imagery is the insight that to find God or the Divine all a human has to do is look at another person. This Quaker image of "that of God in everyone" is, as I interpret it, a working plank of America's vision and practice of Religious Tolerance.

In contrast, at the Crystal Cathedral, the removal of visual imagery, here notably making the walls transparent, is an attempt to claim that all that is "of the world," of Nature, and of the secular, is still the province of the divine. It is not so much that the Crystal Cathedral's vision is to let the

outside world see inside the sacred space, but to claim that the sacred space is the only way to fully see and make one's way in the outside secular world. It is a cathedral which asserts by the icon of transparent glass that the secular is, indeed, a way religious people can see.

In their own way, all three sacred spaces converge to affirm that the secular exists as a religious way of seeing. Lastly, the National Cathedral is an affirmation that within the secular space of government (Washington, D.C.) a separate space can be created for a traditional sacred space replete with sacred images and rituals. All three illustrate the peculiar ways in which Americans practice their Sacred Secularism.

SACRED SECULARISM	BIG ANSWERS
"America" prime example of this imagination	Mingle with aspects of Religious Big Story
Prison system = how America's Sacred Secularism	Prison is America's Shade, but this is not discussed
is expressed <i>institutionally</i>	
Product of American Enlightenment	Universe is Reasonable and God is Benevolent
America is a Protestant sect	Separation of Church and State
Protestant behead King and symbolically the Pope	translate sacred power to secular institutions
Martin Luther removes sacred images	Faith is oral confession not dependent upon
	sensual sacraments & rituals
Spiritual contact is direct & personal	
Authority is individual not priestly	Church is "priesthood of all believers"
3 sacred spaces: Quaker, Crystal &	Sacred and secular in tension

National Cathedrals	
America is a Protestant sect	"Civil Religion"

Table 13 Sacred Secularism & Big Answers

America as a Protestant sect of *Civil Religion*

My interpretation of America’s formation through a sacred secularization movement is informed by what some scholars term America’s “Civil Religion.” This is an oxymoronic phrase which, however, is fitting. It captures the battling (and to some, baffling) Sacred-Secular, civil-religious tension which defines “America” as an imagination. There is no singularly accepted definition or interpretation of this Civil Religion. Rather, it is a concept which seeks to determine how and where sacred authority and power was transferred into secular institutions and values.

The difficulty in discussing America’s Civil Religion is akin to the difficulty faced when I peer at *Genesis* and see the face of the Shade Mother in her most evil manifestation, and so feel the full emotion of the abusive sacred sexuality story which *Genesis* presents. Regardless of what I say, Abrahamic people will not peer and see the Shade Mother. Their brooding emotion taps into a fear which paralyzes and blinds them. In the same light, my statement that “America” is a Protestant sect, aptly termed a Civil Religion, is resisted by those whom I term Non-Sacred Secularist who fear seeing America as being in anyway religious. For if it is religious, and if it is a Protestant religious sect, then it participates in the Abrahamic Big Story and so must account for answering the Big Questions about Good and Evil. In doing so, consequently, America would have to address not just its Sunny Spot but as I found in *Genesis*, what lingers in its Shade. What is America’s version of the Shade Mother?

Civil Religion

Civil Religion describes the areas where traditional religious language and ceremony is translated into secular language and ceremony. Since religious language and ceremony served, for millennia, as the medium for the West's civil development, e.g., the Pope ordained the Holy Roman Emperor, I anticipated that I would observe a continuity when the situation reverses in America. I found such a continuity but it was veiled.

The Founding Fathers, America's civil authority, formed a government but they used secular language and ceremony which obscured its religious heritage. I sense that they did not intentionally obscure this heritage, rather that this was an unintended consequence of the then widely popular acceptance of the Christian worldview, its assumption and values. Instead of mingling religious and civil language which was their inheritance, they separate it. They do not denigrate, trivialize or exile religious language and ceremony, rather they insert it within the secular language and ceremonies of the Republic and its democratic institutions. For, as with Washington's refusal to be King, America's Civil Religion secularizing act is one of separation, not annihilation. It is not a separation using an impermeable barrier. Hardly. The historic and ongoing contentions before the Supreme Court witness to the fact that the separation barrier is not a difference in kind but in degree. For it was a barrier accepted by both the Religionists and Secularist of the Revolutionary Era. The recurring question for me is, Into what institutions and with what new language and ceremony does the translation occur?

The Founding Fathers lived in a Biblical world as children of Abraham. While the Puritans in New England were the least secularized, what the Founders were separating from was an Abrahamic inheritance of Biblical language,

imagery and ceremonies. The Civil Religion first emerged with scant concern that it was not Biblical. Few in the Constitutional Congress would contest that they lived in a Christian world, and that Christian beliefs and values were the basis for building a new society. Nor would they doubt that a divine agency moved the world. For them their secular work was part of Divine Providence.

The fundament of this Civil Religion is that America is a Chosen People, a Covenanted People, journeying through a Land of Promise. It is a land with a Frontier horizon both physical and spiritual, where Good meets, slays and conquers Evil. This is a Big Story with an account of origin revealing that it is a People constantly purified and purifying. One set upon a Manifest Destiny. A People set apart from "the Old World." A world deemed Old in parallel to St. Paul's *New Testament* Old Man/New Man imagery. Europe and all other cultures were judged Old, which meant Fallen, Lost, Depraved. The Abrahamic continuity is fairly obvious when discussing these concepts.

Civil Religion's sectarian tenets deny Biblical fundamentals

In reading the founding documents and the speeches of the Founders it is readily apparent that this Civil Religion has Biblical roots. Yet, what I hold is the most significant defining feature of the forming Protestant sect is the *denial* of key Biblical fundamentals which denial defines the fundamental beliefs and doctrines of the Civil Religion. This denial marks the translation of Biblical language and imagery into secularized forms. For example, doctrinally, Original Sin slowly gives way to a belief in the Perfectibility of Man. Culturally, America is everything "new." New England, New York, New Haven, New Jersey, and so forth. In brief, the Civil Religion discards any of the Shade concepts and dogmas of traditional Religion. As Moses took the Israelites through the Red Sea, so has the Biblical God purified and renewed

his People by taking them across the Atlantic Ocean, where, however, they have achieved Saint Paul's claim that Christians are New Adams and have cast off the Old Man as well as the Old World, namely, the corrupt values of European society.

While Perfectibility is a secular concept, it is held with religious fervor. This denial of the Religious Shade, with the concomitant transfer of power from the clerical, sacred realm into the institutions and Rights of Democratic Society, defines the Civil Religion as a splinter sect of the broader Protestant movement.

In this vein, as a People, Americans are no longer, as the Abrahamic people were, unfaithful and in need of prophets to call them back to Righteousness. Rather, Americans have a Manifest Destiny, which is a companion belief to the British "White Man's Burden." Americans feel blessed and guided by Divine Providence. Although it is still voiced today—"America is a Christian nation"—it was more publicly proclaimed and a commonplace phrase heard throughout the country's first two centuries. Albeit, there is no national church, given the First Amendment's separation of Church and State.

What I see, as some scholars have, is that America itself is a national church, but in Sacred Secular form. Architecturally, this is exemplified by the Crystal Cathedral. The translation of specific Biblical language and imagery of the Chosen People into concepts of Manifest Destiny, Human Perfectibility and Divine Providence rewords and re-images the Abrahamic Big Story but sustains its Lone Male concept of dominion. The Republic through its democratic institutions exercises Adamic authority, in a pre-Fall manner. It is as if America is the Garden of Eden.

The denial of the Abrahamic concept of Original Sin explains why America Civil Religionists have no way to understand their own Evil, their Shade heartfelt acts. This provides insight into why America has yet to either name or ask forgiveness for its evil deeds. For example, for slavery, genocide against the Native Peoples, dropping the Atom Bomb on Hiroshima and Nagasaki, and, recently, the unprecedented invasion of another country, namely, Iraq.

Sacrificial bloodshed

What is of great consequence to me in understanding the Sacred Secularism of the Civil Religion is a very subtle translation of a central heartfelt act of the Abrahamic tradition, that is, sacrificial bloodshed. In the Abrahamic tradition, Joshua is the first general who commits a massacre based upon the command of his god. (See, Joshua, Chapter 8). At the end, he annihilates the city. Then, he sacrifices to his god. Joshua's action is a template for genocide and ethnic cleansing. All of which is justified as a Crusade or Jihad.

In America, sacrificial bloodshed is no longer ritualized in a church or a temple. It is not a liturgical action performed on behalf of a religious group, rather it is transferred as a Right of the individual, of every citizen to shed blood, namely, through the exercising of his right to bear arms. This Right expands to gird not only the eventual establishment of a Standing Army (which the Amendment was first drawn to prevent) but to effect the transfer to each individual Citizen the clerical and priestly right and obligation to shed blood as Sacrifice. Through the Second Amendment, the Sacred Secular translation from being an Abrahamic religious warrior to being a Civil Religion warrior is effected.

The constitutional identity of citizens, male and female, is henceforth derived from being an armed warrior. It is a Right derived from the underlying obligation to serve the State. The translation of dominion perfected through this Amendment is that the State rather than the Church is the ultimate moral authority. Through this Amendment the Church is not just separated rather it is excluded from exercising any authority in terms of the declaration and conduct of war. Here, the Abrahamic mantle of Joshua is completely transferred to the State. Constitutionally, the only religious war that can be acceptably waged is an American War, which must be declared by Congress. In America the "Deus vult! ("God wills it!") of the Christian Crusades can only be uttered by the State ("America wills it!") Those who yield and adopt "The American Way of Life" are draped by a mantle of sanctity and an aura of inviolability as if they had entered the Abrahamic "Holy of Holies."

For me it is notable that every group which strives to obtain Equal Rights eventually discovers that it can only attain cultural acceptance by becoming a soldier warrior. American slaves were offered freedom if they joined the British army. For the Colonists, some achieved temporary battlefield freedom by serving as military substitutes for their Masters. Others earned their freedom after military service. In every generation, those on the outside of society, e.g., immigrants, illegal aliens, first time youthful criminals, etc., have found social acceptance if they completed military service.

Of greater insight for me is the emergence of the female warrior as woman soldier. While feminist Equal Rights were first articulated in political and economic terms and objectives, there was always a claim that "if women were in power" that the way males were running society and the world would be radically changed. It was forwarded that not only political power and social policies would begin to reflect a woman's values and concerns, but

that society would move away from the testosterone charged male way of solving everything through war. The actual translation, however, occurred at a deeper level in the communal psyche and soul.

As with freed slaves, so freed women were only free to become soldier warriors. They were freed to act out their roles of dominion in new dress. They were not allowed to exercise their blackness or femininity except in Warrior's Quest mode. For me, this inevitable translation of freedoms into the restricted Lone Male masculine mode of being a Warrior's Quester is only understandable once the sacred sexuality character of Biblical *Genesis* is clarified. As long as women fulfill their roles as Eves, as derivatives of the Adamic male, then how they do this is just a matter of style. Liberated women, in the main, could have not acted in any other way. The only option open to them is the Big Story of Lone Male Dominion. There is no way within the Religious Big Story and its Secular and Scientism versions for anyone to claim a Right other than the Right to act as an Adamic male or his derivative.

Shedding blood is how the warrior achieves full identity. While "You shall not kill!" is an Abrahamic commandment, the Abrahamic tradition spawned warrior nations from Jerusalem to Mecca to Catholic Rome. I see a significant translation of the need to actually slay an enemy in cold blood into the spiritual and visionary acceptance of shedding blood as the act of forming identity in the story of Abraham's call to sacrifice his son Isaac. Although he did not slay Isaac, Abraham had accepted in his heart that to appease his God he would slay Isaac. What the Abrahamic God wants is for humans to live as Warrior's Questers in every phase of their life, not just at ritual moments of actual blood-shedding or on the battlefield. Rather, they are to live in their hearts as on the Warrior's Quest. This is what Abraham

understood and modeled for his people.

For generations there has been an American myth of innocence which was applied to the People as a whole but especially to American women. They were esteemed as the keepers of the hearth and the source of virtue. Wars were seen, as they have been for millennia, as a male compulsion.

Culturally, women were seen as pacifiers and the bearers of orderly and mannered society. Feminists would cite the apparent lack of a female goddess or the overwhelming maleness of *Genesis* to set themselves apart from this warrior madness. Yet, as I see the Shade Mother in *Genesis*, so have feminists failed to see the Shade Mother in the broad Warrior's Quest tradition but especially in America.

Once America is understood as a Protestant sect of Civil Religion character, the emergence of the female as Warrior's Quester is understood in terms of its historical and cultural roots. American women have been the Shade Mothers who nurtured Warrior's Quest children. Today, the emergence of the Female Warrior as soldier is a fruit of that reality. To "be all you can be," as the US Army states, now applies equally to young females. And it means to be a soldier, a blood-shedder.

The rise of the Cleric-Citizen and divinely inspired institutions

During the American Revolution, the Founding Fathers spliced the Colonies' Puritan root with the Revolutionary root of Enlightenment Christianity. God, while still a Judge, became in character and practice, Benevolent. This Benevolent God of Love removed Himself from *direct* involvement in the political sphere, which was handed over to mankind, and He withdrew to a realm of inspiration and unrelenting faithfulness. These are influences of two 18th century theological movements: Deism and "Natural Theology" of

William Paley and his ilk. Whereas laws in the Puritan theocratic society were seen as direct expressions of Biblical verses and commandments, in the New Democratic Society laws were direct expressions of the Will of the People as *inspired* by the Divine Commandments. In time, "In God We Trust" has come to stand to define—in largess and restriction—this relationship.

What happened during this rise of Democracy in religious terms? The Founders and Framers, although many were church-going Christians, when they acted in the political sphere felt that the *institutions they were establishing were divinely inspired*. They did not surrender the belief which for millennia anointed the King with Divine Right. Rather, they transferred that anointment to *We, the People*—and to themselves as the practical (utilitarian) instruments of God's Will. These deistic Enlightenment Christians, whose political values ruled the day even for those of Evangelical sway, were cautiously skeptical-to-atheistic concerning the supernatural, and consequently they had a very practical concept of revelation.

Traditional Abrahamic supernatural revelation posited a great divide between God the Father and His errant children. In rejecting this, these Founders asserted a veritable closeness to Divinity. It is a closeness in direction proportion to His distance from every day matters. The Creator had left the world like a tightly wound timepiece on the fireplace mantle. He was away since his children were of the Light, and directly revealed His will and intentions through their practical, everyday, mundane actions. For these freshly born "Americans," the "natural" was itself all that was claimed by the supernatural. For example, a sunset: rapturous and transcendental. The intricate accuracy of a multi-cog mechanical clock: unity so harmonious. The stark beauty of the Declaration of Independence: inspired word. The orderliness of the Constitution: fair and just. The purity, exacting and

proportional measure of punishment and justice in the newly conceived penitentiary system: perfect balance. Each and all were sensate, visual, kick-the-wheels proofs of the intimate harmony between the Father and His children of Light.

For me the insight into the character of America’s Civil Religion, to the formation of American identity through Warrior’s Quest rituals, and the translation of the core vision of the Religious to the Sacred Secular Big Story is clearly shown through the history and formation of America’s prison system. As stated before, America’s prison system is a penitentiary. While it has conceptual antecedents in Europe and elsewhere, it was fully formed and implemented in America. The penitentiary is the only social institution successfully transplanted into European society and culture. As America’s global dominance expanded so was the penitentiary system, in values and architecture, implanted in and copied by other societies.

Few cultural historians have analyzed and weighed America’s penitentiary movement as an interpretive tool for understanding “America.” None have examined it in terms of Civil Religion. I realize that I am presenting a most peculiar and challenging analysis and interpretation. I recognize that mine is an interpretation offered by the outsider, who actually saw all this—as few academics ever will—from the Inside.

CIVIL RELIGION	ABRAHAMIC TRADITION
Founders use secular language and ceremony	Children of Abraham
but obscure its religious heritage, unintentionally	Influence of New England Puritan's vision
They "separate" religious and	of "Errand into the Wilderness"

secular, they do not	
denigrate, trivialize nor exile religious language	America is the Chosen People in Promised Land
and ceremony	America is where Old World (like Old Testament)
Founders assume the Christian worldview	is purified in New World (like New Testament)
But deny certain Biblical Fundamentals	Americans are "New Adams" as Jesus was
Mankind is not Fallen but Perfectible	Moses' Red Sea is Puritan's Atlantic Ocean
Denies Original Sin - America has no Shade	
"Salvation History" is now Divine Providence	
Divine Providence merges with Scientism' notion	
of Progress	
America has a Manifest Destiny	Joshua's Warrior Way at Ai
"Christian America" common & popular phrase till 1960s	
Sanctity of the "American Way"	"Deus vult!"—"God Wills It!"
State is ultimate moral authority	
America's Right to Bear Arms grounds Warrior Way	Rites of sacrificial bloodshed
Frontiersmen slay State's enemies - Native Americans	Warrior Way is God's Way

Founders are cleric-citizens who are inspired by	
Christian values to form Divinely Inspired Institutions	
God inspires and indirectly involved	God is directly involved in political sphere
Nature is transcendental	Chasm between Nature and Super-Nature

Table 14 Civil Religion & Abrahamic Tradition

***Sacred Secular* power of punishment**

The Penitentiary

As noted, the rise of “America” took place during a period called the American Enlightenment. It was a time when ideas from many cultures were widely circulating. Multi-culturalism is a hallmark of American society and culture at every phase. Many forget that the Colonials spoke many tongues, and that an educated man of the day even knew how to work his way around a Greek, Latin or Hebrew text. Europeans had been sailing around the globe for centuries, and these former Europeans, now Americans, continued this trend. Often, because the Colonies were few in number and the population small in comparison to today, many forget that both Columbus’ trip and the arrival of America’s future founders was part of a globalization movement catalyzed to a great degree by the European mastery of the seas. The times were Revolutionary all throughout Western culture, not just among these British colonists. It was a time when the leaders self-consciously observed how Western culture had progressed in comparison to other cultures, and found the West, all in all, superior. Above all, the religion of the West, Christianity, was the crowning achievement and prime index of this superiority.

Today, a common observation is that the Founding Fathers were noble but not perfect. This, however, was not part of the popular history that was soon written to glorify, almost deify, the Founders. They were described as supremely confident in their appointed role in the unfolding of Divine Providence. Until a shift in post-World War II historiography, most American history books were more hagiography than critical biography. The imperfectability of the Founders was not part of the popular imagination, nor an interpretive tool of the classroom, until the social and intellectual upheavals of the 1960s. Although they strove to create a nation with Liberty and Justice for All, where people could engage in the pursuit of Happiness, the Founders were also Shady characters. Slavery, the disenfranchisement of women, the slaughter of the Native Peoples, etc., stand as a few examples of their Shade. The age was not as "enlightened" for these latter groups as it was for the dominant white male governing sector. The voices of these for whom it was more a "worst of times" than a "best of times" is still yet to become a tool for a radical re-interpretation of America's history. Regardless, when I look at their Sunny Spot, the noble ideas and ideals as well as the courage of those who fought the Revolution still make for an inspiring tale about human achievement. It was their day in the sun, their time to bask in a large Sunny Spot. In the main, their own self-reflection found that the Experiment in Democracy was Good, just as God had seen in *Genesis*, "And behold, it was very good."

As I grant to the historians of "the best of times" who have made much, over the first two centuries, about America's Sunny Spot, that is, Land of the Free, Home of the Brave, *Send me your poor* ... so I peered America with Inside Sight. Now, as noted, since the 1960s, histories of some of those in the Shade have become mainstream academic topics. These include but are

not limited to Blacks, women, Native Americans, gays, and Chinese. A "Peoples History" movement among scholars presents the times from the perspectives of laborers, farmers, and others who were not highly educated nor in the expanding elite sector. These histories have unveiled much that is in America's Shade.

No one, as far as I know, has written a convict's history of America, and I am not about to do that! Rather, my contribution stems from the fact that I wasn't supposed to discover the Inside Shade of America. By socio-economic status and standing, I was possibly to become a historian of the penitentiary, but one who wrote with academic "objectivity" and not with Inside Sight. It was not part of my career development plan, nor that of my monastic Masters, for me to end up Inside. Some would say that my having been Inside disqualifies me from making an objective analysis and interpretation, and that my claim for Inside Sight is a self-deluding fiction. I can accept that criticism, and it does cause me to weigh my words a bit more carefully. Yet, my personal fear is that I will not be as honest about what I've seen and experienced because of the biases of my white, male, middle-class and Classical education. I have to work equally as hard to avoid my own prejudices.

When I first began to study the penitentiary, I thought that my dissertation research would be over quickly. The received text, based upon Alexis de Tocqueville's conversations with the Quaker Roberts Vaux, seemed to say that the whole vision and project was driven by the values and efforts of Philadelphia's leading Quakers. I anticipated that my research would be a simple narrative exposing and evaluating how this small but highly influential Protestant sect translated its theological notions and spiritual practices into a penological vision which served the rise of Democratic

society and culture. I was led down this path due to an analysis and an almost verbatim account which populates the criminology textbooks for over one-hundred and fifty years. In the main the textbooks' historical account stated:

The first idea of a reform in the American prisons belongs to a religious sect in Pennsylvania. The Quakers...had always protested against the barbarous laws which the colonies inherited from their mother country. In 1786, their voice succeeded.... (Alexis de Tocqueville, 1833)

Few realize that America gave to the world the modern prison system. Fewer still know that it was chiefly the product of the humanity and ingenuity of American Quakers. (Harry Barnes and Elmer Teeters, *New Horizons in Criminology*, 1943)

So, my first approach to my research was with the intent of quickly writing an historical treatise and moving on in my academic profession. Two factors de-railed my fast-track plan. One, through reading primary Colonial and Revolutionary texts, I quickly found that this "The Quakers did it!" history was more legend than fact. It is readily evident from the records that *The Pennsylvania Prison Society*, (PPS) successor to the *Philadelphia Society for Alleviating the Miseries of Public Prisons*, was the voluntary organization which formulated the penitentiary vision. The PPS's records are continual from Revolutionary to present times. (See, <http://www.prisonssociety.org>)

Through reading the *Minutes* of the early *Pennsylvania Prison Society*, it became clear that the penitentiary was indeed a secular institution created by Secular men inspired by Christian values, and by Christian leaders inspired by Secular democratic ideals. Further, that these men saw the

penitentiary in a sacramental perspective, and that they were comfortable with the State, here Pennsylvania's legislature, taking total control over corrections and the operations of the penitentiary. PPS' membership included ministers from every major Philadelphia denomination, Quaker leaders (who however do not have official ministers and consider each person to be a minister of the Gospel), and who were led, for forty-five years, by the Episcopal Bishop William White. Consequently, while the Quakers were involved, PPS' penal reform seemed best characterized as an ecumenical movement. Why, then, did history record the penitentiary as a product of "the ingenuity of American Quakers"?

Second, my research became quite complicated when the then most acclaimed histories of the Sixties which covered the rise of the penitentiary and other asylums ignored both the Revolutionary Era activity referenced by de Tocqueville, that is, 1786 and the influence of the PPS. Rather, these new histories began their accounts in the 1820s. These are the highly influential works of David J. Rothman, *The Discovery of the Asylum* (1971), and Michel Foucault, *Madness and Civilization* (1965). This omission continues to mark the prestigious *The Oxford History of the Prison* (1998) edited by Norval Morris and David J. Rothman. In the latter, the influence of the Quakers is oft cited, but it is of the English Quakers more than the Americans, and again of involvements which occurred *after* the visionary work of the PPS.

Right from the start, my research took a dramatic turn as I wondered why this history of the Inside was basically a story of misdirection both in fact and interpretation. The facts could be somewhat readily explained by assuming a set of academic presumptions which led to poor scholarship. Often academic "schools of thought" define their specialness by denying or

omitting the contributions of previous schools of thought. Here, certain prominent American historians downplayed and/or omitted any religious influences on the formation of American Democracy. For me, the fact that such prominent historians “jumped over” the Revolutionary decades aroused a suspicion that it wasn’t simply a disdain for certain facts of religious history. Rather, I sensed that what was being omitted had more to do with the interpretations of what America was, is, and can become, and that this was the issue at hand. In one sense, these academics started from a Secular stance because they didn’t want to discover the full import of America’s Shade. In fairness, I doubt if this reflects a self-conscious bias.

Right from the start then, I had a Shady experience of this founding institution of America’s Shade. As the *Declaration of Independence* and the *Constitution* indicate how broad the Founders drew their Sunny Spot, so is the penitentiary an indicator of how broad they drew their Shady sport. All this led me to realize that “America” has never been correctly understood by its leading intellectuals. This bold statement is true since all but the very few have reflected upon the significance of the prison as the inner darkness of the Nation.

My interpretation could be accounted pure fancy except that, as noted before, the same men who met at the *Constitutional Convention* during the day met at night in one of several voluntary societies. These voluntary societies were as numerous as the social ills they sought to address, from how to care for the poor, the elderly, and fallen women to how to control freed slaves, the growing tide of immigrants, and the criminal element.

Next to the *Constitution* and the *Bill of Rights* has to be placed the documents of the *Pennsylvania Prison Society*. Its theory of “separate

confinement” exquisitely matched the beauty of the noblest aspiration of the Founders. It was a vision fit for an Enlightened Age. As a model it approached human nature, the duties and obligations of society to the individual, the concept of public safety, and the value of a rehabilitated citizen to the common-wealth with a simplicity, elegance and harmony unmatched except by the Newtonian models its designers sought to emulate.

That this vision was lost before the first penitentiary building was built, namely, the Eastern State Penitentiary in Philadelphia in 1828, only serves as a fact which provides revelatory insight into why America is unable, today, to offer a vision for living on the Earth. Cynical voices will review what I describe and interpret and say that this “separate confinement” penitentiary idea quickly failed because it was as unsound as many of the “scientific beliefs” of the same Age have proven to be. Yet, I simply ask that this fact be reflected upon: that the penitentiary was and remains the only social institution transported and transplanted back to Europe, from where it has become the architectural model for prisons, worldwide. Of note is that Alexis de Tocqueville and Gustave de Beaumont came to America to write, “Reflections on the Penitentiary in America and its Application in France.” They wrote this, published it, and de Tocqueville stayed to observe these peculiar people called Americans.

What is found by observing the failure of the **separate** confinement vision of the early penitentiary movement is a very odd to disturbing situation. The penitentiary was based upon separating criminal individuals from other inmates, so that individual reformation and rehabilitation could begin. When over-crowding led to the abandonment of the idea, and the notion of “**solitary** confinement” took hold, the single-cell architectural concept was

not re-designed. The result was the start of the practice of warehousing inmates, which defines the practical effect of the prison system over the last several centuries. Prisons are no longer penitentiaries in that there is no effort to realize any penitential results, such as confession, repentance, forgiveness and reconciliation. These latter results were to be catalyzed by visits from the upright Christian leaders of the PPS.

The early separate confinement vision was people-centered, and it sought to create relationships. New relationships through which the inmate could build a new life once his time was up. Once the prisons became warehouses, as they remain today, inmates were digitized and handled like inventory. I know this in my soul. I have been "Lock up and Count!"ed and digitized as 8867-147. From a penitentiary vision which imagined that an individual could be reformed if attention were paid to him, Americans have created an Inside which is very Shady and where there is scant intent or attention to treating the individual, other than in keeping him/her alive at the barest level of sustenance.

The penitentiary vision was lost but the prison as warehouse "vision" prevailed. Others will call attention to the fact that the penitentiary/prison system quickly became the "social space," that is, the democratic institution in which the rejected, discarded, disabled, deformed, demented and damned were housed. Freed black, poor immigrants, fallen women, the unemployed, and war veterans are just some of the groups which have plodded through the prison grounds and its recidivistic revolving door since the first penitentiary, Eastern States Penitentiary, was opened in 1828. "...but everything remains the same."

The penitentiary/prison as democratic institution reveals the desolate Shade

of America. The Inside is a place of desolation, abandonment and despair. Unhappily I have to state that I don't think that America will ever be able to handle its Shady Inside in any other fashion. Note, now I am stating that it is the religious community which has crippled and disabled American democracy from gaining insight into its Shady Inside. The same PPS ministers and Christians leaders who forged the penitentiary vision failed to grasp the import of their authorizing the Democratic State to assume total power and authority over the traditional ministerial tasks of confession, reconciliation and forgiveness.

In their defense, they acted with the best of intentions, and the crushing impact of immigration was an Unintended Consequence, as it remains today, of foreigners misunderstanding America's Sunny Spot. For many who came seeking "Streets paved with gold!" all they got was time Inside. More, the Civil Religion took deeper root as the American trait of rugged individualism meshed with the rising and relentless optimism soon captured by the phrase "Manifest Destiny." Americans of all stripes were on a mission to spread Big D democracy. In a time when the social and cultural Sunny Spot was deemed unbounded, who was to care for those locked in the Shady Inside?

As you seek to understand both how America is the "worst of times" for those Inside as it is your "best of times," consider that the penitentiary is an anchor institution of America's Civil Religion. And that it functions as a sacrament of this Civil Religion. It is a sacrament in that the sacred duties once reserved to clerics and religious ministers was being preserved but now as expressed through Democratic institutions crafted by citizens. Consider, as I do, that although without clerical garb, these PPS Americans were still clerics, but now each a cleric-citizen.

It is evident from the records, as noted, which are continual from Revolutionary to present times through the voluntary organization they formed, *The Pennsylvania Prison Society*, successor to the *Philadelphia Society for Alleviating the Miseries of Public Prisons*, that these cleric-citizens were comfortable with presenting themselves as the proper vehicle for this tremendous effort of designing the correctional structure of the democratic society. Comfortable, so it appears, because they were doing exactly the same thing, exercising the same sacral power, as they had previously done in pre-Revolutionary times as ministers and active Christians. For them, the moral, spiritual—and as it can be judged—Big Story visionary task they undertook, they did so with ultimate confidence that they were so Chosen to do. Through their actions they revealed their comfort with being cleric-citizens.

Those who formed this foundational democratic system of justice and punishment were, in the main, clerics and active Christians. When they acted politically—wrote Memorials to the Legislature advocating the design and implementation of the penitentiary system—they *dropped their clerical titles*. At first, this seemed to be an insignificant gesture. But was it? I could find no other such moment in American or Western history in respect to a moment of nation building and the formation of government. Across societies and culture, Religious clergy always use their titles. They do so in societies where it expresses the secular power they wield, where church and state are mingled. It could be assumed that they would do it in America to readily express that they are separated from secular power. But these American clerics did not do so. Rather, they, apparently without a need to comment, simply put aside their sacred designations. Bishop William White, the Episcopal bishop of Diocese of Pennsylvania for forty-nine years (1787-1836) simply penned, “William White” on the Memorials the Society

submitted to the legislature. Bishop White also served as Chaplain of the Continental Congress from 1777 to 1789, and then as Chaplain of the Senate, so everyone knew that “William White” was Bishop White.

Some have argued that it is more telling that the largest segment of members of the PPS listed their occupation as “merchant.” This led these historians to interpret the penitentiary as being a response to the dynamic of a nascent capitalistic culture. They view the penitentiary as a response to the changing needs of labor, and as a system of social control in a rapidly expanding country. I value these latter insights when it comes to discussing why the penitentiary movement failed, and why it then became a system which built itself upon a denial of the penitentiary vision. This is discussed below. Actually, during the formative years of the PPS, a significant number of members were Quakers. These were merchants and they saw no conflict between being a merchant and a spiritual agent. Notably, Quakers have no ministers and each Friend sees her/himself as a minister of God, not formally ordained, of course. Quaker involvement in social reform was and is an expression of their faith. Every Early American social justice movement had a disproportionate number of Quaker members as compared to other denominations. For me, the other Christian members of the PPS were acting like Quakers in presenting themselves without religious identity, rather as cleric-citizens.

Typifying the easy transfer of both acts and terms from the religious to the secular was evidenced in that the punishment system was called a penitentiary, and that personal, moral and spiritual reformation was intentionally plotted and held to be *inexorably* effected by the terrorizing action of the offender’s confessing conscience. Indeed, one of the foremost visionaries of the system, Benjamin Rush, referred to this confessional

institution as a "House of Terror."

Let the avenue to this house be rendered difficult and gloomy by mountains and morasses. Let the doors be of iron, and let the grating, occasioned by opening and shutting them, be increased by an echo that shall deeply pierce the soul.

Dr. Benjamin Rush, 1787

This is possibly the most radical and interpretively significant fact which I have unearthed. It is that the Enlightenment activists, like Rush, had an unshakable faith in their own abilities to rationally analyze and then fashion an institution which by the simple act central to its formation, here, the mere act of incarceration, achieved its goal. The formation was "separate confinement" and the goal was personal reformation caused by repentance. In this light, the penitentiary thinkers were scions of the medieval sacramental theologians. They were builders as inspired and awed as were the medieval cathedral architects.

Sin and crime

In this period, Sin was now not so much a crime—indeed, not the Big Story Original Crime of Edenic Sin—which everyone committed through Adam's act, as it was that crime was a *personal* sin. It was the criminals, the outlaws who became the secular scapegoats. They carried the weight of collective sin in their personal acts. It was not Society which needed to be reformed and punished as it was the individual. Only the individual is outlaw, not Society or the State.

The disestablished, separated American churches surrendered their spiritual

and visionary authority to name sin and punish and forgive sinners. It quickly became tradition and culture in America to *not* call the Nation to a day of penance, as had the Puritans. For America cannot sin, only some of its bad-apple citizens who commit crimes sin. There are no National Sins. That is why America has not been able to hear the indictment from those it has oppressed and warred against.

As a Nation America is deaf to the cries for justice of the Native Americans, interned Japanese-Americans, women and the working poor who disproportionately serve time in prison. The call is for the individual to reform his/her way. Americans, as a corporate person—"We, the People"—know not how to confess or repent. The Evils Ones are outside of America or "Inside" as prison is termed and known, especially to the inmates, themselves. And Inside they are invisible.

Criminal redeemers

The penitentiary was a response, in part, to the Colonists' concern over *public* punishments. As in Europe, in Colonial Society criminals were publicly punished. They were lashed, placed in stocks, branded, tarred and feathered—if caught, Quakers in New England had their ears clipped. As was happening in Europe, public punishment produced an unintended consequence. The general public often became sympathetic to the chain gangs and inmate work crews. In a curious way, citizens were identifying with the convicts, and a great concern swept the West as to the proportionality of punishments. "Make the punishment fit the crime" was growing as public sentiment. Not infrequently, crowds turned from cheering when the convict was lashed, to cursing the officials who continued to inflict the punishment beyond what was deemed proportional.

The penitentiary vision was to place each convict in a separate cell. Historians call this the "separate confinement" approach. Every effort was taken to prevent one convict from seeing another. The practice of placing a hood over the head of the inmate when he entered and exited prison developed as part of the penitentiary discipline. In his separate cell the inmate had a small garden and only the Bible to read. Once a week the upright citizens of the Pennsylvania Prison Society visited the inmate to provide Christian and moral inspiration and fellowship. However, the linchpin to successful reform was the anticipation of an event which had the markings of a religious conversion.

The most influential school of philosophy during this period was the Scottish School of Common Sense. Among its views it held that humans are morally accountable for their actions. If this is true, they would argue, there must be within each person a moral faculty. This moral faculty is an essential feature of human nature. The PPS members were very realistic people. They did not have sentimental or idyllic notions about criminals. True to their Christian heritage they recognized moral depravity, but they also believed in reformation, repentance and salvation. As Benjamin Rush, M.D., a leading penitentiary theorist opined, the penitentiary should be a House of Terror, ideally, built on a hill overlooking a city or valley of villages. It should have humongous iron gates which when closed at night would clang with a deep sonorous and chilling screech which would resound throughout the area and which parents would use as an object lesson in scaring children to be virtuous.

The purpose of the Bible was to set the inmate thinking about his crime and about God's severe justice. He was to see himself eternally damned in the fires of Hell. Since this was the only book available to read, the weekly PPS

visitors focused on using it for moral education. But these reformers did not believe that penitence could be produced by force or violence. Rather, like their Catholic kin, they understood that the inmate needed to come face to face with God. According to the Common Sense philosophy, conscience was an active faculty which could be awoken to its perfidy. It was a reflective agent which would turn accuser—an accuser from whom the inmate could not escape! Who knew his every thought, his every dodge. As a natural moral faculty his conscience would awaken the criminal to the presence of the moral light God had designed into human nature.

What was anticipated was that the criminal's own conscience would awaken him in the dark of the night and indict him. It was accepted that there was no terror like the internal terror of an accusing mind. So, there alone, separated, in the still of the darkened night, this conscience manifests first as a tiny dot of light but then it burst into a startling beam which spotlights the inmate. He has nowhere to run. There is no escape. All eyes are upon him, Divine and human. He hears the voice of God and the voice of society. As anticipated, fear and terror shakes his every bone. Since the inmate possessed common sense, it was inevitable that he would seek forgiveness, repent and seek advice about how to reform his life. Such was the common sense goal of the penitentiary.

I make a very peculiar claim about the penitentiary. Based upon historical research sifted through personal experiences of incarceration, I see prison as both a) a Civil Religion sacramental institution and b) the institution which reveals America's concept and valuation of what it means to be human.

Penitentiary as Civil Religion sacrament

The penitentiary is best understood as a Civil Religion sacrament. It is clear

that the penitentiary was influenced by the Catholic tradition of penance and the confessional, and the broader Protestant Christian notion of confessing oneself a sinner before proclaiming Jesus as Savior. All that was necessary in the penitentiary was for the inmate to accept moral responsibility. There was no requirement for him to profess a religious conversion. Rather, most in the society of the times including the PPS members, especially those who were professional ministers, would anticipate that the released inmate would find a Christian group with which to continue his quest to understand the Bible. But there is more to the penitentiary than just affording the inmate this opportunity to read the Bible and be confronted by his conscience.

What I assert has to be grasped is the transfer of sacral power into democratic institutions. While the Revolutionary Era thinkers and leaders were beset by self-doubt, skepticism and a fear that they would ultimately fail, they demonstrated a character bolstered by an unflagging optimism which was grounded in the self-evident truth that God had constructed human nature with a moral faculty which when guided by sound Reason would make manifest His Providential Plan. As stated before, many of the founders of the PPS came to the table with ministerial powers. They knew that the Abrahamic god's Plan had unfolded through church structures. Now, they knew that it was unfolding through the Republic's democratic institutional structures.

In Catholic sacramental theology, the moral character of the priest who is hearing a confession is of no importance. He could be a murderer or rapist. Such would not prevent the sacramental act from happening because through the sacramental act God was made present and forgave the penitent. In like manner, the role of the PPS members as weekly visitors was of secondary importance. What was of essential importance was the design

of the penitentiary. It was imperative that the inmate be separated, that he have his own space, and that he have access to God's word. With these conditions it was accepted that his moral reformation was inevitable. The penitentiary could not fail to reform.

The penitentiary and intimacy

There was a respect for the human person at the core of the penitentiary movement. More, there was an honoring of his intimate space. He was single-celled. He was unknown to other inmates. He was given respect as a moral equal by the prison administrators and the PPS members. It is not surprising that an early foreign visitor to America called the penitentiary a "divine institution."

As I see it, the penitentiary reveals the fundamental values of the Founders. They had a respect for the human person and honored the realm of intimacy while without flinching that they wanted to situate the offender in a terrifying and terroristic moral environment. Nevertheless, this penitentiary vision and heartfelt action soon vanished. All that was and remains till today is the penitentiary's architectural design.

For several decades the PPS petitioned the legislature to create a penitentiary designed around the single cell concept. When, in the 1820s, this came to fruition, the design was intact but the vision had been vanquished. What happened? Simply, overcrowding. Immigrants and freed slaves overwhelmed city and state correctional facilities. Inmates were celled in small groups and readily got to know each other. There was a countervailing correction vision termed "solitary confinement" which superseded the PPS' "separate confinement" vision. The first implementation of solitary confinement resulted in forty-five prisoners committing suicide. All

that was left of the penitentiary was the cellular architectural design which persists to this day. Prisons became warehouses and Big Houses where a workable plan for reformation took second place to the practical needs of correctional administration. In short order, the lock-step and the lash—plus punishment in solitary confinement, The Hole—became fundamentals of “Doing time.”

No coherent and useful correctional vision has arisen since the demise of the penitentiary movement. Yet, America continues to warehouse more inmates than any other advanced society. I have long pondered what insight into America can be gained by determining what the prison system does for American society, today.

Inside Sight: prisons reflect the soul of America

In the Early American penitentiary, certain Christian vices were administratively vanquished. The inmate had no access to liquor, bad companionship or sexual seduction. In the old prisons inmates had to provide for their own meals, could purchase liquor, were housed with miscreants of all ages and character, and could procure sexual services. Not too often the jailor provided these services or access to them for a fee. When the penitentiary reform took hold, one objective was to install prison guards and administrators of Christian character and good-standing in the community.

Once the penitentiary became the Big House, and the vision of solitary confinement with its associated corporal punishments won the day, the status and treatment of the criminal as a human varied greatly. The history from the 1820s to today is replete with cyclical calls for reform and a like cycle of a return to oppression and inmate abuse.

Although the penitentiary vision of separate confinement disappeared, what prisons do remains the same. Prisons are the institution in America where the core values of what it means to be a human person in America are institutionalized. Despite endless reports on recidivism and the failure of prisons to significantly impact the crime rate, Americans still believe that prisons work. Otherwise, I surmise, the penitentiary design would have long ago been ditched.

So, what does the penitentiary as warehouse, as School of Crime, and as an arena of violent punishment tell us about America as today's vision?

Separate confinement was a Sacred Secular vision. Today, the prisons are run by a completely Non-Sacred Secular vision. There is scant attention paid or commitment to reform or rehabilitation. "Doing time" is accepted as punishment, though there are cyclical calls to make prisons tougher, matched by cyclical calls to reform them when they become dens of corruption and brutality.

As I have experienced it, prison is an island of exile. Those in them are more abandoned by society then sentenced to punishment. The message which an inmate receives from the institution is that he/she is worthless, unloved, and a blight on society which, if America weren't so civilized, should be executed on the street corner.

Though it is clear that prison as an institution has always been a institution of social control, and one whose clients are the poor, the outsider, the immigrant, the economically dislocated and the under-educated, its primary purpose—it would seem reasonable to infer—is to forge an acceptable

American citizen. This acceptable citizen is one who follows the prison dictum, "Do your own time."

In prison inmates form gangs for protection while at the same time they are ceaselessly counseled to not get involved with others. They are encouraged to break all former family and social binds. And here is the kicker for me, they are encouraged to find Salvation through Jesus. Yes, it is that blatant. While there are non-Christian ministers and counselors allowed in or on staff, the system advocates Christianity.

Prison Christianity calls the inmate to become a patriarchal warrior, but one who abides by society's rules. He is encouraged to resume his position as patriarch of a family, and so receive the rewards of obedience from women and children. As far-fetched as this might sound, it is consonant with my experiences.

Those inmates who do not follow this path of self-reformation find refuge in gangs. Without gang identity an individual is lost. He is hopelessly consigned to being gang raped and brutalized. Consequently, most inmates find a way to join a gang.

Contemporary prisons are wastelands. The inmates are the scapegoat dressed with the sins of society and cast out into the desert wilderness. They are not expected to return. In fact, inmates seek to become invisible once they leave prison. They do not want to return, so in most cases they go deeper into gang activity.

The fact that few prisoners die in prison is, for me, a perplexing characteristic of modern prisons. Clearly, just about everyone gets out. They

return to society. They are not reformed, only made more hardened and more violent. Why is such a result of incarceration tolerated?

I see America as the Garden of Eden and prisons as the land East of Eden where Cain and his ilk reside. From this perspective, prisons, at a deep cultural level, validate the Religious Big Story as it is expressed in America as a Sacred Secular Big Story. To be American is to be Chosen, and to be Chosen means that someone must not be. To accept that Americans are not exiled but living in the Garden, someone has to be living in exile. To feel Saved, there must be someone who is clearly Not Saved, who like Cain bears a mark which, among other things, identifies him as a murderer.

America, as a vision, cannot exist without Prison, which is the unacknowledged Shadow. While Americans have acknowledged their genocide against the Native Americans, admitted to the injustice of interred Japanese-Americans, passed legislation for women suffrage, it has not repented and asked forgiveness for these same acts. To me, America as a Sacred Secular vision can never act, for it is a religious sect whose very definition is that it is free of Original Sin and its consequences. A core belief: America may have flaws, but it is Perfectible.

Yet, it is fair to ask, Is my perspective skewed by what they claim as the source for their insight, namely, I am an ex-con, to wit, of a violent felony? It is worth recalling the Charles Dickens quote which I previously cited. This famous British author made a visit, right after the first penitentiary opened, to the Eastern State Penitentiary in Philadelphia. By this time, the solitary confinement movement was winning the day. What he peered and saw back then, so do I claim the prison system still reveals today.

As cited in Part 1, it is worth reviewing what Charles Dickens wrote, in 1842, in *American Notes*:

In the outskirts, stands a great prison, called the Eastern Penitentiary: conducted on a plan peculiar to the state of Pennsylvania. The system here, is rigid, strict, and hopeless solitary confinement. I believe it, in its effects, to be cruel and wrong. In its intention, I am well convinced that it is kind, humane, and meant for reformation; but I am persuaded that those who devised this system of Prison Discipline, and those benevolent gentlemen who carry it into execution, do not know what it is that they are doing. I believe that very few men are capable of estimating the immense amount of torture and agony which this dreadful punishment, prolonged for years, inflicts upon the sufferers; and in guessing at it myself, and in reasoning from what I have seen written upon their faces, and what to my certain knowledge they feel within, I am only the more convinced that there is a depth of terrible endurance in it which none but the sufferers themselves can fathom, and which no man has a right to inflict upon his fellow-creature. I hold this slow and daily tampering with the mysteries of the brain, to be immeasurably worse than any torture of the body: and because its ghastly signs and tokens are not so palpable to the eye and sense of touch as scars upon the flesh; because its wounds are not upon the surface, and it extorts few cries that human ears can hear; therefore I the more denounce it, as a secret punishment which slumbering humanity is not roused up to stay. I hesitated once, debating with myself, whether, if I had the power of saying 'Yes' or 'No,' I would allow it to be tried in certain cases, where the terms of imprisonment were short; but now, I solemnly declare, that with no rewards or honours could I walk a happy man beneath the open sky by day, or lie me down upon my bed at night, with the consciousness that one human creature, for any length of time, no matter what, lay suffering this unknown

punishment in his silent cell, and I the cause, or I consenting to it in the least degree. (Chapter 7)



My interpretation is significant because it uncovers the institutional structure of America's Shade, that is, the penitentiary prison system. Social critics can downplay the significance of the genocide against Native Americans, and/or the systematic destruction of the culture and lives of American slaves, and/or any other group which has been the victim of an American public policy of injustice as an aberration or the bad acts of a few rotten apples. They can then point to later American efforts to rectify these injustices (historical and ongoing) as an indication of America's Sunny Spot. They can shout, "Everyone's welcomed into America's Sunny Spot!" I, however, see this type of historical interpretation as an act of misdirection. Most American historians of note are, willingly or not, historians of America's Civil Religion. They, in the main, tell a Sacred Secular story which perpetuates America's belief in itself as a Chosen People who are guided by Divine Providence and living out a Manifest Destiny as they provide moral leadership for all peoples and nations.

I hold that when you grasp the role and function of the penitentiary prison system as part of the formation of the Revolutionary Democratic American vision, you then begin to understand the scope and character of America's Shade. Consider that the penitentiary was intended as, and remains, the Democratic institution which continues to oppress Native Americans, the

Black and Afro-American populations, and all others who are judged criminal. Since Sandstone Federal Correctional Institute is the closest federal penitentiary to the major Native American reservations in the Midwest, as well as to the largest urban population of Native Americans in Minneapolis-St. Paul, it incarcerates the highest percentage of Native Americans in the country. This is so because all crimes on a Reservation are federal crimes. Iron Moccasin was just one of the many "State raised convicts" I met. His life-to-date was a story of Sandstone as a revolving door between the Rez and the White World. Statistically, the incredibly high percentage of young Black Afro-Americans who spend some time incarcerated is well documented. For me, I see the penitentiary as being Democracy's institutionalized Shade spot.

My Inside Sight reveals that Democracy requires that a segment of its population be incarcerated. Somehow "The System" doesn't work unless certain sectors of the population are imprisoned. Moreover, my personal experience Inside showed me that the prison-as-warehouse has no imagination or vision for the betterment of its citizens. Those Inside are truly exiled. There is no plan or desire for them to return to full and healthy citizenship. Prison in this light is an institution of *Genesis'* Shade Mother and Father who are abusive parents.

After reflecting upon prison as a Shade institution of Democracy, I realize why historians, theologians, cultural critics, etc., have avoided studying the prison system and/or using it to interpret Democracy. Simply, there is no place within the Civil Religion version of Democracy for an acknowledgement of the Shade. America imagines itself the Garden of Eden and its citizens (at least its Founders and governing citizens) as Adam *before the Fall*. To recognize the Shade is to acknowledge the Fall, and so to stand accountable

for the Shade which *We, the People* possess.

If *We, the People* continue to be believers of the Civil Religion's theology, then We will always be involved in an Endless War against someone who is not-Chosen, that is, anyone who is non-American. This is so because if We do not recognize our Shade, then We will continued to be governed by it. For me, it was only when I owned my own violence that I understood and began to practice nonviolence. My Inside Sight keeps in front of me the depth and breadth of the Shade of my personal Story.

Globalization, at the moment, is substantially driven by forces which have created and which sustain America's Civil Religion. For many, globalization is a code word for "The American Way of Life." I hold that this does not have to be how globalization unfolds. However, to appreciate my analysis and interpretation, and to be prepared to assess the Earthfolk imagination and vision, the dynamics of the third Big Story, that of Scientism's, must also be grasped.

SACRED SECULAR POWER OF PUNISHMENT	MY INTERPRETATION
American Enlightenment—Reason & Benevolence	Founders did not articulate their Shade
America established as part of a globalization movement	Oppression of Native Americans, Slaves, women and non-landed citizens
Colonials were multi-cultural	
Historians say "Quakers did it!" i.e.,	"Quakers did it!" Not history but a

formed the penitentiary	legend.
Pennsylvania Prison Society (1787)— PPS	Pennsylvania Prison Society— ecumenical &
membership prominent Philadelphia leaders who	secular leaders, included Quakers
attended Constitutional Convention in day and PPS at night	Quakers did not have "hireling ministers" but
	saw each person as minister of Gospel
Penitentiary vision of "separate confinement"	reflected individualism of broad secular movement,
punished with time sentences— unique in history	re: beheading of Kings and of Pope (Luther)
Translation of Religious Big Story chapters into	
Secular Big Story, re: State now moral developer	
of criminal justice and vision of correction	
Ministers, re: Bishop William White drop their clerical titles when lobbying	White, Bishop of Diocese of Pennsylvania for 49
	years; Chaplain of Continental Congress; and second Chaplain to the Senate
Benjamin Rush—"House of Terror"	"scared straight" at the least
Shift in Sin and Crime	individual not group is in Shade
Scottish School of Common Sense	

Philosophy	
"conscience" is most powerful accuser	concept of intimacy
leads to repentance and reformation	prison transforms sense of intimacy
Prison is a "divine institution"	Penitentiary is secular sacrament
Charles Dickens comment	Institution cannot fail to reform
"Man buried alive"	
Penitentiary is America's Inside	
Inside is like Garden of Eden	

Table 15 Sacred Secular Power of Punishment & My Interpretation

Summary

Most individuals mix elements of the three dominant Big Stories to form their personal Story. The Sacred Secular Big Story is best exemplified by analyzing and interpreting the development of "America." America was imagined during a period in Western history called The Enlightenment. A confluence of secularizing and newly formed religious concepts and movements occurred to give rise to the peculiar imagination which produced America. The beheading of the French monarch, Louis XVI and Martin Luther's symbolic beheading of the Roman Catholic Pope are two secularizing movements. Louis' decapitation is an icon of political secularization. Luther's disposal of religious imagery is an icon of religious secularization. Three American Sacred Secular spaces are the Quaker Meeting House, the Crystal Cathedral, and Washington, D.C.'s National Cathedral. Together they reflect both the movement towards secularization within the Religious Big Story, and the tension which exists, even architecturally, within America's Sacred Secularism vision.

"America" is a Protestant sect. It is what some scholars call a Civil Religion.

This is a loosely defined sect which I see more concretely defined after examining the reasons for the rise of the penitentiary vision and practice. America's Civil Religion is defined by its denial of certain Abrahamic Biblical fundamentals. America's Civil Religion forwards beliefs that America is a Promised Land and a Chosen People. It, however, denies Original Sin and instead affirms Human Perfectibility. America's "history" is better described as a hagiographical chapter in God's plan of Divine Providence. Americans are to exercise Adamic dominion over any New Frontier which arises, nationally or globally.

The penitentiary vision was formulated by male participants in the Constitutional Convention. At night they met in discussion at the Pennsylvania Prison Society (PPS). They formed the Shade institution of the American Democratic vision. This was to be a "House of Terror," with the terrorizing agent being that of an individual inmates' conscience. The PPS members believed that "separate confinement" in a single cell with no outside contacts except those of the male PPS Visiting Committee and with only the Bible to read would inevitably, somewhat sacramentally, effect reformation. The religious shift which occurs is that the individual carries the Shade of society. Society has no Shade. It is the individual who is called to repent and reform. Whereas in the Abrahamic Biblical tradition the group, here the Chosen People, are called to repent and atone. This sense of corporate Shade was also part of the New England Puritan society. In stark contrast, the American penitentiary was envisioned as a "divine institution." The members of the PPS were, in effect, cleric-citizens who assisted in transferring to the Democratic State sole authority in handling matters of criminal justice.

The significance of the penitentiary is that it is Democracy's Shade

institution. It initially became and remains the core institution which handles society's Shade people, e.g., Native Americans, slaves, young Afro-American males, immigrants, returning war veterans, etc. My Inside Sight reveals that when a society or an individual does not recognize and accept responsibility for their Shade then they are themselves governed by that Shade. In this light, America is doomed to be a society involved in an Endless War to exercise its dominion over some Shade people, that is, those assessed as non-Americans. Criminals are those who have lost or betrayed the American Way of Life. If they are reformed by their venture into Democracy's Shade then they become Democracy's Redeemers.

b) Non-Sacred Secularism

Non-Sacred Secularists would be pleased if the Religious Big Story totally vanished from the human imagination, especially the bastard concept of "Sacred Secularism." For them, the American notion of "separation" has always been and continues to be a strategic defense against Religious Oppression. "Separation of Church and State" is a necessary tactic in the campaign to obliterate the Religious Big Story. For these disciples of the Kingly beheaders, "secular" means the abolition of any religious idea or practice. For them atheism or agnosticism is an integral part of the secular vision. They hold that there is no such aspect of reality called the supernatural, the spiritual or the holy. For them a commonsense, practical approach is for humans to look at one another and admit, "We're all we've got!" When they articulate a morality or a code of ethics, instead of invoking Revelation and/or a set of religious absolutes as their source, they hold that a social morality can be developed sourced in a Secular Humanism.

Where the Religious Big Story sees humans as Fallen and life on earth as a punishment, Secular Humanists see humans with optimistic, even happy, eyes. Humans can choose to be good or evil. Humanists go with the view

that most people seek to create a Good Society, and that it is self-evident that if everyone respects one another and works towards what is best for all that everyone will be happier. At their core, humanists look with steely eyes at human foibles, atrocities, and idiocies and say, "We can do better." Humanists trust in what they perceive Nature to have given humans, and one natural characteristic is human reasoning and creativity.

For humanists the creation of the Religious Big Story is an example of how human imagination can go astray. It is a Big Story which is a case study in how not to go about building the Earth. For them, there is a positive movement occurring within Evolution which indicates that humans can make and have made progress. Most Secular Humanists would attribute humanity's lack of progress towards truth to the obstruction of religious authorities and their inhuman moral code. At their best, Secular Humanists strive to live a life based upon harmonious relations among all peoples, the pursuit of the Common Good, and according to an ethic which creates a beautiful and pleasurable world. To wit, "*Good people tend to do good, evil people tend to do evil, but for a good person to do evil that takes religion.*" (Steven Weinberg, physicist, posted at *National Secular Society* <http://www.secularism.org.uk>)

Secularism's roots

As a term "secularism" was used for the first time about 1846 by George Jacob Holyoake to denote "a form of opinion which concerns itself only with questions, the issues of which can be tested by the experience of this life. "More explicitly, he stated,

Secularism is that which seeks the development of the physical, moral, and intellectual nature of man to the highest possible point, as the immediate duty of life—which inculcates the practical sufficiency of natural morality

apart from Atheism, Theism or the Bible—which selects as its method of procedure the promotion of human improvement by material means, and proposes these positive agreements as the common bond of union, to all who would regulate life by reason and ennoble it by service. (Principles of Secularism, 17)

And again, "Secularism is a code of duty pertaining to this life founded on considerations purely human, and intended mainly for those who find theology indefinite or inadequate, unreliable or unbelievable."

<http://www.newadvent.org>

In the United States, the American Secular Union and Freethought Federation (ASUFF) (now defunct), stated its goal as the separation of Church and State so "that our entire political system shall be conducted and administered on a purely secular basis." (See, among other contemporary champions of the ASUFF tradition, the "Freedom From Religion Foundation"

<http://www.ffrf.org/fttoday/>)

The Secular Big Story has no central authority or scripture. It has no traditional creed(s) or public institution(s) equivalent to a church, temple, mosque, sacred grove or holy space. There is no global secular authority such as the Vatican and its resident Pope. Although there is no central authority nor secular creed, several organizations have articulated their version of the secular vision. Among them are "The National Secular Society." <http://www.secularism.org.uk> The NSS publishes a list of "General Principles" which articulate what I have found to be shared by most self-identified secular groups.

The National Secular Society's General Principles

The National Secular Society's General Principles are as follows:

- Secularism affirms that this life is the only one of which we have any knowledge and human effort should be directed wholly towards its improvement.
- Affirming that morality is social in origin and application, Secularism aims at promoting the happiness and well-being of mankind. Secularism demands the complete separation of Church and State and the abolition of all privileges granted to religious organizations.
- Secularism affirms that progress is possible only on the basis of equal freedom of speech and publication, and that the free criticism of institutions and ideas is essential to a civilized state.
- It asserts that supernaturalism is based upon ignorance and assails it as the historic enemy of progress.
- It seeks to spread education, to promote the fraternity of all peoples as a means of advancing universal peace to further common cultural interests and to develop the freedom and dignity of mankind.
- To remove an impediment to these objectives, we demand the complete separation of Church and State and the abolition of all privileges granted to religious organizations.

In general, Secularists would value Scientism's Big Story's approach to knowing what is real and true. But accepting Scientism is not a requirement of the Secular Big Story. Rather, Non-Sacred Secularists focus on rejecting

any notion of the supernatural or states of existence beyond the human. They state that what humans can know is only what we can sense, that is, reality is what is right in front of us. They have an optimistic sense of the future and hold that, given sufficient time, humans will figure out the answers to the basic problems of Life. This is an upbeat belief in the power of human reason to progressively improve the human condition. While they see corruption and evil in the world, they see such as sourced in human choice. They find no need to tell a fantastic tale such as in *Genesis* where humans are Fallen Sinners who continue to be plagued by a serpentine Devil. As noted in the following section on the Scientism Big Story, these views also resonate with many aspects of the Scientism Big Story vision.

Secular Humanism

For some Non-Sacred Secularists their sole concern is doing away with religious influences, especially in the public space and government. They focus, primarily, on legislation and law suits to achieve their objectives. Other—notably, not all—Non-Sacreds feel that it is equally important to develop a morality which provides secular answers to the Big Questions. These are called Secular Humanists.

According to the *Council for Secular Humanism*:

<http://www.secularhumanism.org>

Secular humanists accept a world view or philosophy called naturalism, in which the physical laws of the universe are not superseded by non-material or supernatural entities such as demons, gods, or other “spiritual” beings outside the realm of the natural universe. Supernatural events such as miracles (in which physical laws are defied) and psi phenomena, such as ESP, telekinesis, etc., are not dismissed out of hand, but are viewed with a

high degree of skepticism.

This is a movement of the late 20th Century originating in the 1970s. As the Council states, "Secular Humanism is a term which has come into use in the last thirty years to describe a world view with the following elements and principles."

- A conviction that dogmas, ideologies and traditions, whether religious, political or social, must be weighed and tested by each individual and not simply accepted on faith.
- Commitment to the use of critical reason, factual evidence, and scientific methods of inquiry, rather than faith and mysticism, in seeking solutions to human problems and answers to important human questions.
- A primary concern with fulfillment, growth, and creativity for both the individual and humankind in general.
- A constant search for objective truth, with the understanding that new knowledge and experience constantly alter our imperfect perception of it.
- A concern for this life and a commitment to making it meaningful through better understanding of ourselves, our history, our intellectual and artistic achievements, and the outlooks of those who differ from us.
- A search for viable individual, social and political principles of ethical

conduct, judging them on their ability to enhance human well-being and individual responsibility.

- A conviction that with reason, an open marketplace of ideas, good will, and tolerance, progress can be made in building a better world for ourselves and our children.

What has arisen to challenge all concepts of the Secular, and notions of a moral secular humanism, is the Internet.

The Internet as *Non-Sacred Secular* space

As prison is a Sacred Secular space, so is the Internet a Non-Sacred Secular space. Since the fall of atheistic communist Russia, a Non-Sacred Secularist has not had a purely secular space to meet where he/she would be unfettered by moral restrictions of the Religionists or even what some Secularists would call the bourgeois morality of Secular Humanists. (The speck of Cuban Communism appears irrelevant to me.) As stated before, "America" is a Secular space nurtured by a Sacred Secular vision of separateness. In America, the Non-Sacred Secularist, with a *pure* vision of no Religion (which includes not even wanting atheism), is always fighting for space in the public arena as well as the political. Inside America there is no purely secular space. "America" is only secular in a peculiarly sacred way, so it is impure.

Now, there is not only such a Non-Sacred Secular place, but it is a place of the stature of "America." The Internet is a Non-Sacred Secular vision which defines a range of heartfelt actions which, as I see it, has the potential to vanquish all other Big Stories, including the Sacred Secular Big Story of "America." The Internet stands to accomplish what the French Revolution failed to achieve in the political space, by establishing a special Secular

space called "hyperspace" or "cyberspace" which will/can be inhabited not by a nation but by everyone worldwide.

Non-Sacreds will only fully grasp the dominion of Sacred Secularism expressed through its space, namely, "America," when they peer at and sit in silence with the Internet. They will see and grasp the extent and ferocity of American dominion as it struggles to exercise dominion over the Internet. This struggle for dominion in cyberspace will expose, for the pure Secularist, the extent to which "America" is a Protestant sect.

Presently, "America" as a power, a vision and a set of moral heartfelt actions dominates the globe. It has achieved this state of dominion which it assesses it rightly holds as the fulfillment of its Sacred Secular vision. Only the Internet holds the promise of being able to unseat "America" as a global presence and power.

I realize that this is a very peculiar perspective on the Internet. But it is the first truly pure Secular space created since the beheading of the French King. While that secular space was maintained, socially and politically, for a very brief span of historical time until Napoleon crowned himself Emperor of the French and King of Italy in 1804, the Internet provides Non-Sacred Secularism with the ability to redefine time and space. More, in redefining what a purely Secular "time" and "space" means, the Internet redefines what society, culture and market capitalism mean. Of note is that the Internet is a physically near-boundless and atemporal world. The Internet is Non-Sacred Secularism Triumphant. Clearly, in my view, the Internet is a driving force behind globalization. The question at hand is what type of Big Story will the Internet create, and based upon that Big Story what kind of personal Story can you and I create in the new globalized world?

“Ike” as Internet icon

The Internet was conceived as part of America’s Cold War military defense strategy. General Dwight D. Eisenhower, when serving as Supreme Commander of the Allied Forces in World War II, saw the efficiency of the German autobahn when the Allies moved against Germany. As President, “Ike” had a prescient and sagacious vision. He stated, in 1955:

Together, the united forces of our communication and transportation systems are dynamic elements in the very name we bear—United States.

Without them, we would be a mere alliance of many separate parts.

At the same time as he authorized the concrete Federal Interstate Highway system, other military and academic researchers were working on the communications aspect of the same defensive strategy. They came up with the very non-concrete sphere of cyberspace. At the same time, jet travel shrank the globe, practically eliminating the restrictions of time zones, especially for business travelers and commerce. This was occurring at the same time that Teilhard’s vision was maturing and beginning to have its impact on the forces which would convene Vatican Council II. Early on, at the birth of globalization, the Sacred and Non-Sacred Secular forces were developing in tandem to create what became the World Wide Web.

Internet roots

Understanding and reflecting upon both the historical facts and the symbolic character of many of the Internet’s developmental phases and characteristics is useful for gaining insight into the peculiarities of the globalization movement. In some ways, globalization arose as America assembled all its great minds to solve the problems of what to do with the

device which America created that had the potential to destroy all life, worldwide, namely the Atomic Bomb.

Physically, the Internet is a worldwide network of decentralized telecommunications systems and devices. There is no Central Administrator. No one owns the Internet. There are “open” organizations which have formed to set standards for smooth operations. Among them are The Internet Engineering Task Force (IETF) <http://www.ietf.org> and the Internet Corporation for Assigned Names and Numbers (ICANN) <http://www.icann.org>

The Internet functions somewhat like language does for humans. All humans speak a language but there is no such thing as language. It exists through various vocalizations, signs and symbols. Language is a uniquely human experience, although communication is a shared aspect with other species. A new born baby is expected to speak someday. Parents do all types of things to evoke speech, but there is no one parental act or set of acts which enable the child to speak. When the child does speak—“Suzie said her first word, today!”—the parents are all excited about this marvel, which is quite pedestrian in that all normal children eventually speak. In this light, the Internet is called “virtual reality.” But what is that? It is another oxymoronic phrase with a theological odor—the “spirit in the machine” image. I find “virtual reality” to stand in the communication tradition of such phrases as Virgin Birth and Sacred Secularity, while also conveying a mysteriousness akin to the incomprehensible Holy Trinity.

The Holy Trinity is “three-in-one.” Common experience asks, Three gods or one? While Christians are told that the experience of Divinity is the experience of this triune God, and that such a belief is foundational to the

dogmas and creeds of the Faith, few other than mystics are satisfied by the various attempted theological explanations. One version of a famous story relates how Saint Augustine, a seminal Christian theologian, was walking along the beach pondering the Holy Trinity. He came upon a boy who was pouring pail-full after pail-full of the ocean into a larger bucket. The bucket was filled to the brim and sloshing water out as quickly as the boy put more in. Saint Augustine said to the boy, "You can't fit the ocean into a bucket." The boy responded, "Neither can you fit the Trinity into your mind. The moral of the tale may be *Just smile!*"

Internet history

As a project and as a hardware/software network the Internet began as a communications research project of the US Department of Defense. Its development was led by what Ike had espied, namely, the "military-industrial complex." Actually, this proved to be a "military-industrial-academic complex." During the 1990s as personal computers and corporate networking expanded off-the-charts, to most, the Internet seemed to appear as if out of nowhere. However, it hadn't. Here is a skeletal outline of its growth based on the "History of the Internet" at <http://www.davesite.com>

In response to the former Russian Soviet Union's (USSR) launch of the space satellite "Sputnik" in 1957, the ARPA/DARPA formed within the US Department of Defense (DoD). Its name switched back and forth over the years from the *Advanced Research Projects Agency* (1958 & 1993) to the *Defense Research Projects Agency* (1972 & 1996).

In 1962, Paul Baran of the RAND Corporation (a vest pocket shadow government agency), was commissioned by the U.S. Air Force to study how it could maintain command and control over its missiles and bombers after a

nuclear attack. This was to be a military research network that could survive a nuclear strike. It had to be decentralized so that if any locations (cities) in the U.S. were attacked, the military could still have control of nuclear arms for a counter-attack. As a military project, the Internet designers sought ultimate flexibility, redundancy and decentralization in order to respond most effectively to a nuclear attack. If the computers were blown up on the East Coast, others in Texas or Guam or wherever else the military had secreted servers on the Net could continue to operate. It was a starfish like creature. The starfish, when partially cut up and thrown back into the water, regenerates into several new creatures. The objective was to create a self-healing and regenerative communications system.

Baran's finished document described several ways to accomplish this. His final proposal was a "packet switched network." Packet switching is the breaking down of data into datagrams or packets that are labeled to indicate the origin and the destination of the information and the forwarding of these packets from one computer to another computer until the information arrives at its final destination computer where it is reassembled into a whole datum. This is crucial to the realization of a computer network. If packets are lost at any given point, the message can be resent by the originator.

1968 ARPA awarded the ARPANET contract to *BBN Technologies*. BBN had selected a Honeywell minicomputer as the base on which they would build the switch. The physical network was constructed in 1969, linking four nodes: University of California at Los Angeles, SRI (in Stanford), University of California at Santa Barbara, and University of Utah. The network was wired together via 50 Kbps circuits.

1972 saw the first e-mail program created by Ray Tomlinson of BBN. The

Advanced Research Projects Agency (ARPA) was renamed The Defense Advanced Research Projects Agency (or DARPA).

ARPANET used the Network Control Protocol or NCP to transfer data. This allowed communications between hosts running on the same network. In 1973 development began on the protocol later to be called TCP/IP. It was developed by a group headed by Vinton Cerf from Stanford and Bob Kahn from DARPA. In 1974 Cerf is the first to use the term "Internet." The new TCP/IP protocol allows diverse computer networks to interconnect and communicate with each other.

In 1983 every machine connected to ARPANET uses TCP/IP. In 1986 the Internet Engineering Task Force (IETF) is established as a technical forum. Developments progress in hardware and software, and from 1992 onward, notable advances are made in the creation of an Internet language called "hypertext" and "graphical user interfaces." These provide the language and easy-access-gateways for the general computer user.

Various organizations such as *The Internet Society* are formed on the open organization model to provide a modicum of standardization to guide Internet expansion. As the new millennium opened the Internet was expanding exponentially and dynamically, creating the global communication phenomenon from which emerges something only oxymoronic language can approach, namely, "Virtual Reality" and the "World-Wide-Web."

Virtual Reality

While my perspective on the Internet is peculiar, there is no accepted definition or interpretation of what "virtual reality" is. Here are several attempts at taming the beast.

From Cyberpunk at <http://project.cyberpunk.ru/idb/virtualreality.html>

Virtual Reality (VR), also known as *artificial reality*, *artificial worlds*, *virtual worlds*, *virtualities*, is a fully-immersive, absorbing, interactive experience of an alternate reality through the use of a computer structure in which a person perceives a synthetic (i.e., simulated) environment by means of special human-computer interface equipment and interacts with simulated objects in that environment as if they were real. Several persons can see one another and interact in a shared synthetic environment.

VR can be considered as a visual form of cyberspace. There are many definitional approaches to the term, several of which, according to the "Hacker's Jargon" at

<http://www.science.uva.nl/~mes/jargon/i/introduction.html> include:

"cyberspace /si:'br-spays'/ /n./

1. Notional *information-space* loaded with visual cues and navigable with brain-computer interfaces called *cyberspace decks*. There are serious efforts to construct virtual reality interfaces using conventional devices such as glove sensors and binocular TV headsets. Few hackers are prepared to deny outright the possibility of a cyberspace someday evolving out of the network.
2. The metaphoric location of the mind of a person in hack mode. Some hackers report experiencing strong eidetic imagery when in hack mode. Independent reports from multiple sources suggest that there are common features to the experience. In particular, the dominant colors of this subjective *cyberspace* are often gray and silver, and the imagery often involves constellations of marching dots, elaborate shifting patterns of lines

and angles, or moiré patterns.”

Others have called cyberspace, “The mutual connective fabric of the conceptual universe. An encounter halfway between here and not-here (which) can be visual, acoustic, or conceptual.” It is, “A community linked through electronic media, experimenting with new forms of social organization.”

Still others claim that it is, “A new universe, a parallel universe created and sustained by the world’s computers and communication lines. A world in which the global traffic of knowledge, secrets, measurements, indicators, entertainments, and alter-human agency takes on form: sights, sounds, presences never seen on the surface of the earth blossoming in a vast electronic night.” (Michael Benedikt)

Clearly, Internet users are struggling to understand what cyberspace actually is. For me, the secular character of cyberspace is most telling.

Virtual Reality as Secular space’s Inside

What is significant to me is that “Virtual Reality” is a secular space which is not restricted by national boundaries. It is not even global, in that global describes a physical measure. Virtual Reality has an *interior* dimension which exists nowhere else. In its interior—when “online”—information flows with minimal restrictions over secrecy, copyrights, privacy, etc. To establish a traditional legal framework, a legal specialty in Internet Law formed driven primarily by corporate concerns. Despite these legal efforts, and the moral chastisements of many cultural and religious leaders, such restrictions or legal rulings are quite difficult to enforce.

Simply, the Internet is an ever-evolving “something” both in its physical hardware character as well as in its software program. Here, the “program” is the online user. Users find themselves, when “online,” transported to a purely secular *interior* space where there are no fixed identities or moral restrictions. Of significance is that this secular interior provides a novel space for the expression of human intimacy.

Online identity and intimacy

A human’s identity is a way of expressing both interior character and personal intimacy. As a human identifies him/herself, so they give keys and images to other humans as to whom they “really are.” They indicate to which groups they belong, from family to religious to political to socio-economic. Forming identity is so significant that there are many initiation rituals. From corporate orientations (becoming a “company man” or inculcating the “corporate culture”) to religious initiation through the rite of Baptism, to educational organizational such as pledging a fraternity, and so forth.

People have multiple identities, but they are all part of the whole which conveys “The real me.” As humans identify themselves in multiple ways other people form a concrete idea of the complexity of personal identity. The whole is greater than the sum of its parts, which might include, for example, geographic identity—“I’m a Westerner. I live in America. I’m from New York. I live in SoHo.” Employment identity—“I’m a government worker. I am an accountant. I work for the Department of Education.” Religious identity—“I’m a Christian. In the Roman Catholic church. However, I am an “American Catholic,” a dissenter from the Vatican’s dogma. I am in the Catholic Worker tradition.” Sexually—“I am a heterosexual. I have herpes. I use Viagra.” And so forth. These are the multiple identities of one person which, taken

together, “really identify” who that person is.

The individual on the Net is a node. A node can be a [computer](#) or some other access [device](#). On a network, a node is a processing point. Every node has a unique network address, sometimes called a [Data Link Control \(DLC\) address](#) or [Media Access Control \(MAC\) address](#). Most users connect to a LAN (local area network) either through a wired or wireless connection. There are various network protocols used to identify nodes. Most Net users are familiar with the TCP/IP protocol which assigns an IP address, such as 1.160.10.240, to their computer. From this perspective, the individual is his/her TCP/IP IP address. His/her IP address is his/her Web identity. Very few users, however, have what is called a “fixed IP address.” Most are continuously supplied a temporary and random IP address each time they log-on. Simply, humans are fleeting address numbers on the Internet. (In the snail mail world, the Post Office wants you to stay in one place. In the online world it is more efficient for you to be always on the move.)

Cyberspace allows not just for numerous identities but for non-real and unreal virtual identities. In the offline world, the average person anticipates that at some point they will be called to be whom they say they are. Someday someone will ask for proof of identity in *real time*, face to face. It is then that all these multiple identities must form a coherent whole—“It’s me!”—or else there is embarrassment, even possibly an indictment for fraud.

In striking contrast, Virtual Reality is in a peculiar world called “online.” While the surfer is offline somewhere accessing the Net, it is his/her interiority which is surfing the Web. The surfer’s individual identity can be endlessly redefined, moment to moment. As she/he clicks from website to

website, chat room to chat room, instant message to email, so can his/her identity change. As a "virtual person" an individual can become anyone at anytime. They can expose who they "really" through providing offline images, or they can hide who they really are and present themselves through unreal identities, e.g., fanciful User Identities and/or fake images. They can switch from offline (real) to online (non-real) Internet IDs, endlessly. Although some web services, e.g., email groups, ask for real world identification information, there is generally no way for them to check this out. Of course, in the e-commerce world every effort is made to link hard data to the online identity. But few websites or other services have either the desire or staff to perform or enforce such a thorough security process. Groups, likewise, can be anonymous or masked or straightforward. Few ever expect to meet face to face with those they contact via the Net.

The Internet challenges the user to own her/his own real identity. Many find the opportunity to assume virtual identities to be playful. Being "online" is like being at a masquerade party. The user can have lots of fun challenging others to figure out who she/he is under a fantasy name such as greatlover@xyz.net or ohiogenius@rrz.net There is a proffered "cathartic playfulness" as Internet promise.

The Internet's "best of times" optimists see that it has broken through every physical border. That the Net has changed the world, creating the first cyber-citizens. These are people whose personal network is created and sustained by virtuality. The Net's impact on commerce led to a frenetic "dot com" boom in the 1990s, which, although it was judged a financial disaster by many, redefined how just about every business does business. Every business, from the Fortune 100 to the local pizzeria, could become global. Materials could be sourced from any supplier anywhere in the world, at

anytime. The Net enabled the marketplace to operate 24/7/356. The Internet is always "online."

As with the inventors of the Atom Bomb, who forecasted that wars would end because no one would launch a self-annihilating nuclear war, so the developers of the Net often forecast that it will create generations of cyber-citizens who "Think locally, act globally" on just about every aspect of their personal and public life. For some, the Internet is the perfect globally accessible public space to "Sit down and works things out." They see much of history's tragedies as impacted by late or false or misinformation. For them, the immediacy and global "right now" to global information enables humans to make informed decisions which were impossible in the pre-Internet world.

The Internet has grown from the early days of simply sending text emails to being a portal which sends every type of communication. Videoconferencing, e-conferencing, Instant Messaging, image and photograph attachments, video e-mail to interfacing with cellular phones and TV broadcasts are now commonplace. Personal computer (PC) production software enables desktop editing and publishing of near-Hollywood quality multi-media programs.

For the Non-Sacred Secularist, cyberspace and the Internet create a space which neither the Religious nor the Sacred Secularist can pollute. Abrahamic dominion can never conquer the Internet. It is simply too non-patriarchal and non-hierarchal. It has "flattened" the world. True as this may be as the fulfillment of the Non-Sacred Secular vision, what range of heartfelt actions does the Internet afford?

The Internet's Shade

What is the dark side, the Shade of this luminous World-Wide-Web, the *www-dot*? I see the WWW as the ultimate secular space. It is truly global and can be accessed through a relatively simple computer connection which has become ubiquitous, especially with the advent of wireless PCs. Its space is virtual, and as such there is no central authority. There is no permanent "is" in the WWW. WWW's "is" is virtual. This means that "you", the physical individual, can be online from any location in the world. From this perspective, the WWW possess an uncontestable power of dominion. Yet, the exercise of this dominion lies in the hands of the individual user, not in some patriarchal or hierarchical authority figure such as Adam or the Lone Male God. The Internet user conjures up the Net and creates whatever reality she/he wants or can imagine.

The WWW is not anarchy. Rather, it is individuals exercising personal, even intimate, dominion. This dominion is the individual's ability to create himself in any image he wants. The Net surfer has no Baptismal name. No family surname. No street address. There is no "let us create in our image" of the gods. There is absolutely no "create in our image" reference. Rather, the individual creates solely according to his/her imagination.

Through the WWW the individual sees and present himself as he wants. For those who see the Net as a "worst of times," the Internet is the venue of trickery. It is a Fool's Adventure. For them, those who venture into cyberspace are like Alice In Wonderland. They caution that all that can be found in cyberspace is fakery, fraud, deception, betrayal and the rape of innocence. Indeed, the Net is almost all Shade. They caution that individual safety is best secured by being part of an identity group, and that when online there is no protection from those whose only motivation is to cause

harm. Even your family, sitting in the next room watching TV, cannot protect you. Yet, for many Secularists who hold the "best of times" perspective, this exposure is worth the risk. There is more to be gained from the Internet than lost.

It is evident that what most judge to be pornography is the main "content" of websites. As sex sells advertising time on TV, so does it drive web revenues. The explicit nature of most sex websites is such that the average person would label them as pornographic. With Inside Sight this exposes the connections I've made between the Garden of Eden's valuation of intimacy and that of society's Inside, namely, prisons.

While there is a debate over the definition of pornography, I define it from an emotional perspective and in terms of intimacy. A pornographic act is one wherein you use or are used as if a sex toy. It is also one which does not truly seek intimacy, rather merely access to your private parts. There is no serious intent for what most people would call "relationship." A former Supreme Court Justice, Potter Stewart, tried to explain "hard-core" pornography or what is obscene by saying, "I shall not today attempt further to define the kinds of material I understand to be embraced...[b]ut I know it when I see it..." My test is simpler, "You know it when you feel it." You know when you've been "used" as a sex toy. You know when you have not been loved and respected.

In the intimate moment you tap into a deep brooding emotion of belonging. You are flushed with feelings of tenderness, vulnerability, and belonging to another. Pornographic moments tap into feelings of aloneness, abandonment, and defensiveness. As to the latter, you feel invaded, often robbed.

NON-SACRED SECULARISM	INTERNET AS SECULAR SPACE
Reject any notion of "sacred" anything	no central authority, but not anarchy
Mostly atheistic—Kingly and Papal beheaders	"online" users have no personal identity
All there is, is "here and now"—no Supernatural	accessible by everyone with computer connection
Humans can create a Good Society—Secular Humanism	from anywhere, at anytime, worldwide
Recognize evil but see it as a choice—basically optimistic	historical and developmental roots in President
No authority, no scriptures, no creeds	Eisenhower's "military-industrial complex"
No Revelation, no "special knowledge," everyone	post-WWII need to manage nuclear warfare
can know—mostly embraces scientific method	"virtual reality" is Secular Inside
Complete separation of Church and State	"virtual reality" is realm of intimacy
Voluntary organizations articulate their own	Pornography continues to dominate website
set of principles of secularism	content and drive web revenues

Table 16 Non-Sacred Secularism & Internet as Secular Space

Non-Sacred Secularism's Annihilation of the Goddess and the Feminine

As with the Religious so does the Secular Big Story seek to annihilate the goddess and the feminine. The Secular attitude towards Sensual

Preciousness and sacred sexuality is brazenly evident in popular Western culture. Where Secularism lacks a high priest who can articulate their concept of secular space, it does have a Sensual Preciousness high priest in Hugh Hefner.

I see the secularization movement, when peered at, as heavily focused upon the control of sexuality, both individual sex and how sexual intimacy is experienced within the family. Communism had at its core so-called revolutionary notions about family and free sexuality. In this vein, the family unit still remains the control valve of post-Maoist China. In like manner did and does the Vatican continue to evangelize for its concepts of sexuality, intimacy and family. As I peer, it is in their shared views on Sensual Preciousness (that there is **no** such thing) and on sacred sexuality (that there is **no** such thing) where the Religious and the Secular Big Stories interconnect. For each, the female, the feminine, the Intimate Other is invisible. There are no goddesses except as they are subjects of penile domination. To read/see *Playboy* is to read/see Adam and Eve in the Garden.

"Playboy" is an apt phrase for the Secular self-image as sexual actor. *Playboy* sensuality certainly does not lead to preciousness and/or make present the Other's preciousness. *Playboy's* sexuality is certainly not sacred, and does not make present a Beloved. Rather sex is "doing it," which is a cast in terms of playing or of "just fooling around." Humans play with each other's body. In brief, men and women are sex toys each for the other. They engage in mutual masturbation, which is the ultimate pursuit of one's solely pleased self.

In the *Playboy* sexual world, humans are simply genital playmates. Getting-

off and coming are the ultimate and only objectives of sexual intercourse. Whether this is by oneself in masturbation or with others in group masturbation is not of issue. The stated personal goal is expressed in the phrase, "Was it good for you, too?" Meaning that "I have no idea what you were experiencing as I was pleasuring myself with your body." Pleasuring oneself is the objective, and if that happens to one's sex partner, all the better. But better not in the sense that one has transformed his/her lover into a Beloved, but that one has achieved mastery of the other's body and expertly masturbated them better than or at least equal to how they could do so alone.

Playboy's mutual masturbation sex toy activity is the very visual and explicit heartfelt action of the Warrior's Quester as sexual actor. If necessary, the Warrior's Quester engages in domination. Nothing should stand in his way. Sexual toys and other devices are accepted instruments, at times *de rigeur*. But *Playboy* also strives to present Warrior's Quest sex with a gentler hand of dominion. While she ("sex goddess," not Mother or Sensually Precious goddess) is lauded for her beauty of flesh, for the *Playboy* male, women are as invisible as are the pictorial monthly Playmates' natural but imperfectly airbrushed skin and reconstructed mammaries. While Playmates are just glossy paper-mates, what is termed "hard-copy," they have been re-born as "virtual" sex goddesses of the Internet. There, they are simply and always ready to stimulate, online or off-line, 24/7/365.

In like manner, Secular women see themselves as erotic stimulators. They dress without modesty. They are naked without blushing. They open themselves to as many males at one time as opportunity permits. To be penetrated by cocks at every orifice is ultimate testimony to one's fulfillment as sex goddess. I see these Secular women as Shade women like Eve.

There is a subtle but telling significance in the difference, as my *Inside Sight* discerns, between *nudity* and *nakedness*. *Playboy's* women are nude. Nudity is a posture of exposure. The *Playmate* shows "all," yet reveals nothing intimate. In *Genesis* Adam and Eve are nude until they eat the Apple. Then they experience a moment of intimacy, that is, they become aware that each is naked before the other. Nakedness is a relational term. Adam and Eve were "embarrassed" and sew aprons of fig leaves. *Playmates* are not naked. They prance around without blushing. They have no modesty and would find such a silliness. They are there to be used on the spot by anyone, male or female, for genital stimulation and pleasure. As we Earthfolk see it, nudity is sex in the Secular public space or public eye. Nudes may be termed "sex goddesses" but they express no creative intimate presence or spiritual power.

Since America is the homeland of the *Playboy* movement of Warrior's Quest sexuality, it is telling that most mainline American religious denominations and sects have moved into the *Playboy* camp. They have done so under the rubric of "Free Sex." Protestant groups have almost wholeheartedly subordinated their sexual morality to Hefner's notion of sexual "spirituality." Even the more self-proclaimed progressive denominations have mingled *Playboy* with strands of feminism and come up with a devaluation of marriage, sexual morality, and any notion of sensual preciousness. Priests, rabbis and Protestant ministers have surrendered their moral authority over sexual issues to Hugh Hefner. In brief, *Playboy's* non-Sacred Sexuality is source for both the Sacred Secularist and the Non-Sacred Secularist's personal Story. In like manner, a certain camp within the feminist movement deems pornography as a step forward in Liberation. I presume both groups consider Hugh Hefner as Secular icon.

As another icon of Secular sexuality, Las Vegas is the legacy of the Puritan "city on a hill." It is a city in the wilderness of the desert, a moral frontier where all vice is virtue. More telling is that Las Vegas, like the Internet, is a fundamentally virtual city. In it you find whatever you want, from the pyramids to castles to foreign cities and countries, all there but not there, at least not geographically or real-time. As with the Internet's ability to allow the user to live without interiority, to live with a virtual identity, in Las Vegas, so it is claimed, you can be whomever you want to be without any responsibility for your heartfelt actions ("What happens in Vegas stays in Vegas.").

Roman Catholics and other more traditional religious groups maintain a vigilant watch over the decline of sexual morality, but unfortunately it is not a crusade driven by respect for the goddess or a veneration of female sensual preciousness or a spirituality or positive vision of intimacy. Rather, it is a desire to keep women invisible and subordinated in more traditional ways and customs. In short, the *Playboy* trump of Protestant sexual morality plays the same hand for women as does the traditional Catholic cleric.

The Secular Big Story expresses the no-sacred sexuality values of *Genesis*, and taps into *Genesis*' brooding emotions of dreadful fear and miserableness. Both develop their sexual imaginative by interpreting how Adam and Eve related in the Garden. It is an interpretation sourced in the fear of the goddess, of the feminine, of the Other as Precious and Beloved.

Once again, I sit in silence with the Internet as Secular space. I ponder the fact that the vast majority of websites are linked to the sexual abuse of children and women. It is telling that the Net is dominated by pornography.

In one sense, Hugh Hefner's fondest wish was fulfilled in that the Web is the ultimate virtual sexuality space. When online all types of masturbatory sexual stimulation are available. These are offered to anyone of any age, with access being simply limited to the knowledge and ability to logon.

The "best of times" rosy upside of the Net is that it can be used to communicate information other than sexual titillation. People can share information which can lead to intimate exchange and growth. But the consummation of such intimacy requires being off-line, back into the world of the five senses. Sacred sexuality rituals of Sensual Preciousness *cannot* make present the Beloved while online.

Despite the fact that "sacred sexuality" appeared, as a term and movement, on the Internet before it was listed in reference books and encyclopedias, the clear fact is that, at its core, it is a Secular space wherein the presence of the goddess and her Beloved are not.

Genesis as a Secular Story of atheism

Genesis is a "Death of God" story, here, Death of the Goddess. When you compare *Genesis* to other Creation Stories of its time of origin, the proclamation of monotheism can be justifiably identified as a secularizing movement. From the time of the many gods of "let us" forward to the Rib account, only one apparent God exist and it is a Lone Male. Monotheism and same-sex sacred sexuality are twin revelations. There is no Mother Goddess. Eve is yet to be *created*. Life, however, is Good—the Lone Males are in Paradise!

Although I claim the presence of the Shade Mother, the tradition does not. It transmits this Lone Male imagery. It also curses the family and the workplace. Reflect upon these last statements. Isn't it clear that *Genesis* is

reducing the Sacred Sunny Spot down to ridiculous tininess? There is not only no other gods, there is no other Mother God. This is an Oneness of singularity which burst forth into an image of Secular atheism.

Genesis achieves what many modern Secularists seek. It de-sacralizes (makes unholy) women and the feminine. Also, it de-sacralizes family, in that there are no Mother and Father gods, and no children in the Garden. Clearly, also sexuality, as the Story asserts that there is no sacred sexuality, or even more peculiarly that there is only same-sex sacred sexuality, which latter phrase begs the meaning of the word "sexuality" in that there is no hint of relationship nor nary a scent of intimacy conveyed.

Then *Genesis* goes beyond Secularism in its claim that the Earth is not holy and must submit to human's Adamic dominion. Some Secularists would temper this by asserting the fact that humans and the Earth are inseparable notions and realities. While not claiming the Earth as sacred, they advocate a strong ecological ethic. Such an ecological ethic has no ground or root in *Genesis*. As I read *Genesis*, it does not matter what humans do to the Earth as they exercise dominion, for Earthly life is not real and true Life. Such remains for the post-death transit to the Pearly Gates.

Non-Sacred Secular thought, in my analysis, is a Sacred Secular concept. It states that everything which was once Religious is now Secular. It doesn't annihilate nor negate Religious power or authority, rather it usurps them. I find this usurpation principle to be validated in the penitentiary experiment where, as I have pointed out, the authority and power over criminal justice issues and practices is transferred, via the Pennsylvania Prison Society, from the Religious Big Story tradition to that of America's Sacred Secular Big Story. I find validation of my interpretation of Non-Sacred Secularism as a

concept of Sacred Secularism in that, when the “separate confinement” penitentiary vision fails due to over-crowding, the transition to using prison as a human warehouse is seamless. Within the Sacred Secular vision of “America,” then, is an Inside which is a Non-Sacred Secular space! *The Sacred Secular Shade and that of the Non-Sacred Secular are one and the same*. If you play this in reverse, the only reason this transfer could take place is that such a Secular Shady space is the Inside of *Genesis*, that is, the Garden of Eden. In the penitentiary, Religionist and Secularist tap into *Genesis*’ defining Shady brooding emotion, that is, of miserableness.

My analysis also aids in explaining why Americans are so fanatical about certain of their claimed Secular characteristics, e.g., being a place where the Church and State are separated. In fact, as my Inside Sight observes in *Genesis*, the Church and State traditions in America share a common ground and root in the atheism of *Genesis*’ Shade. To bring all the imagery together, the Civil Religion of America is a religion of atheism. The Civil Religion is not monotheistic. In fact, no specific god is proclaimed. The trite, “In god we trust” and “under god” phrases are humorous fillips to a Religious tradition whose Lone Male God is—Isn’t it obvious?—an image of misdirection. In point of fact, in *Genesis* there is no god, “neither male nor female made we them!” True to the Religious tradition, the apt phrase “the Civil Religion of atheism” is wickedly oxymoronic.

Summary

Non-Sacred Secularism is what most people consider to be “secularism.” Even those whom I term Sacred Secularists rail against “secularism.” When they do so they mean Non-Sacred Secularism. The latter’s defining characteristic is that it seeks to be non-Religious when it answers the Big Questions. Non-Sacred Secularist are, in the main, atheistic. They focus on “what is here now,” “what is real,” and, most often, “what can be validated

scientifically.” Notions of “common sense” and a “Common Good” are acceptable. There are various cross-over points with different types of Scientism Big Stories. For some, the Secular Big Story is itself a Scientism Big Story variant in that it starts, as scientific analysis does, with methodological doubt about any cause which is claimed to be not-natural or super-natural. While both camps of Secularism have no central authority, no scriptures and no creeds, various voluntary organizations have formed which articulate the particular principles of each Secularism camp. Among these is a movement called “Secular Humanism” which seeks to provide guidelines for dealing with ethical and moral issues.

Secular Humanism is the basis from which many Secularist form their personal Story. As three sacred spaces were identified which assist in understanding the tensions which exists within the concepts of and among the people who hold a Sacred Secularism, so the Internet is the space which provides insight into the peculiar characteristics of Non-Sacred Secularism. The Internet’s Sunny Spot is an “online” world-wide-web which is accessible by anyone from anywhere at anytime through a computer connection. This WWW creates a virtual community which is truly global.

The Internet’s Shade is reflected in the fact that most websites, website content, and revenues are created and driven by pornographic agents. In one sense, Hugh Hefner of *Playboy* is Secularism’s no-sacred sexuality iconic High Priest. He acts out the same no-sacred sexuality presented in *Genesis*. As with Adam, *Playboy* sexual morality does not value the female, the feminine or the goddess. Females are simply fleshly sex-toys, to be used for momentary pleasure and then discarded (or, at least, rinsed off). *Playboy*’s sexual morality is common to both the Non-Sacred and Sacred Secularism imagination.

While many social critics, from Charles Dickens forward, have bewailed the prison system as a failure, it continues to operate. It does so with the same single-cell format and the same focus on the individual which the "separate confinement" theory advanced. This is so despite the fact that the penitentiary movement broke down due to external forces, among them, the ever-rising tide of immigration, freed slaves migrating to urban areas, and the economic dislocation which is endemic to industrialization. Historically, from the moment the first "separate confinement" designed penitentiary was opened (1828), the penitentiary theory was long dead. Note, the architectural solution prevailed, but for centuries Americans have been flailing about trying to develop a social and organizational theory to integrate with this atavistic and anachronistic design. The prison continues to function as a warehouse for offending humans. It has no social or religious theory as its ground.

I was perplexed as to why prisons continued to operate, unless I realized that I had failed to identify the objective(s) achieved which count as "success." Instead of its being an anomaly, I see the prison-as-warehouse as providing a key insight into the brooding emotion into which the Secular Big Story taps. The insight I've obtained is that the Non-Sacred Secular is a form of Sacred Secularism. Its linkage was first exposed when the "separate confinement" theory failed as the warehousing theory succeeded. The linkage is only explicable by grasping both forms of Secularism's common ground in the Shade story of *Genesis*.

My conclusion is that the reason the transfer from sacred to secular dominion in terms of the power to correct and punish went so smoothly is that the Civil Religion which defines "America" is atheistic at its core.

"America" professes neither a monotheistic god nor a panoply of polytheistic divinities. "In god we trust" and "under god" are humorous asides which cleverly misdirect Americans' attention. What Americans don't see is that as they celebrate their Civil Religion, they are making manifest themselves as a Sacred Secular People.

3. Secular Big Story's impact a personal Story

My Roman Catholic understanding of Secularism

I never remember any Nun or other Catholic telling me that I was not a full-blooded American. American Catholics acted as if their Americanism was impeachable, though there were complaints that "we" weren't treated as such by "them," normally denoting Protestants. Occasional stories in the "secular media" pointed out that others had their doubts. My father was my example of how to be a good and dutiful American Catholic. He took me to a Church where the Stars and Stripes bookended the sanctuary with the Papal flag. We marched in the quintessential Catholic "Knights of Columbus" parade, just as we waved flags, blew off fire-crackers, ate BBQ hamburgers, etc., on the 4th of July. Dad spoke of his military service in a way which made going to war seem like a religious duty. Of course, "Nazism" was considered a demonic force, so the religious tone was easy to accept.

I knew that I would grow up and complete military service. This was never in question. I registered for the Draft while a novice monk, in full Franciscan robe. I completed my mandatory two years of ROTC while at St. John's University in Minnesota. In fact, I was in Army dress when another student said, quite off-handedly, "They just killed your Commander-in-Chief." While I anticipated that my professorial career would be at a Catholic school, I was open to the idea of a public school, if such beckoned. However, I never attended a public school until I entered the joint-doctoral program sponsored by the Graduate Theological Union and the University of California, Berkeley.

I have to admit that, for me, "secular" connoted "temptation." Usually, secular was used when referring to "secular morality," which was a code word for "sexual immorality." Hugh Hefner's *Playboy* empire brought Secularism to bed with American Catholicism. It is not a stretch to say that all American sexual morality, including all the Abrahamic sects, expresses *Playboy's* sexual imagination and morality. I, myself, altered my attitudes towards contraception, pre-marital sex, and same-sex sexuality along *Playboy's* line. This was before prison. After prison my *Inside Sight* clarified why Hefner, to steal St. Paul's image, is a Second Adam.

Vatican Council II, simply and dramatically, opened the doors to a rapprochement with the Secular Big Story. Clearly, I was a Sacred Secularist, in light of Teilhard's influence. But it was the Council which stated that I, and all laymen, were called to provide moral leadership in the "modern world." Since the Council Fathers did not interpret *Genesis* as I do now, they did not anticipate how readily the Secular Big Story would consume chapters in my Religious Big Story. As I found the penitentiary movement to be a case study in discerning how traditional Religious authority, here over criminal justice matters, is transferred to Sacred Secular authority and institutions, so is the triumph of Hugh Hefner over Papal authority the case study relative to sexual morality and practices.

Prison takes me Inside myself

As quoted before, Fyodor Dostoyevsky stated that if you want to understand a society or culture, then look inside its prison. The same holds true for one's own imagination and personal Story. My *Inside Sight* exposed how much I was on the Warrior's Quest. I realized this primarily in terms of my sense of intimacy. I had gained insight into how I could only be nonviolent if

I admitted and engaged my violence. But now the issue which prison presented was one of intimacy.

I accepted my identification as an "in-mate." I was mated to the Inside of America. I walked about the prison yard conscious of being an prisoner of conscience, both Inside America and the Church, but more so as an American Prisoner of War. Somehow, I wasn't a Catholic Radical in prison. I had left my Catholicism splayed on the courtroom floor. In prison, for the first time ever, I experienced myself as a Secular Man.

I tapped into the atheism which bridges *Genesis* and prison without realizing it. Prison was a totally non-holy, non-precious place. Prison delivered the Insight about the same-sex sacred sexuality of *Genesis*, and it is where I had to confront and accept the homoerotic theft of the Crucified Jesus as I heard the adoration groans and fervent pleas of his High Priests as they sucked and fucked their ways to mutual masturbatory frenzy and pleased release under the first wave of darkness after *Lights out!*

If being Secular meant being an atheist who finds no one and no place holy, then when paroled I was a Secular Man. I had to accept that all I had previously considered holy, sacred, and precious was simply the result of some trickery. Either some self-deception or a deception effected by an imagination or a force more powerful than I.

I was also Secular Man in that I gave my allegiance to no one. I cared little about being an "American." I assumed the air of a global citizen so as to avoid caring about any nation's people, anywhere. My personal Story had nary a completed sentence.

Corporate Secularism

My life took a decidedly Secular and capitalistic turn in that I entered corporate America. I had married and had a six month old son when a 1979 tax reform measure in California, called "Proposition 13," deep-sixed my academic pursuit. At 35, no longer a theologian, academic, Catholic nor even a concerned citizen, I became a capitalist. I placed my foot on the lowest rung, that of being a door to door encyclopedia salesman. I rose rapidly to positions as a corporate senior sales and marketing and business development manager for small to medium size national companies and clients. I was in on the opening chapters of the computer, cellular and software industries.

I bought into the high flying energy of the commission sales world. I worked all the time building my organization. I described myself as entrepreneurial. I indulged all my competitive instincts and sought to dominate, yet I had learned that "people make profits," and so I leveraged all the skills I had learned as a teacher and anti-war community organizer into making others successful so as to achieve my own success. During the following three decades, I won national awards for personal sales and building highly productive sales organizations.

Then I joined a team of freelance Texas hot-shots who focused on turning around stalled start-up companies. This was the early 1980s and I quickly learned the Shady side of market capitalism. I met wheeler-dealers, high-rollers, and many, too many, "paper millionaires." I could survive following my own management style, but I often battled and lost with those whose Adamic dominion was a bit more pure and steely than mine. I walked the Warrior's Quest pathway but with a bit of a residual limp of nonviolence. Needless to say, the decades showed me how and why capitalists need to

ceaselessly battle—for not to be engaged in a battle is to be simply dead! The role and rejuvenating effect on the Market Warrior of the seductive elixir provided by nightly engagements with *Playboy* “sexual warriors” was also quite evident.

I remained married for twenty-eight years. I co-parented two sons, and managed to live a bit above the middle class life style. In its own modest way, mine was a fairly typical chapter in living the American Way of Life. For most of my marriage, I lived in a small semi-rural town outside of San Diego. I was my sons’ Youth League basketball coach, rabid booster during their high school years, and typical small town dad. My now former wife stayed at home during the boy’s formative years, and returned to obtain her Masters and then begin her own career in higher education management. During these decades, the family did not attend church, and my sons grew up in a non-religious environment. Outsiders would label ours a secular family, although, of course, intellectually my sons grew to engage the concepts and values of my personal religious history and activities.

The Internet’s secular space as atheistic hope

In 1983, while surfing the Secular realm of the Internet, I encountered websites and links to the world of sacred sexuality. At the time, this was not a phrase of common discourse nor of academic pursuit. As I explored these links, I began to encounter and engage those whom I now know as Earthfolk. I met them in Secular “virtual reality,” a space in which I had become comfortably at-home.

Now, it was Secular space which launched the next phase of my journey which led to *Sensual Preciousness*. Secular space is, theoretically, unlimited. Unlike Sacred spaces, everyone is allowed in. There are no Chosen People, although there are elites of all sorts who keep trying to hog as much space

as they can. Until the Internet, political power and identity determined if you could enter a Secular space. American Democracy, Russian Communism, Chinese Maoism each touted its secularity in terms of its tolerance and inclusiveness. Each stated that it was the champion of the little guy, and that in its society a fierce egalitarianism existed which enabled anyone to rise to the highest levels. However, politics has its creeds, sects and “holy wars” just as religions do, and so Secular space was never fully realized until the Internet bloomed.

For possibly what may be looked upon, at some future date, as a very “brief window,” the Internet is not presently politically controlled. Nation states, notably Secular American and Secular China, are attempting to do so. This action, I’d argue, reveals the Sacred Secularism which grounds each of those national Big Stories. However, the point to be made is that while logged online, you can be whomever you want to be. Your identity is created by you. It is not limited by any offline realities, such as you genetic make-up, political affiliation, financial status, and so forth.

The creative opportunity, of course, is to tell the Truth or Lie. It is the moment back in the Garden when the Serpent approaches Eve. In like manner, the Internet approaches you. It offers insight into the Tree of the Knowledge of Good and Evil. The Internet is, in this vein, “that of the male which speaks to the female.” It enables access to belief systems, Big Stories, personal Stories, moral systems, previously secret information ... via an almost endless array of websites which you can visit. On these you create your own *personal* reality. For virtuality enables you to expand the realm and reach of your personal presence as no other space ever has. Cyberspace is potentially unimaginable in respect to the boundaries of what you can imagine!

America—or any other nation, like Uganda or Peru—can never be truly Secular in that they do not offer unlimited access either to physical entry or personal imagination. There is a defined “American Way of Life.” It may be judged to be Good or Evil, but the point is, is that it is a limited way. The same is true in Uganda or Peru. Only the Internet is global in terms of space. Again, in that regard, it affords you the opportunity to carve out a personal Story that shows how you image yourself and the Other to create a global community. Or, how you do just the contrary, that is, how you create a self-absorbed, fantasy world where your exist off somewhere in cyberspace in an isolation never before approached as to intensity. You no longer have personal presence, for you are lying to yourself about who you are as you become some fantastic cyber-character who taps into the world-wide-net in order to not-be. You achieve what the French existentialist philosopher Jean Paul Sartre discussed, namely, you are simultaneously Being and Nothingness.

This aspect of Non-Sacred Secularism holds out great hope for the development of the Internet as Secular space. If the Sacred Secularists find a way to cordon off and/or block access and/or own sectors of the WWW, then globalization will move in a decidedly retrograde fashion. The Internet holds out the possibility that a highly radical and revolutionary imagination will evolve to lead the forces of globalization in a direction where all peoples and all cultures will be honored and respected while cooperatively collaborating in developing a world-wide-web of the human heart. Here, I am expressing my atheistic hope that the gods and goddesses will return whose image we share. If this hope is realized, the personal presence of male and female will be, once again, fully manifest as it was before the Abrahamic Warrior’s Quest was imagined in *Genesis*. If the globalizing forces

which want to turn the Internet into a divided sub-set of Sacred Secular spaces is kept at bay, the Internet stands to serve as the cooperative and collaborating space for imagining a global community which taps into the brooding emotion of being comfortably at-home on the Living Earth.

The Internet's atheism can connect to that of the Garden of Eden, or it can give voice, once again to the "let us" polytheism of *Genesis*, Chapter 1. The choice, actually, is yours.

"Best of times, worst of times" and Sunny Spot and the Shade

The Secular Big Story is relatively new. As noted it is sourced in a stream of religious secularization of which Martin Luther is an icon, and in a stream of political secularization of which King Louis VI is an icon. As a moment of Revolution is a best of times for the revolutionaries and a worst of times for those in authority, so does the Secular Big Story, in both of its camp, possess that characteristic. Each camp also has its Sunny Spot and Shade.

While I place a root of the Secular Big Story in *Genesis*, in that at its imaginative core it is atheistic, it is more than a sub-story in the Religious Big Story. It is, as the formation of the penitentiary illustrates, a Big Story which holds the potential for imagining a society where all former aspects and practices of the Religious Big Story are translated and transferred into secular imagination and organizations. This potential will be realized by carefully examining the Sunny Spot and Shade of the Religious Big Story and then consciously using that insight for developing a Secular Big Story which is clearly aware of its own Sunny Spot and Shade dynamic.

I found that the reason the Religious Big Story has never been able to imagine a world without war is that, in its narrative, the Earth is totally in Shade. Earth is the Vale of Tears. It is where the Shade Parents, Mother and

Father, make themselves present as Warrior's Quest parents. They abuse their children. They crucify them. They curse them. This way of imagining is, as I've claimed, sourced in the atheism which is at the core of *Genesis*. It is a monotheistic atheism. "I am the Lord they God, thou shalt have no strange gods before me.

This imagination has severely limited a person's ability to carve out a personal Story, restricting such to that of a Warrior's Quest personal Story. In this personal Story, in every moral arena two characteristic are prominent. First, that the individual has no personal moral responsibility, rather he must Obey and follow the authoritative commands of a priestly caste who claims special knowledge of God's revealed truths. Second, consequently, there is no way for an Abrahamic to develop a personal Story which makes presence nonviolence. Because, as stated before, nonviolence is a way of creating with your violence, and in the Abrahamic tradition the individual cannot own his own violence, rather a Substitute, here Jesus, must act in his stead. This type of atheism is also an a-humanism, since it does not believe in nor imagine a robust, sensually alive and world-creating humanity.

At the present, the Internet has quickly become the imaginative tool of the Warrior's Quest. The Internet's Secularism is currently steeped in the same imagination as found in the Garden. Yet, this dominance can be overcome. The Internet can blossom in atheistic hope if its Shade is recognized, and a re-imagining occurs which strives to expand the Internet's Sunny Spot. Here, the expansion includes the individual's right and ability to make himself globally present. For him to experience himself as a global citizen through the communication reach of the 24/7/365 network.

If this atheistic hope is realized—if as John Lennon imagined, “no religion too”—then the assessment made before that the Internet is currently disempowering folks will be overcome. But, at the risk of hammering a nail with a sledgehammer, let me call you once again to pay attention to the interplay of the Sunny Spot and the Shade. Unless each one is simultaneously identified and respected, the Warrior’s Quest will continue to dominate the Secular Big Story. It is the Abrahamic denial of the Shade as a Sacred space which humans can enter that has resulted in all Abrahamics living life on Earth “virtually,” that is, in exile. Jesus as the Christ is the prime example of this denial of the Shade as Christians are called to surrender and submit their lives to him. The claim that he, and only he, Saves (moves into the Shade and rescues the Captives) cripples the imagination because to effectively imagine requires creating with your insights and experiences drawn from your Sunny Spot and Shade. Odd as it may sound, a Non-Sacred Secular space is required for you to tap into the brooding emotions which will enable you to imagine a Big Story where you state in your personal Story that you are comfortably at-home here on the Living Earth.

I read this atheistic hope as a sub-text within one Vatican Council II citation:

Thus, little by little, a more universal form of human culture is developing, one which will promote and express the unity of the human race to the degree that it preserves the particular features of the different cultures.

Summary

What I want to add to the Summary information presented at the end of Sections **2.B.2. a & b** is that a careful look at the histories of the Religious Big Story and the Secular Big Story in its Non-Sacred and Sacred Secularism camps reveals not only imaginative and conceptual linkages and transfers of

authority but, more tellingly, a common tapping into the brooding emotions which ground *Genesis*. These include feelings of abandonment, miserableness, and not feeling comfortably at-home on the Living Earth. The Religious and Secular Big Stories are both atheistic accounts which find the Earth to be not-holy and not precious. Each endows humans with dominion over the Earth. Neither can imagine a world without war or humans as other than on an heroic Warrior's Quest. Yet, this is Secularism as influenced by the Religious Big Story and expressed as Sacred Secularism.

In Non-Sacred Secularism, the Internet is the quintessential Secular Space in that its atheism has no godly Angels with Fiery Swords standing at the portal of the Garden of Eden. If the globalizing forces which want to turn the Internet into a divided sub-set of Sacred Secular spaces is kept at bay, the Internet stands to serve as the cooperative and collaborating space for imagining a global community which taps into the brooding emotion of being comfortably at-home on the Living Earth.

Key Points

- Secular and Scientism Big Stories tap into brooding emotions of two shared iconic images which anchor globalization, namely, Atom Bomb Mushroom Cloud and Starship Earthfolk
- Big Stories continuously re-played in versions on telecommunication public media networks
- "Hollywood" develops both Sunny Side and Shade aspects of Big Stories
- Secular's camps are "Sacred Secularism" and "Non-Sacred Secularism"
- Viewer is being grounded in a "deep" Sacred Secular experience
- A clear and significant translation of imagery between three Big Stories
- A not so clear, quite subtle transference of Lone Male dominion as the basis of patriarchal authority

Background of my Secular Big Story

- Raised in sectarian Roman Catholic school system
- Irish side of family had a minority mentality, “less than full Americans”
- Church outlasted many cultures and will outlast “America”
- No problem balancing two allegiances
- Stars and Stripes in sanctuary with Papal Flag
- John F. Kennedy’s election solidified “Proud to be an American!”

Vatican Council II’s impact on my Secular Big Story

- Addressed its message to “men of good will”
- Global and multi-cultural message
- “A new age in human history.”
- “... a more universal form of human culture is developing ”
- “... ever increasing number of people are raising the most basic questions ...”
- “Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility towards his brothers and towards history.”

My analysis and interpretation of the Secular Big Story

- Secular and Scientism Big Story often need to talk about the other, simultaneously
- Well documented history of how Secular and Scientism evolved from Religious Big Story
- Secular and Scientism are relatively new Big Stories
- In answering Big Questions, most Secularists use scientific or Scientism explanations
- One thing Secularists know, namely, that humans should not act as if they have a special or secret knowledge, that is, there is no Revelation from a divine source
- “Secular Humanism” is a quest to develop a Secular ethic and morality

Sacred Secularism

- “Sacred Secularism” best exemplified by the vision called “America”
- Study of the penitentiary provides insight into how Religionists readily developed Secular institutions
- “America” is a Protestant sect referred to by some scholars as a Civil Religion
- Secularization icons are King Louis IV who was beheaded, and Martin Luther who symbolically beheaded the Pope
- Both of the former changed the style, but not the substance, of patriarchal authority
- Lone Male dominion is a root of Secular Big Story
- Luther’s “priesthood of all believers” and his removal of spiritual devices, e.g., relics, statutes, icons, and many rituals stressed that the individual is in direct contact with God in Jesus Christ through an act of faith
- Luther is part of a de-sensualization trend
- Quaker Meeting House, Crystal Cathedral, and National Cathedral, D.C., reflect the tensions within Sacred Secularism
- “American Enlightenment” is characterized by Deism and a Natural Theology which makes God less personal
- Universe is Reasonable and God is Benevolent
- Prison is America’s Inside and its Shade
- Civil Religion’s uniqueness lies in its denial of certain Biblical fundamentals, such as Original Sin
- Civil Religion lack self-awareness of its Shade or its Inside
- American are a covenanted and Chosen People with a Manifest Destiny which unfolds according to Divine Providence
- Instead of Fallen, Americans are Perfectible
- America is called “Christian America” although there is separation of

Church and State

- Civil Religion exists in this novel separation space
- personal Story in Civil Religion is limited to expressions of the Warrior's Quest
- Revolutionary Era Americans became "cleric-citizens" who formed "divinely inspired institutions," among which was the innovative penitentiary
- *Pennsylvania Prison Society* members are inspired Christian ministers and leaders
- "Separate confinement" and focus on transformation caused by an individual's conscience grounds the prison discipline which claims the Shade as existing in individuals but not within society or the State
- Cannot understand how Democracy was seeded in genocidal blood until you grasp the role and function of the penitentiary as America's Inside and link to the brooding emotions of the Garden of Eden
- Although "separate confinement" theory failed, the single-cell and focus on changing the individual's sense of intimacy continue in the subsequent prison mode of human warehousing
- Charles Dickens' 1842 critique of the penitentiary inmate as a "Man Buried Alive" provide insight into history and current correctional practices and why the prison remains a sacrament of the Civil Religion

Non-Sacred Secularism

- Secularism is a relatively new Big Story
- Principles articulated by voluntary societies
- Main defining characteristic is to claim that there is no Sacred anything, that is, no sacred space like heaven, no sacred person like Jesus, no sacred beings who are supernatural
- "Good people tend to do good, evil people tend to do evil, but for a good person to do evil—that takes religion." (Steven Weinberg)

- Morality is social in origin and application
- This life is the only one of which we have any knowledge and human effort should be directed towards its improvement
- “Secular Humanism” has a primary concern with fulfillment, growth and creativity for both the individual and humankind in general
- A conviction that with reason, an open marketplace of ideas, good will, and tolerance, progress can be made in building a better world for ourselves and our children

The Internet as Non-Sacred Secular Space

- Not controlled by a central authority
- Content not controlled
- Access open to anyone with computer link
- Accessible 24/7/365 from anywhere
- “Virtual reality” is imaginative space where “you” can log-on with any identity
- Internet roots in needs of post WWII “military-industrial complex”
- “Cyberspace” is Secular Inside
- World-Wide-Web during “best of times” empowers individuals to participate in new group-identity, that is, as a global citizen
- WWW during “worst of time” is Trickster, notably, with pornographic mask

Evaluation of the Secular Big Story’s impact on how a personal Story is written

- No problem being an American Catholic although other forces saw “us” as “less than true Americans,” e.g., Protestants
- “secular” normally connoted “temptation”
- “secular morality” normally translated as “sexual morality”
- Hugh Hefner is Secularism’s Sacred Sexuality High Priest
- *Playboy* sexual morality is same as in *Genesis*: women are invisible,

and sex-toys

- Secularism is mainly atheistic
- Linkage to atheism at core of *Genesis*
- Became a corporate senior manager, lived the middle-class life style
- Internet is Secular Space wherein author found “sacred sexuality” and first contacts with Earthfolk imagery
- Internet is atheistic in that it is accessible to anyone with computer connection
- Internet has no Angel with Flaming Sword at website portal
- Certain “Sacred Secularism” globalizing forces want to cordon off, block access, and control website development
- Internet offers opportunity to creatively imagine yourself as a global person and to find ways to collaboratively develop your personal presence in a world-wide-web of the human heart
- If the globalizing forces which want to turn the Internet into a divided sub-set of Sacred Secular spaces is kept at bay, the Internet stands to serve as the cooperative and collaborating space for imagining a global community which taps into the brooding emotion of being comfortably at-home on the Living Earth

C. SCIENTISM BIG STORY

1. Background of my Scientism Big Story

As to Scientism, it was a topic of my everyday life. My dad was a chemist with a broad Western Classical education. This was a bit unusual for his Catholic generation. Since Science was considered to have an atheistic philosophical core, most Catholics of his time shunned the moral temptation inherent in the training to become a scientist. However, Notre Dame was a leading university with a highly respected chemistry department, lead by Rev. Julius Nieuwland, C.S.C, who invented synthetic rubber (neoprene). My father graduated from there in 1932. He was on the wrestling team, which

earned him a Yearbook tag of "width and wisdom go together." Also, as part of a Civil Engineering course he aided in the layout of the university's golf course. Upon graduation, he eagerly launched his career as staff in a commercial laboratory.

I was always aware of my father's work. He'd bring home small vials of the plastics he was developing. He was proud of what he did. Since dad was a man trained in the Western Classical tradition, he always positioned matters within an historical sweep of events and ideas. I'm sure, at some time, he pointed out the atheistic temptation of doing science, but in the main I grew up understanding that anything developed or discovered by human reason was simply a further manifestation of the majesty of creation and the unfathomable mystery of God's world. It was "God's world." Yet, to highlight the reality and import of the Catholic tradition's moral discomfort with the basic philosophical underpinnings of Science, I need to tell you about dad and how war impacted him.

After enlisting, after Pearl Harbor, dad was made a Lieutenant, j.g. He, almost immediately, was assigned to a base in Oak Ridge, Tennessee. My mother was greatly relieved to have her husband stateside. She had just delivered her third child, with her oldest daughter just turning four years old. Not long after his arrival at Oak Ridge, however, my dad calls to tell mom that he is being shipped to the South Pacific. What happened? In brief, dad learned that he was working on a weapon of mass destruction, namely, the Atomic Bomb. Oak Ridge was part of the *Manhattan Project*. As dedicated a conservative Republican citizen as he was, and as morally responsible as he remained, dad could not in conscience, as a Roman Catholic, work on a weapon which negated every premise of the "Just War" theory. (See, *Part 1*, Section D.) He never discussed this with me, and I only learned about it

after his death in 1968 through some personal letters my mother shared with me as I prepared for trial in 1972. As happened, before he shipped out I appeared in my mother's womb. I was born while dad was at war and did not see him until I was almost two.

Intellectually, then, my upbringing prepared me to seek an accommodation, if not an integration, with the Secular and Scientism's Big Story. As I've presented in *Part 1*, my courtroom defense moved beyond accommodation and forwarded a defense that integrated all three Big Stories. My faithfulness to my Catholic Big Story required that my Secular Big Story's patriotism be phrased as I titled a post-trial memoir, "Patriotism Means Resistance." (See <http://www.minnesota8.net/Trial-Documents.htm> where this text is updated as "Outlaw or American Patriot?") This was an integration mediated by the Scientism Big Story inspired by Teilhard de Chardin. Yet, integration or accommodation...*Whatever!*... I lost all three as meaningful and useful Stories at the moment the judge declared that I was "irrelevant and immaterial," and demanded that I surrender five years of my life to satisfy the demands of American Justice.

Pause a minute here with me. My "Patriotism Means Resistance" stance was my personal Story which I carved out of the three dominant Big Stories. I imagined a "world without war." I tapped into a deep brooding emotion of peacefulness which resulted in my doing what you can, justly from your point of view, judge to be a criminal act. You might also call it the act of a desperate and/or demented and/or duped guy. But I must say this, I did speak to my times. I did act upon my beliefs. I did put my life in harm's way. I consciously spoke and acted ... yet, who could have expected what happened?

I didn't anticipate that my Stories and actions would be so nonchalantly disregarded and so callously dismissed with a judicial sleight-of-hand and judged "irrelevant and immaterial." I had not anticipated the amazing spiritual power which the System possessed to render me invisible. It was a truly miraculous act. There I stood, at one moment alive, articulate, passionate of heart ... and the next, an specter, a mute, so cold and dead of heart that my humanity was authoritatively and magisterially judged "irrelevant and immaterial." I entered prison a man without any Big Story and, consequently, no personal Story which made any sense to me or anyone else.

ROMAN CATHOLIC EDUCATION	MY SCIENTISM BIG STORY
"Just War" theory—no weapons	Dad was a chemist—Notre Dame
of mass destruction allowed	sent to Oak Ridge, TN—asked for transfer
upbringing accommodated Secular and	As faithful Catholic he couldn't work on "Manhattan Project"
Scientism Big Stories	sought to integrate with Science, re: Teilhard
Mix of Creationism and openness to science	

Table 17 Roman Catholic Education & My Scientism Big Story

Vatican Council II's impact on my Scientism Big Story

Many Catholic and other critics of the Council cite that it was flawed in that it built upon the theology of Teilhard de Chardin. One *Documents'* paragraph even presents the image of "Christ, the Alpha and Omega." While Christ as the Alpha and Omega is found in Christian scripture, its use was a respectful and reverential nod towards the insights of Teilhard. His influence can also be read, once again, in the very optimistic statements about science. As I've

mentioned, many Catholics like my father, had grown up fearing the temptation to their faith caused by engaging in scientific thinking because of its philosophically atheistic basis.

The Council's pattern persists. It situates its affirmation of scientific work within a call to recognize God's design and the individual's moral responsibilities. "...the Council wishes to speak to all men in order to illuminate the mystery of man and to cooperate in finding the solution to the outstanding problems of our time." God's design is one of "mystery," a term which implies that reality is basically unknowable by rational thought. This is a very traditional sentiment, that is, that rational man needs Divine Revelation to understand the world and the human situation. Yet, the quite dramatic and historic character of this sentence is that the Council is speaking to the scientific world to invite cooperation and work collaboratively to develop solutions to international problems! Galileo Galilei, Johannes Kepler, Nicolas Copernicus, Leonardo Da Vinci, Giordano Bruno, most certainly Teilhard, even Albert Einstein and surely most believing scientists were enthralled.

I cannot restrain the positive here, but as you will read in the section on "Sacred Scientism," what the Council is advancing is its traditional advice to the scientific community to listen to the Catholic Church's moral counsel. Non-believing scientists who read these passages might not be as charmed as I was. However, for me, all this "cooperation" talk was a green-light to engage Science's Sunny Spot and Shade.

For earthly matters and the concerns of faith derive from the same God. Indeed, whoever labors to penetrate the secrets of reality with a humble and steady mind, is, *even unawares*, being led by the hand of God, who holds all

things in existence, and gives them their identity. (My emphasis.)

Consequently, we cannot but deplore certain habits of mind, sometimes found too among Christians, which do not sufficiently attend to the rightful independence of science.

In conclusion, however, I must honestly position the following short sentence.

“But when God is forgotten the creature itself grows unintelligible.”

This is both proclamation and warning. It kept me focused on Teilhard’s insight that all knowing is human knowing as well as the truth that scientists still face the temptation of Faust’s Bargain and of the seduction of power manifest in the tale of Frankenstein.

VATICAN COUNCIL II	MY SCIENTISM BIG STORY
	"even unawares, being lead by the hand of God"
God's design is one of "mystery"	Evolution reveals God's plan and design
	"Sacred Scientism"—Teilhard's influence
"to cooperate" & collaborate with scientific community	historic shift from exile and execution of great scientists
"in finding the solution to the outstanding problems of our time."	
"earthly matters and the concerns of	not embracing atheism

faith	
derive from the same God"	
"What is the purpose of these victories,	scientists can be tempted by Faustian bargain
purchased at so high a cost?"	scientists can become Frankenstein
"But when God is forgotten, the creature itself grows unintelligible."	

Table 18 Vatican Council II & My Scientism Big Story

2. My analysis and interpretation of the Scientism Big Story

The key connector between Scientism and Secularism is that most Secularists accept the scientific method as the proper rational tool for knowing and seeing the world and reality. Some Scientism advocates meld the Religious Big Story with their own, forming either a "Sixth Day" or a "Sacred Scientism Stewardship" story, but others reject Religion with the same disdain as do Secularists.

Instead of valuing common sense as the Secularists do, Scientism adherents apply the scientific method to obtain an understanding of what something is or what is happening. Since the scientific method properly works with exploring and ascertaining empirical data, there is no necessary theory or Story which emerges from its application. Scientism is the peering at and sitting in silence with empirical data and telling a Story which makes a whole narrative out of discrete parts. The Scientism Big Story has two camps, namely, a Sixth Day Scientism and a Stewardship Scientism. The latter position scientific data within a Religious or quasi-Religious Story. The Non-Sacred Scientism advocate finds no usefulness in traditional Religious stories. Scientism in hand with the Secular Big Story are the driving forces of globalization.

The gist of Scientism's Big Questions and Answers are as follows:

Q: Where do humans come from?

A: Scientism looks at the fossil evidence gathered by evolutionary scientists and theorizes that everything which is present right now is here because of past physical and biological activity. Physical and biological activities describe the vision termed materialism. For Scientism, as with Secularism, there is no realm of experience, knowledge or existence other than what is right in front of us, what humans term "nature." Evolution describes a random process of mutation and natural selection which accounts for the development of complex structures and species from simpler structures and species. In this view, everything which is human is explainable by understanding humanity's material base. The categories others use to describe humanity, such as body, mind and spirit are, in essence, ways of talking about how the basic material of the life force has evolved. Scientism rejects any special Revealed knowledge or supernatural realms.

Q: How did humans get here?

A: Scientists have discovered an Evolutionary Process which proceeds by randomness, mutation and natural selection. Neither scientists nor Scientism can point to the "missing link" which shows how organic life came from inorganic, or how self-critical rational thought arose from instinctual behavior. While Scientism values humanity for its distinctive and "evolved" characteristics, it notes that human life is just one option Evolution took. Although Scientism cannot answer all questions about how life evolved, e.g., how the brain "thinks," Scientism is confident that humanity as a species will someday become extinct.

Q: Where are humans going?

A: The short answer is, wherever evolution takes the human species. By all observation, this appears to be towards extinction, which is the fate of most biological entities. Entropy, Isaac Newton's Second Law of Thermodynamics, will win the day. A minority voice, basically from Quantum physicists, articulates a premise that the Earth is a self-sustaining, self-correcting biological unit. A few aver that it is a Living Earth. Others hypothesize that humanity is evolving to a novel state which we cannot, at present, identify. This is the result of looking at whole systems and/or working with a holistic methodology.

Q: Why are humans here on Earth?

A: Evolutionary evidence does not speak to this question. Humans are here because they are here. For many this question is a search for an answer to, Are humans special? Some Scientism advocates, as would Secular Humanists, hold that humans can create a world of meaning, such as a Good Society or a State of Happiness. Some even believe that such is where Evolution (with a captial E) is going. But since evolution is a material process, one driven by randomness, and since everything is subject to the law of entropy, humanity as a species will eventually become extinct. In the meantime, so goes the hope, scientific research will enable humans to live a fuller "human" life.

Q: When did humans first appear?

A: Consult the continually updated, latest findings of evolutionary scientists.

Q: How are humans to act?

A: Evolutionary scientists hold that every species adapts in a strategy of survival. However, "survival" is not a conscious plan, rather it is more a "decision" made through the process of natural selection, which moreover is a process not knowable or accessible to human thought or manipulation. Scientism advocates join with the Secular Humanists in hoping that the inventions created by humans will truly enhance human life and be instruments of the species' long-term survival.

Q: Why is there Evil in the world?

A: Pure, empirical science can provide little evidence for why humans act for Good or for Evil. At times in the history of science, experiments have been conducted to determine if there is a genetic or any biological explanation, predictor or "hint" for assessing whether someone will become Good or Evil. Such efforts have proved little that is conclusive or even hypothetically useful.

Evil is a particularly human description of certain actions, based upon their outcomes more than on their intent. Evil appears to be the result of individual actions. Meaning, that Evolution explains group phenomenon, and in that light the group cannot be described in terms of Good and Evil. Evolution proceeds by its own processes which are beyond human control.

Still others suggest that technology is not only an extension of biological processes, e.g., a shovel is an extended hand, but that technology-as-biology is the next stage in progressive and integral evolution. Here, bio-technology is not an appendage nor a replacement but an eventually higher state of human existence. From this perspective, technology will also provide resolutions to various Evils. This is especially notable in the futuristic musings about nascent cyber-technologies. The Future is forecasted as an

existence where the causes of most evils will be resolved through benefits accrued from human biological integration with technology.

As with the Secular so the Scientism Big Story lacks a traditional scripture or central authority. More, it lacks even a professional organization which attempts to articulate its main principles. For some it is a sub-story of the Secular Big Story. However, I see it as a Big Story in its own right, and one that has cross-cultural influences where the Secular does not. It is possible to hold to the Secular Big Story without affirming Scientism and vice versa. However, both have developed from within the Religious Big Story.

Abrahamic roots

Historically, the scientific method arose in a world dominated by the Religious Big Story, notably of the Abrahamic tradition. During the early centuries Semitic and Western people looked to the Scriptures, in most instances the Holy Bible, for an explanation of the natural world. Certain astounding accounts, such as the sun standing-still over Jericho as Joshua laid seige, were accepted because they were in Scripture. People did not feel that anything in Scripture was false, although it was filled with God's mysterious ways.

More pointedly they did not feel that human knowing could in any way counter what was in the Bible, for it was Divinely Revealed. If it was in the Bible, then it was true, and the individual would just have to figure out how their senses were deceiving them. Moreover, since the human senses could not be trusted, the average person needed an intermediary to interpret the Bible. This intermediary, an anointed and ordained patriarchal male priest or prophet, was specially Called by God to study and interpret the meaning of His scriptures and laws.

Over time, the scientific method took hold as people began to assert, "I believe what I see!" And demanded as proof, "Show me!" This meant, to demonstrate a proof *directly* using the five senses. It would be a proof which did not need an intermediary to interpret. Rather, it is a proof which every human could interpret, and so a notion of common sense arose. "It just doesn't make sense!" became a challenge confronting those who held to the unerring character of the Religious Big Story. Culturally, at first, scientists had to justify why people should trust their senses, but in time it became the case that Religionists had to justify why people should not trust their senses.

Scientism's use of nonhuman models of interaction

The scientific community imposes upon itself a rigorous and focused discipline which is characterized by a healthy skepticism. It only claims to know something through sensory evidence. With scientists relying upon machines, the human senses, as noted before, have been enhanced and the scope and reach of their fields of sensation amazingly re-defined. Science now senses microscopically and macroscopically, reaching into the atom and scanning the edges of the cosmos.

The scientific method restricts itself to using observations, hypotheses and deductions to offer empirical explanations. It restricts itself to understanding reality and truth by testing only that which can be repeated and so evaluated by an independent third party. In this light, it is an ahistorical mode of observation. In contrast, history is the interpretation of non-repeatable events which occur once. Humorously, the scientific method enables time-travel by "going back" and repeating an event which happened in the past, but history does not. Providing an historical explanation, then, is always a matter of interpreting a one-time-only happening.

Scientism arose when thinkers began to model human interactions on the

model of non-human interactions. In the first wave of Scientism, the scientific facts reflected upon were mainly those which were observable by the five senses. The physical world of early biology and astronomy supplied the most useful models. Intellectuals and others would say, "What if human society is like nonhuman society?" They would model human organization upon theories derived from watching bees or ants or animals in-the-wild ("state of Nature"). In time as the sciences became more mechanized and individuals could peer into the micro and the macro, the approach remained the same, namely, that the nonhuman observation or data was used to interpret either what human interactions or values are or should be.

Scientism holds that scientists can enter an objective, value-neutral space where the results of observation and interpretation can be universally expressed and applied. The essence of this scientific space is that it lacks any subjectivity, here, meaning an observation or interpretation tinted by individual emotions and so, by that tint, polluted and inapplicable to other than the individual observer. To achieve this state of objectivity, I hold that the scientist has to tap into a brooding emotion which nurtures detachment. It is an emotion which consciously seeks to discipline the senses in terms of moderating and modulating them so that they do not "interfere" with objective analysis and interpretation.

Scientism's lack of an authoritative definition

Scientism, like Secularism, is historically and culturally a recently minted word. It is a way of interpreting data produced by the scientific method to answer questions which cannot be answered by the scientific method. It theorizes and infers from empirical data answers to non-empirical questions. Those who hold to this Big Story, in whole or part, identify themselves as scientists or scientific thinkers, whether professional or amateur.

Lacking a professional association's definition, the Internet yields the following.

Scientism is a belief that scientific knowledge is the foundation of all wisdom and that, consequently, scientific argument should always be weighted more heavily than other forms of wisdom.

Scientism is a scientific worldview that encompasses natural explanations for all phenomena, eschews supernatural and paranormal speculations, and embraces empiricism and reason as the twin pillars of a philosophy of life appropriate for an Age of Science.

<http://www.wikipedia.org>

Scientism emerges when scientists approach and interpret historical questions. It is an approach buoyed by a indefatigable optimism that "given enough time" solutions to Big Questions can be articulated with near-scientific, almost-empirical terminology and imagery. Scientism advocates are at once as eager to apply the scientific method and reasoning derived from a base of skepticism to the Big Questions as they are to patiently hold in abeyance an incomplete Big Answer until further research is conducted. I see Scientism as living in a world which has more questions than answers, Big and small. Scientism lives with a core tension between human senses and human imagination. In a phrase, Scientism doesn't want "enthusiasm to outstrip evaluation."

"Soft Sciences" and my "knowing through sensual immersion"

Scientism thinkers assert that Big Answers are best developed by starting with an empirical fact and carefully reasoning towards a hypothesis/theory. Since the Scientific Method does not handle non-repeatable events, the study of particularly human events, such as historical events and human

behavior, are approached by methods of study informed by the scientific mindset. In time, there arose the “social sciences” which dealt with non-repeatable events approached by testing evidence as empirically as possible. These came to be called “soft sciences” in contrast to the rigorous “hard science” of the empirical approach.

Since human experience is an historical experience, I argue—against the increasing influence of the Secular and Scientism Big Stories—that only *modest* insights and gains are derived from the “social sciences” or from a scientific study of human life. This is so since so little of what makes a human “human” can be subjected to a repeatable scientific experience. Scientism approaches the human experience with the tools of intellectual analysis anchored in data obtain using the five senses. I approach the human experience with analytical tools of “sensual immersion” which is a discipline anchored in data obtained using the “five-senses-plus,” that is, as interpreted by human *emotions*. As stated before, how humans feel determine how they think, although thinking reinforces feelings. Knowing using the discipline of “sensual immersion” is thinking with feeling, and feeling with thinking. In this light, Scientism’s and my approach to knowing the world and humans is quite different. I hold that humans are known and understood through personal engagement and a sharing of their intimate presence. This is a non-sensical approach to the Scientism advocates.

In contrast to my skepticism about soft “social science,” Scientism sees science as the absolute and only justifiable access to the truth. For them, everything can be subjected to scientific scrutiny. As I see it, this is one critical and quite telling point where the Secular and the Scientism Big Stories intersect. Namely, that there are no boundaries to scientific exploration. As in the Secular Big Story, Scientism is atheistic in that there is

no holy ground, no taboos, no area—human or non-human—which cannot be investigated, probed, dissected, analyzed, etc. For me, the Secularist and Scientism thinkers grant no absolute or fundamental right to anything human, such as the right to privacy or the inviolability of person, either physical or psychological.

Although all Scientism advocates would argue for the superiority of the scientific method over any other way of knowing, there are camps within Scientism. As with my perspective on Secularism, I see two approaches to how Revealed and Scientism truths are interrelated. Since the scientific method, as did the secular perspective, developed and evolved within the Religious Big Story, like categories can be applied. There is a “Sacred Scientism” and a “Non-Sacred Scientism.”

Sacred Scientism

Since the scientific revolution occurred as a chapter of the Religious Big Story, there is a tradition which reveres science as the Handmaid of Theology. Historically, just about every early scientist was a professed Catholic or Christian. They rapidly built upon the seminal work of Muslim scholars, their Abrahamic kin. Since, in these early centuries, to challenge the Religious Big Story was to court execution and/or invite the scrutiny of the Inquisition, the emphasis was on how science provides insight into God’s amazing creation.

Since, today, the scientific method is respected as a sound and rational way of knowing, it is difficult to feel the dread and fear which plagued many early scientists. Galileo’s plight is well known by many, but his invitation to Cardinal Robert Bellarmine to look through his telescope is an iconic moment. At that time Catholic theology held that the physical world manifested the nature of God. Consequently, when Galileo looked through

his telescope and saw spots on the sun, what he saw was unbelievable—and so unimaginable—to many. Cardinal Bellarmine, an astute and encompassing intellect, however, refused to even look through the telescope. Why? Because he knew that it could not be true. God was perfect as was the Sun and to see spots on the sun was to see blemishes on the face of the divine. This fact, if real, would imply many things, including that God was imperfect, which was theologically impossible. For the esteemed Cardinal, if he did look and if he did see sun spots, he would know that it was the work of the Devil. He lived in a world of fear where demonic temptation to sin was of greater weight than the data capture of the then faddish scientific experiment. The Cardinal tapped in the Religious Big Story's brooding emotion of miserableness.

Cardinal Bellarmine would not eschew the scientific method. Rather he would judge it irrelevant based upon his understanding, derived from the account of Creation in *Genesis*, that "God saw everything that he had made, and, behold, it was very good." (*Genesis* 1:31) The study of Nature could not and does not contradict the Religious Big Story. Only human ignorance and pride prevents people from seeing God's Hand in everything natural.

Sacred Scientism draws upon Aristotle and the use of his philosophical method by various Catholic theologians, notably Saint Anselm and Saint Thomas Aquinas. Their approach is captured in the phrase "fides quaerens intellectum"—"faith seeking understanding." This expresses not only a mental discipline but an emotional state. For the Sacred Scientism advocate feels that God is in control of the world. The world is part of the Kingdom of God. True to the Religious Big Story, humans are fallen creatures and life on Earth is a miserable existence, consequently, God's Judgment is to be feared. Yet, inside that fear is a deep feeling that all is right with the world,

if only humans could better understand God's mysterious ways. This optimism is grounded in God's mysteriousness. It is not an optimism, however, which vanquishes an Abrahamic's spiritual fear and dread.

The consolation for Sacred Scientism is that there is a Divine Design. One that can be known through the human intellect for it is an Intelligent Design. This is accompanied by the concept of Divine Providence which states that God has a Plan for humanity, even though the individual or even the Church may not see it clearly. In this tradition, to gaze upon Nature—with a hoe or a microscope or the Hubble telescope or a Bubble Chamber—is to see endlessly amazing displays of God's unfathomable Wisdom and Beauty. As such, Nature is simply ever amazing. Ever revealing more and more of the Divine mystery.

Within the Sacred Scientism camp there are scientists who, scions of Cardinal Bellarmine, conduct scientific research and develop applications and who hold that scientific knowledge can hardly ever, and even at its best only minimally, assist in answering a Big Question. They accept the scientific method as restrictively applicable in the empirical realm. Since humans cannot time-travel, and since scientists can only conduct an experiment in the fleeting moment called "Now," science cannot and should not attempt to answer Who, What, When, Where?, etc. They judge such attempts to be fanciful and attractive intelligent guesses at best, and a pure mumbo-jumbo of science fiction at worst.

Yet, even within Sacred Scientism there are two distinct camps. One is the "The Sixth Day" camp, and the other the "Stewardship" camp.

The Sixth Day Sacred Scientism

The Sixth Day camp accepts scientific data on its own terms, that is, that it is true to the senses, that it is empirical data. But they will admit little else about what empirical data says. They accept empiricism while holding fast to the Religious Big Story which subordinates all scientific data to Revealed truth. They accept a tension between empirical and Revealed data, but this is only reflective of their broader acceptance that they are “in the world, but not of the world.” Yet, it is important to realize that they do not doubt nor deny scientific facts and truths, as would an adherent to the Religious Big Story (a Creationist). In this light, when scientists forward a theory to explain their data, these Sixth Day advocates are less accepting. For them, scientific theory is by definition a reasoning process, aided at times by non-empirical acts of rational deduction and/or induction. Such induction/deduction is seen as a shade above guess work.

The Sixth Dayers, for example, hold that there is scientific evidence confirming a rise in temperature in the seas and that there are dangerous forms of pollution, but they reject the theoretical interpretation of global warming. For them, global warming is what scientists can *only* see when they use the scientific method and employ reason. They hold that when scientists only look for empirical or reasonable data and interpretation, then that’s what they get. Their view is to trust in the Scriptural Word when it comes to dealing with non-empirical data. So when God said on The Sixth Day, “It is very good,” He meant that creation is excellent. They hold that, through the dominion over nature granted to Adam, the world is working as it should, if only all their fellow Scientismists could see properly.

The Sixth Dayers accept both the natural and supernatural world. But it is only the supernatural world, through Revelation, which can provide insight into human nature and to humanity’s future. The natural world will end, that

is, all time will end in a apocalyptic event.

As exiles living in fear and dread of their judging God, The Sixth Dayers follow the Warrior's Quest. For them Life itself is the battleground between Good and Evil, God and Satan, and in respect to knoweldge, the quest to shed Light on Darkness, to discover Truth to dispel Error. All this aligns with the Warrior's Quest drive to express dominion over all. In contrast to the other Scientism camps, The Sixth Dayers do not question Lone Male dominion or patriarchal authority.

The Sixth Day camp is in ascendancy in America. This version of Sacred Scientism is often a companion view to that of the Sacred Secularists.

Sixth Day Scientism Big Answers

Where do humans come from?

- The Garden of Eden
- Humans are souls
- The Body is dust
- Evolution is part of Deity's Design but not overly important because
- Nature will disappear through an Apocalyptic Event

How did humans get here?

- Created by Abrahamic God
- Creation is "good" and excellent
- *Genesis'* "The Rib" is primary account of human creation

Where are humans going?

- Heaven

Why are humans on Earth?

- To serve God in this life and the next
- Manifest Adamic dominion as part of God's Providence (Plan)

When did humans first appear?

- Unknown timeline
- Partial acceptance of Evolutionary timeline
- Not a significant Big Question

How are humans to act?

- Follow Revealed Truth and Laws
- Use scientific method to obtain empirical data
- Skeptical and cautious about natural theories
- Governing authority from God
- Warrior's Quest vision and imagination

Stewardship Scientism

Both camps of Sacred Scientism feel the tension between scientific data and interpretation and Revealed data and interpretation. Stewardship Scientism is the heir of the Aristotelian tradition within Christianity which holds that "faith seeks understanding." This phrase implies that the task of understanding is a faithful act. Where The Sixth Dayers worry about the Devil using scientific data to corrupt humans, the Stewards see scientific data as another way God has given humans to see the splendor and beauty of His creation.

Historically, Stewardship Scientism traces its approach to the tradition of Natural Theology. This has evolved into a Creation Theology which affirms, as The Sixth Dayers do, that Creation is excellent, but which holds that what

is discovered by science is a tool for spiritual insight and growth. They hold that "as below, so above" which means that what is discovered on Earth reflects what exists above, in heaven. Teilhard de Chardin is one representative of this group. He was so enraptured by modern scientific advances that even within the horrific destruction caused by dropping the Atomic Bomb he espied the glory of Creation revealed. He wrote an essay with a quite exceptional and admittedly peculiar title, "Some Reflections on the Spiritual Repercussions of the Atom Bomb." Two quotes are:

To fly, to beget, to kill for the first time—these, as we know, suffice to transform a life. By the liberation of atomic energy on a massive scale, and for the first time, man has not only changed the face of the earth; he has by the very act set in motion at the heart of his being a long chain of reactions which, in the brief flash of an explosion of matter, has made of him, virtually at least, a *new being* hitherto unknown to himself. (My italics.)

The atomic age is *not the age of destruction but of union in research*. For all their military trappings, the recent explosions at Bikini herald the birth into the world of a Mankind both inwardly and outwardly pacified. They proclaim the coming of the *Spirit of the Earth*. (My italics.)

Before prison, I read these quotes as just a bit of unbridled enthusiasm for something new and awesome, that is, nuclear energy. Now, I read them as the clearest statement of how the Shade can completed absorb the Sunny Spot. Here, Teilhard is a blind seer.

Stewards take into account that the scientific method is a way of human knowing. For them what the adjective "human" bring to bears is the insight that everything which is essential to becoming a normal human occurs

within relationship. Physically, humans are born from within a union of parents. Psychologically, humans grow within family units. Socially, humans are a communal species. Spiritually, humans are part of a Whole, a Oneness which is the Ground of Being. Humans are a part in a Whole, a Oneness which is greater than the sum of its parts.

Stewards observe that everything which makes humans "human" occurs within a pull relationship wherein a new sense emerges. For example, a primal and fulfilling human emotion, such as Love, is best described as a pull experience. Meaning, reaching the state of "being in Love" is effected by two who somehow experience being a thirdness. Loving is a coupled emotion, wherein the two forge a new identity as lovers. A useful image is two candles merging their flames to produce a third, then moving apart, to become two distinct flames again.

When other primal human experiences, such as Honor, Respect, Comfort and negatives such as Fear, Betrayal, Hate are examined, each comes to be through human relationship. Feeling honored, respected and comforted as well as feeling fearful, betrayed, or hated are states of being which are relational. As obvious as this may appear, the significance is that for you to fully know something in its resplendent humanness, the event, datum or act must be placed within the perspective of its place, function or value within a relationship. *There is nothing human which is not within a relationship.*

Alpha and Omega

For Stewards, there is a need to look backwards in time with all the tools of scientific inquiry towards the Alpha Point. This is where the scientific method unearths amazing fossils of creatures, societies and cultures. This Alpha information needs, then, to be interpreted while looking at the Omega Point. This is where the soft sciences assist the Steward. But notably, the

Steward's looking forward is like an individual pausing to reflect upon the meaning of a fossil or an event. The Steward's thinking is situated within his sense of where this Alpha information is pointing, namely, towards Omega. It is the Steward's assumption that all Life is within a relationship which orients him to anticipate that what he is discovering is a fuller and greater human truth and simultaneously one that is effecting a fuller and greater human experience. In this light, Stewards will discuss a mind-sphere which surrounds the Earth, and, for most, a heart-sphere which surrounds the mind-sphere.

Stewards come from all religious and spiritual traditions. As stated before, there is no Scientism authority or scripture. Stewards use varied spiritual language and imagery to capture and express their sense of how knowing as a relationship occurs. For many Stewards the emergence of Quantum physics and its associated sciences has created a scientific language which requires discussing science as a knowing born from within a relationship. For many, Quantum describes a "weird science" in that most of the former "rules of science" (Newtonian science) no longer explain the Quantum world. For example, in the Quantum world light can be both a wave and a point of energy. Again, something can be in two places at the same time. Further, truth, certainty, reality can never be found or reached, only approached or approximated.

What Stewards see in the Quantum universe is a mysterious, somewhat mirthful, bizarre and playful dimension. It is a universe in which the observer is told that they are part of what they are observing. That their simple act of observing changes the reality of what they are investigating. While the language and imagery of this weird Quantum world is not that of everyday culture, it inspires Sacred Scientism advocates who claim that they sense

that what the Quantum world is enabling them to see is that humans are part of something which they will never comprehend. It is like the insight into humility which overcame a few nuclear scientists at Almagordo who realized that they had unleashed a power they could not and would never be able to control.

At this moment of humility arises a sense or reverence for Life which moves the Stewards to look up and ahead, within and without, and to feel their deep feeling of absolute, intricate, even intimate, interrelationship and connectedness with everything. They tap into a brooding emotion of being peacefully at-home on Earth; for some, at-home on a Living Earth. Stewards grasp that the Web of Living has a mental complexity which can only be understood on the model of relationship. Namely, that human thought is not just something pushed out by the Alpha engine of a human brain, but that it is something simultaneously being pulled out of that brain by another Omega presence. This Omega presence is the synaptical mind-sphere which surrounds the Earth as the mind does the human brain. This mind-sphere is the brain of the Earth, which is, in this perspective, the whole which is greater than the sum of its parts.

Noosphere and Divine Milieu

A Steward posits that human consciousness is not simply a species specific characteristic. Rather, that humans manifest the consciousness of the Living Earth. Since the Stewards intuit a mind-sphere ("noosphere") around the Earth similar to the human mind's relationship to the brain, they consequently infer that every human act creates a pull force, drawing evolution forward towards a fuller manifestation of love. It is love because what loving is, is the relationship most primally human. To be human is to tap into the brooding emotion of deep, longing, ever desirous loving. The science of the Stewards is a science of mind and of loving. For them, there is

a heart-sphere which also draws the human heart forward. Life, then, is a wonderful and amazing love affair. Many find Teilhard's phrase, "The Divine Milieu," to be an apt image in their imagination.

What is significant for me is that the Stewards see the Earth as infused with ardour and the attraction of affection. It is not just a ball of dirt. As a living presence everything Earthly which exists has its roots both back in time, that is, within the evolutionary process, and forward in time, that is, within the process of loving. Stewards are loving caretakers of the Living Earth.

Where The Sixth Dayers accept scientific data but do not use it to develop answers to the Big Questions (which they leave to the Religious Big Story), the Stewards peer at scientific data, sit with it in meditative silence, and feel the human aspect of such data, namely, the presence of loving energy. The Stewards see Nature as the poetry of the super-or-hypernatural. Such an approach is anathema to the Sixth Dayers.

Some Stewards are pantheists. Others are panentheists, seeing God's love or divinity present within everything. While lovers, caretakers and stewards of the Earth, the Stewards do not all see the Earth as Living in the way I do. I see you and me as Earth's consciousness, conscience and creator. For me, Earth is eternal. For now, note that while the Stewards hold that through evolution spirit and matter co-mingle, they also anticipate that there is a next stage of evolution wherein matter may disappear or be jettisoned as the body is upon death. In this light, the Stewards notions of spirituality and vision continue to express a sentiment of the Abrahamic tradition which seeks to find a release from, or move beyond, or shed the natural, the physical and the bodily. For me, this is still an anticipation of an Apocalyptic event, although it may be one that is more a whimper than a bang! For me,

the Stewards are still not as comfortably on Earth as I am.

Warrior's Quest

As influenced as my own development towards nonviolence was by the Sacred Scientism of Teilhard de Chardin, and that of others whose vision led to imaging myself as a Steward or a caretaker of Earth, there is no necessary reason not to follow the Warrior's Quest. In fact, I indicted myself after the trial as a nonviolent Warrior's Quester (in imitation of John Wayne). I realized that I had often tapped into the brooding emotion of dominating as I protested. It wasn't until I re-examined my Secular Big Story and saw the value of the Secular Space as a re-imagining space that I was able to see a way to move beyond the Warrior's Quest which, up to that time, seemed to be the only way to integrate the Religious, Secular and Scientism's Big Story so as to move beyond them.

Stewardship Scientism's Big Answers

Where do humans come from?

- Evolution wherein matter and spirit co-mingle
- Humans are spirits evolving
- The body and physical world will transform into spiritual existence
- A mind-sphere (noosphere) exists and is growing around the Earth similar to the mind-brain image
- Emphasize first *Genesis* account of Creation—"male and female"

How did humans get here?

- Intelligent Design
- Natural Theology unveils the God whose Divinity is an emergent phenomenon
- There is an "implicate order" which human knowing can naturally intuit

Where are humans going?

- Evolving towards a fuller spirit which is next human evolutionary phase
- Evolving from Alpha's push towards Omega's pull

Why are humans here on Earth?

- To obtain fuller knowledge of God's mystery
- To build the Earth, the Kingdom of Man, as fulfillment of *Genesis* "make in our image" into Kingdom of God
- Stewards being faithful caretakers

When did humans first appear?

- Determined by the evolutionary timeline

How are humans to act?

- As Stewards, who like Adam, were granted dominion over all
- Which dominion is expressed as being Earth's caretaker
- Act ecologically with a sensitivity to the common good, the greater good, being a healer and with a holistic vision—as if living in the Garden of Eden where all was in peace and harmony
- Follow the Warrior's Quest but as non-violent warriors, peaceable warriors, happy warriors

Both groups of Sacred Scientism advocates are seen as muddle headed by the Non-Sacred Scientism camp.

Non-Sacred Scientism

Non-Sacred Scientism holds that science proves that there is only a material world. That what humans sense, and can only know, is this material world. Their tradition overlaps in part with the Non-Sacred Secular tradition. Both

claim that the Religious Big Story is a confused jumble of contradictory stories. They find the Abrahamic tradition to be bizarre, fantastic, and impelled by a wild imagination. For some, all religions are rooted in the psychedelic experiences of a given culture. For them the word "supernatural" denotes a dissociative state similar to a psychotic episode. At the base of belief, in a twist on a famous anti-religious saying, is an opiate. This is something which drives humans crazy, be it an actual herb, intoxicant or scary story.

For Non-Sacred Scientism the supernatural tales of Religious Big Stories are best understood as products of collective humanity's childhood. Just as children are prone to wild exaggeration and misinterpretation of everyday things, such as shadows or thunderclaps, so are Religious Big Stories products of an immature humanity. Science, for them, is the language of mature adults who have control over their thought process. The significant truth in this perspective for me is that becoming mature has more to do with understanding and mastering one's emotions than simply gaining knowledge. The Non-Sacreds would, however, argue against my emphasis on emotion, stating that thoughts control emotions, not vice versa. For Non-Sacreds everything human has a material base. Humans are a matter of biochemistry, electromagnetics and the laws of physics.

For Non-Sacreds, Religious belief and all supernatural claims are sourced in a disorder of brain chemistry. Consequently, all human thought and emotion is a matter of biochemical activity. What they observe is that humanity has a wild imagination, and that it can scare itself to death. Why humans can and do scare themselves "to death" is a conundrum, but Religious stories and cultural mythologies make the Non-Sacreds point that humans are willing to tell horrible stories, such as a Wrathful God who hates them and exiles them

to a cursed Earth. They have no truck with the enraged and fearsome Abrahamic god who cast his children out of Eden and consigned them to a life of pain and anguish. Here I would agree with the Non-Sacreds that whoever was writing *Genesis* was feeling pretty down and out, bummed out by something. Just consider, "What consolation was derived from writing this account in *Genesis*?" The Non-Sacreds would suggest that the writer's brain synapses were misfiring. When Non-Sacreds read other mythological tales and spiritual stories they find much of the same, namely, that most gods, goddesses and other divinities are regaled as terrible beings to be approached with fear and trembling since they evoke a sickness unto death.

Non-Sacred Scientism rejects the Religious Big Story and the inspired interpretations of Sacred Scientism because their Big Answers are contradictory and confusing. They are not sound explanations of anything natural or human. For the Non-Sacreds, it takes a super-human or a supra-human effort to be a believer in the super or supra-natural. And the resulting effort at belief leads only to a miserable sense of self and life.

Occam's razor

As the basis for interpretation the Non-Sacreds consistently apply Occam's Razor. This is a rule that interpretive and explanatory entities should not be multiplied needlessly. It holds that the simplest of two or more competing theories is preferable, and that an explanation for unknown phenomena should first be attempted in terms of what is already known.

For the Non-Sacreds there is *always* a material explanation. For their critics, the Non-Sacreds' use of the word "material" often appears to assume a non-empirical character. It appears to be as sensual a term as the Stewards' use of loving. However, when the Non-Sacreds peer and sit in silence with their data, they do not feel an Omega pull, only the Alpha push of entropy

downward towards atomization.

On their own terms, the Non-Sacreds see themselves as the only group willing to just be human. They look at all the Big Stories and Big Answers given by those who talk about Revelation and other Sacred Stories as acts of simple imagination. While they value imagination, the Non-Sacreds discipline themselves to listen to the evidence of the senses and not impose upon sensory evidence an interpretation which causes mental indigestion. True to their scientific heritage they prefer interpretations and theories which are simple, beautiful and elegant. What they receive from the other Scientism camps is just more gobbledygook.

The Non-Sacreds claim is to the clear and obvious results of their tradition. They would ask, "Who doubts that progress has been made in key human areas, such as medicine, public health, longer life span, global travel, technological innovations, down to light bulbs, microwave ovens, and the Internet?" They would encourage the Religious and Sacred Scientism followers to be patient. The Non-Sacred are infused with a relentless optimism which girds their vision and imagination. It is an optimism that is grounded in the history of the scientific movement which they interpret as stating that, given enough time, humans can solve any problem using evidence derived from sensory knowing.

"America"

The Non-Sacred Secular's concept of government has an appeal to the Non-Sacred Scientism thinker. "America" was conceived and created by many who can be claimed as heroes of the Non-Sacred Scientism tradition. Many of the Founding Fathers, who considered their time to be an Enlightened Era, saw America as a great experiment. The word "experiment" was a currency

of the times. For them, the creation of the secular which separated Religion from the governing sphere was seen as an achievement of right thinking and clear-headed analysis. "America" was as revolutionary a concept as was Copernicus' discovery of the heliocentric cosmos.

Small "q" questions and no absolutes

Non-Sacred Scientism approaches the Big Questions with skepticism. They are, in fact, considered the wrong Questions. The proper Questions are small case "questions." What humans should be concerned with is developing a more scientific culture where the focus is on what we do know, on those questions which arise from what we know, and an inquiry about what are the significant next things for us to know? When it comes to discussing values or the range of heartfelt actions, the Non-Sacreds would be wary of absolutes. For them, there is no necessary code of conduct for humans. They accept that every culture, such as the Abrahamic, imposes its morality upon the scientific community. They see this in terms of "The War of Religion against Science"

Since there are no Scientism authorities, I judge the Non-Sacreds from the experiments which the tradition has conducted. With the Non-Sacred Secularists so do the Non-Sacred Scientismists hold to the principle of imposing few to no barriers on experimentation. While some may personally disdain the human degradation of the Nazi experimenters, Non-Sacreds accept the medical knowledge gained by such atrocities. In like manner, Hiroshima and Nagasaki were scientific as well as military experiments. For them, the Mushroom Cloud was an "Aha!" moment which inspired them, among other efforts, to shoot for the moon.

While obtaining knowledge is the driving force behind Non-Sacred Scientism,

what they know about "human nature" is that myriad civilizations and species have come and gone. They describe Nature as a battleground testing the survival of the fittest. They describe Human Nature as having always been in a State of War. To them violence is a natural, consistent and persistent human characteristic. Their own work is a battle against ignorance. To call them Warrior's Questers is a compliment. The discipline they follow is that of the Warrior's Quest, namely, to exercise dominion over all things, living and inert on the Earth.

Enlightened Humanism

Yet, Non-Sacred Scientism also has a humanistic yen. After all, scientists are humans. Even if they reject grand political theories such as Democracy or Socialism, they grasp that to do their research and experimentation that some level of civility must be maintained. A certain level of Enlightened Humanism finds a home among Non-Sacreds. Their appeal for this ethic is not to absolutes about human nature, but to the simple observations about the practicalities of everyday life. If humans are to live together, a certain ethical code of behavior can be reasonably negotiated, even legislated.

The Non-Sacreds reject my claim that all knowing is human knowing. For them humans can control their emotions to the point where there is scant impact on an experiment or fact. They would apply Occam's Razor to my claim for human knowing and find that it is not the simplest explanation, and so not give it weight or priority. Consequently, they start with the sensory world and deduce from that the material basis for all existence.

Hypothetically, some Non-Sacreds tolerate and grant the Religionists and Sacred Scientismists the possibility that someday scientists will discern a non-material aspect of existence, but that highly hypothetical possibility is a long way off.

Non-Sacred Scientism's Big Answers

Where do humans come from?

- Material Evolution
- There is no Supernatural

How did humans get here?

- Evolutionary Process
- Randomness and mutation

Where are humans going?

- Entropy forecasts the breakdown of everything
- Extinction of the species

Why are humans here on Earth?

- Unknown
- "Here" is all there is

When did humans first appear?

- Evolutionary timeline
- How are humans to act?
- Develop an ethic guided by reason
- Enlightened Humanism is an option

SCIENTISM BIG STORY	MY INTERPRETATION
scientific method of rational analysis and induction/deduction	empiricism delivers very little insight
All Big Questions have scientifically based Big Answers	have to emotionally detach to be "objective"
Evolution is main principle	there is no "scientific history" as history focus

for some future is bio-technological advance to a	on the non-repeatable, i.e., no time travel
higher level of physical being and consciousness	
uses non-human models for interpreting human actions	
"soft" social sciences basis for Scientism Big Story	"soft" science interpretations rely upon
	imaginings
Sacred Scientism - Intelligent Design	
two camps: Stewardship and Sixth Day Scientism	
"faith seeking understanding"	"fides quaerens intellectum"—my Catholic training
Quantum physicists use models which Sacred Scientism	Quantum still explains human with non-human
prefers	models and imagery
Pantheists—everything is part of god or Divine	
Panentheists—god or Divine is in everything or mediated	
by everything	
Stewardship Scientism —humans are Earth's caretakers	still rooted in <i>Genesis</i> ' dominion
this is Teilhard de Chardin	exemplar of "faith seeking understanding"
see Alpha and Omega forces, pushing and pulling as	Teilhard wrote a peculiar article on Atom Bomb

models for human growth through relationships	
Earth is suffused with Mind and Love - "Divine Milieu"	
Sixth Day Scientism - Creationism	
Non-Sacred Scientism	
like Non-Sacred Secularism throws out supernatural	reject my relational knowing model
explanations	can't explain "missing links" or how life evolved
all humans have is what is here, now	from inorganic
apply Occam's Razor	always asking for "More time!" to research
fits in with Non-Sacred Secular government	
morality is culturally relative	accept medical knowledge derived from Nazi
someday may figure out what "sacred" is	torture experiments

Table 19 Scientism Big Story & My Interpretation

3. Scientism's Big Story's impact on a personal Story

What has science wrought? In the "best of times" the history of science reads like a non-stop intellectual orgy. Ideas after concepts after re-imaginings after new visions ... and then a list of "benefits to humanity" which span the discovery of the heliocentric universe to penicillin to the computer I am writing on at this moment. What drives this scientific world is the imaging of all reality, including human, in nonhuman terms and with nonhuman models. Everything is a "machine" which speaks in a

mathematical language which can be reduced to a binary digital code of 1s and 0s. From the inner workings of the atom to the cogitations going on in my brain right now, which isn't "my" brain (but that's another line of scientific discussion) everything can be mapped, coded and processed, even your biological genes.

At every turn some field of study which seeks to call its research "scientific" is uncovering new facts and interpretation of the planet's and our human past. At the same time, we hear about a fabulous future where we will live almost forever as cyborgs, more than likely in a space colony circling some distant planet in a star system light years away. Among our key nationalistic adjectives most Americans would state that we are a "scientific culture." Ever since the Russians put the first satellite into space (Sputnik), America has committed itself to being the leading scientific community on the planet.

The Secular and Scientism Big Stories enable their followers to carve out personal Stories wherein any moral dilemma is seen as solvable. The critical trait to note here is that there is no Sacred space, no Holy of Holies, accepted by most Secularists and Scientism advocates, so there is no limit placed on "morality." This is a subtle point with far-reaching impact on how a scientist carves out his personal Story. Consider that the Sacred space is a defined and limited space. It is bordered by facts and truths of Revelation. If you adhere in any way to a Big Story in a Sacred camp, then your moral options are restricted. As an individual you are to start your moral reflection by entering a Sacred Space (e.g., temple, confessional, opening the Bible) to find out what your restrictions are. There are certain moral questions which have already been decided for you, e.g., Thou shalt not steal and Thou shalt not kill.

In the Secular and Scientism worldviews such a claimed "Sacred space" is assessed as a culturally conditioned idea. As such, all morality is culturally specific. However, this is not an unrestrained relativism because each culture also has political, economic, and social constraints which impact moral decisions. Here, consider the acceptance of the "scientific findings" of the Nazis who performed torturous and deadly medical experiments on concentration camp inmates. It is unimaginable to certain Secularists and Scientism advocates that any "medically beneficial" knowledge would be ignored, discounted or destroyed. In this case, the Scientism account includes acknowledgement that the Nazi's were inhuman but that the results were not. The subtle sub-text here is that "After all, we're just machines, so we regret the sufferings of individuals. We hold those who suffered as heroes in the Advancement of Scientific Knowledge!" Only the Sacred Scientism advocates voiced their moral qualms about this, but they could not do so on scientific grounds. That is, they could not claim that the Nazi's results were scientifically unsound. They did not reject it as Shady knowledge, rather they rejected it on the political grounds that the Nazi's were Shady evil people. For me, this Nazi experimentation matter affirms that, in the final analysis, the Warrior's Quest based Scientism Big Story's Sunny Spot is identical with its Shade. In brief, for Scientism all scientific knowledge, however obtained, is good in itself. The Atomic Bomb is America's Sunny Spot! *Right?*

I have to accept that the Sacred Scientism I professed at my trial, which was grounded in the Roman Catholic tradition of "fides quaerens intellectum" (of "faith seeking understanding") and that of Teilhard de Chardin was, as a Big Story and part of my personal Story, vaporized on August 6, 1945 at the same moment during which the first human was vaporized. I struggled with this, read and re-read Teilhard's "Some Reflections on the Spiritual

Repercussions of the Atomic Bomb.” Only as I sat Inside prison did I realize what a Mad Scientist my former hero was! I re-read and reflected upon his statement that,

I shall not seek to discuss or defend the essential morality of this act of releasing atomic energy. There were those, on the morrow of the Arizona experiment, who had the temerity to assert that the physicists, having brought their researches to a successful conclusion, should have suppressed and destroyed the dangerous fruits of their invention. As though it were not every man’s duty to pursue the creative forces of knowledge and action to their uttermost end! As though, in any event, there exists any force on earth capable of restraining human thought from following any course upon which it has embarked!

“...who had the temerity to assert ...” This is a phrase which scored my Inside ears. I realized that my father had had such temerity. I chose my father over Teilhard. I still do.

My faith, finally, could not and cannot in any manner understand the Atomic Bomb as other than the fulfillment of the Abrahamic vision of identifying other humans as Intimate Enemies. I am certainly a lesser mind than Teilhard but I’ve traveled to some Shady spots I think he missed. It is painful for me to state, but it is clear to me, that Teilhard’s Scientism Big Story is completely sourced in the Abrahamic Warrior’s Quest. He stands in league with the Nazi scientists. Quite often I find him quoted and his vision championed by those who seek to model globalization as a movement properly driven by unfettered dominion.

It is sometimes very difficult to be driven back to the same set of images

and language with which to interpret a Big or personal Story. However, the militarization of science clearly shows the triumph of the Warrior's Quest in the three dominant Big Stories. I anticipate that you might bring up "the race to the moon." I'm old enough to remember watching JFK make that announcement on TV. I too swelled with science fantasy infused enthusiasm when I mulled over the fabulous promises of being able to live in a Space Colony, or possibly on the moon, before I died. But, four decades later, what is the answer to, What is driving dominion based globalization's space programs? Is the Space Station a merchant outpost being prepared to sell Earthly goods to aliens? Or is it the platform which the lingering specter of former President Ronald Reagan's "Star Wars" defense calls home?

Scientism's Sunny Spot is unbounded since all humans are endowed with dominion over the Earth. While Scientism speaks about this dominion in Secular terms and not Religious, there is no authority in the Scientism community which seeks to or can limit scientific probes, that is, research. External agents can limit scientific probing, e.g., America presently restricts certain types of stem cell research. In like manner, many Western nations support a ban on human cloning. Nevertheless, I anticipate that science fiction and Hollywood will prove prophetic in that somewhere there is an island with a cyborgian Dr. Moreau. Somewhere there is a basement with a cyberspace Frankenstein seeking to utter, "It's alive, *virtually!*"

There is no other Big Story which unnerves me as does the Scientism one. As I stated, the present prison system has no social or philosophical theory as its imaginative base. Prisons are warehouses. In the late Sixties, Dr. Jolyon "Jolly" West was the chief architect of the Center for the Study and Reduction of Violence as Director of the UCLA Neuropsychiatric Institute. He led a movement which held that personality was a social construct. At the

Springfield federal prison in Missouri, selected inmates were put through deprogramming sessions where their intimate ties to family and friends were systematically destroyed using psychotropic and psycho-technological drugs and techniques. The objective was to break down their relationships with family, friends and cohorts and then rebuild them. How this rebuilding actually would occur, I am at a loss to say. The end-result was a niche population of zombie prisoners who spent most of their days in a drooling stupor. I met some of these "Jolly graduates" at Sandstone. At the time, this type of "inmate management" was touted as the wave of the future.

The "best of times" Scientism analysis and interpretation is that, given enough time and through working unrestrained by any morality, scientists will discover and implement the next step in human Evolution. Then the body will live forever in some bio-techno state. The mind will, by use of designer drugs, be healthier and operate at a higher level of consciousness. In this view, the human Sunny Spot will not only be unimaginably bigger than ever known, but it shall shed its "little light" throughout the cosmos as these ultra-humans inhabit interstellar space, possibly, even co-exist in other dimensions.

If you don't want to be bummed out by accepting "the worst of times" scenario that we are living in an apocalyptic age, then you can ponder the upside potential of the Internet as Secular space. It appears—and this might be a fleeting apparition which I am discerning—that "Information Technology" cannot be controlled by any one government or body of scientists. While the Internet was created by militarized scientists, it has become the Unintended Consequence step-child of that community as it became a world-wide-web for personal and multi-cultural communication. Not surprisingly, every government, notably America and China, is seeking

to put this genie back into the bottle. If the Internet remains an unrestricted Secular Space, "virtual" reality might become the only space where humans can create a global community. At its best, the Internet stands to add a new group-identity category to those of the personal, familial, social, and cultural/spiritual. It could actually become the global identity space. However, as noted before, the Internet has blossomed from a Shade military space, and is mainly a Shade pornographic cyber-space steeped in Abrahamic vision and values, e.g., women as sex-toys. For it to develop its Sunny Spot requires a vision and an imagination which none of the three dominant Big Stories can provide.

Militarized science achieved the vaporization of intimacy. This fact numbed my mind for years, and it took prison to make me face its full import as a Shade act of the most evil intent and consequence. No matter how hard I try to still retain some of Teilhard's perspective, the act of the vaporization of intimacy continues to stagger my imagination. Instead of Teilhard I now reflect upon my dad's refusal to work on the Manhattan Project and the Atomic Bomb. His act anticipated the insights of the Earthfolk, but this is for a later telling. Right now, I have to ask you to consider, Can you construct a Scientism Big Story which holds your world together? Can it make you feel other than miserable, and tapped into the brooding emotion of dreadful fear? I tried and failed.

SCIENTISM BIG STORY	IMPACT ON MY personal STORY
"best of times" profusion of novel ideas and visions	any problem can be researched and solved
endless benefits to mankind, notably medical	impose no moral boundaries
use nonhuman terms and models	Might Makes Right, Because We Can!

mathematical language and digital 1s and 0s	
fabulous future as cyborgs	some accept Nazi torture medical results
space colonies and living in other dimensions	Teilhard does not see Scientism's Shade
morality is culture specific, not necessary relativistic	Atomic Bomb is Sunny Spot!
Space station	funded by military, re: Star Wars defense
unfettered exercise of dominion	zombie prisoners, re: Dr. Jolly West
Internet as Secular Space also ideal Scientism space	militarized science is not "pure science"
	corporations and military are group identities
	for Scientism advocates
Manhattan Project—Faustian Bargain?	Manhattan Project— my dad's refusal to participate
	I choose my dad over Teilhard de Chardin

Table 20 Scientism Big Story & Impact On My personal Story

Summary

Scientism was part of the intellectual milieu of my family. My dad was a chemist who was also trained in the Western Classical tradition. We were advocates of the long-standing Roman Catholic school of “fides quaerens intellectum” that is, “faith seeking understanding.” In this view, everything discovered by Science could, and inevitably would, demonstrate the mystery and beauty of God’s universe. In school, I received doses of Creationism, but there was never any doubt that Catholics could be excellent scientists. I just

had to look at my dad.

Vatican Council II appeared to blow off the oppressive lid which the Church had historically placed on scientists and scientific inquiry. The Council's *Documents* encouraged engagement with all thought, secular and scientific. However, it reminded the world that, "...when God is forgotten the creature itself grows unintelligible."

Scientism has its Sacred and Non-Sacred camps. Sacred Scientism is consonant with the Catholic tradition which sees "Theology as the Queen of the Sciences." Non-Sacreds would scoff at that curious phrase. Sacred Scientism leads many to a belief in pantheism, where everything is godly or divine or pan-en-theism, where god or the divine is manifested through everything. The latter was my and Teilhard's viewpoint.

Non-Sacred Scientism holds that, given sufficient time and while working in an environment unrestrained by morality, all the truths of the universe will eventually be known and controllable. They see a future with cyborg bodies, life-times approaching millennia, and humans living in every reach of the cosmos, possibly even in other dimensions. They hold that the human Sunny Spot's growth is unimaginable and simply fantastic. They rarely are deterred by examining the Shade, which they account for in terms of errors which can be corrected.

I see both Sacred and Non-Sacred Scientism as rooted in the Abrahamic *Genesis* story. Despite my own infatuation with Teilhard—whose views I argued with great ardor before my jury!—I have come to see all Scientism camps as shackled by the Shade of dominion. At their base, each camp believes that humans can *control* their environment. They see themselves as

Masters of the Universe, even if that is a muted undertone to the softer phrase, "Stewards of the Earth."

When I research Scientism accounts I am simply dumbfounded by how seemingly genius humans can systematically avoid reflecting upon their Shade. It is as if the Atom Bomb had never been dropped. It is as if the Nazi medical torture did not occur. Certainly nothing *too* disturbing happened during the Tuskegee Syphilis experiment, right? Has it been forgotten that some of the scientists at Alamogordo considered that the atomic testing might ignite all the oxygen in the world and so annihilate all mankind? Yet with "scientific courage"—or is it Dr. Strangelove's madness?—they heroically forged ahead. After all, remember, the military was itching to drop that Bomb, and the scientists/Scientismists "had to know" if the damn thing worked!

In the hierarchy of group identities, there is really no "scientific community" in either the social or cultural/spiritual categories. There is no central scientific moral authority. There is, as in other areas, peer review and a lot of professional pressure, but none of this creates a meaningful restriction on action. Consequently, there is no one to answer, "How far is far enough?" even if this question is asked, which is not often. Rather, it is the *individual* scientist who makes a personal moral decision whether to probe or not, whether to act in a way others would judge immoral, though not unscientific. The only group identity guidance provided is by non-scientific groups such as corporations and the military.

A scientist can carve out a personal Story but he does so from a disjointed Big Story. He can join a "professional family" which provides, as just stated, a certain level of peer review. However, his corporate identity ceases to be

grounded in “pure science” as his corporation seeks either market driven profit or military objectives. At the corporate identity level, the scientist ceases to be a scientist as he is not able, nor even invited to, provide moral direction to the “scientific community.” The latter is as vague as to stand as a phrase of misdirection. This is so because there is no scientific culture, rather science is the handmaid of the corporate and military cultures. While some scientists attempt to write about *the* or *a* “spirituality of science,” this is writing whose genre is more akin to science fiction in how it is received by the writer’s scientific peers.

What I am recognizing and giving its proper respect is the atheism at the core of the Abrahamic tradition. This belief in no-god-but-my-god is an atheistic stance in respect to all other gods and goddesses. Monotheism is an atheistic movement. The ultimate proof of this atheism is not as much intellectual as it is emotional. As I’ve stated, the icon created and shared by all three Big Stories is that of the Atomic Bomb Mushroom Cloud. When I peer at it and sit in silent reflection I am present to a Warrior’s Quest people whose Big Stories have led them to the brink of self-annihilation. They are, in an image of recent currency, suicidal terrorist bombers who are willing to blow themselves and the Earth if need be to smithereens. How are you to feel, what brooding emotion do you tap into, when you hear God’s Revelation and it is that you are not-Chosen? When your national identity as an American is sourced in the core ritual of being a soldier in an Endless War? When the brainiest of your scientists gather to create an apocalyptic weapon they cannot control? When your personal identity is grounded in a Warrior’s Quest vision which may ask you someday to be the suicidal terrorist bomber who vaporizes yourself, the Earth, and every other human?

When you begin to tell these Big Stories, and as you start to carve out your

personal Story, how might you answer the question, *Who then among us is the criminal mind?*

Key Points

Background of my Scientism Big Story

- Dad was a chemist trained in Western Classical tradition
- Creationism in schools but mostly openness to science which was "American"
- Never heard moral criticism of Atomic Bomb nor of experiments such as the Tuskegee Syphilis experiment
- Dad requested transfer when heard he was working on Manhattan Project which was developing the Atomic Bomb
- Teilhard de Chardin's Scientism Big Story integrated all traditional Catholic doctrines with Evolution and scientific research
- Teilhard was a paleontologist and co-founder of Peking Man
- My trial version of Teilhard's Scientism was judged "irrelevant and immaterial"

Vatican Council II's impact on my Scientism Big Story

- Council was influenced by Teilhard's thought
- One reason it was so open to science and multi-culturalism
- Why it was seething with optimism
- "But when God is forgotten, the creature itself grows unintelligible"
- Shade always present, re: Faust's Bargain or Frankenstein horror

My analysis and interpretation of the Scientism Big Story

- Two camps: Sacred Scientism and Non-Sacred Scientism
- Both value Evolution and trust the scientific method
- Abrahamic roots of each camp in *Genesis* granting of dominion over the Earthfolk
- Both use nonhuman models to explain human existence
- "Scientism is a belief that scientific knowledge is the foundation of all

wisdom and that, consequently, scientific argument should always be weighted more heavily than other forms of wisdom.”

- Natural explanations which eschew supernatural and paranormal speculations
- Embrace empiricism and reasons as the twin pillars of a philosophy of life
- Given enough time and a research environment not encumbered by morality all truths will be uncovered and mankind will advance to next level of evolution
- “soft sciences” use scientific method whenever possible
- “Scientism” is a soft science
- Sacred Scientism is either pantheistic or panentheistic
- Non-Sacred Scientism is atheistic
- “best of times” almost abolishes any consideration of “worst of times”
- Shade matters are defined as errors which can be remedied
- Sacred Scientism has “Sixth Day” and “Stewardship” camps
- Sixth Dayers are Creationists
- Stewardship are like Teilhardians
- Stewardship is basis for ecological spiritualities and “Creation Spirituality”
- Stewardship is rooted in *Genesis*’ dominion
- Quantum physicists develop a Sacred Scientism using nonhuman models
- Quantum physics is basis for many current Scientism Big Stories
- Non-Sacred has only small “q” questions not capital Qs
- Enlightened Humanism is argued by some Scientism advocates
- However developing a human morality using non-human models of knowing is as difficult for Scientism advocates as it is for Secularists

Evaluation of Scientism Big Story impact on how a personal Story is

written

- Science has become militarized
- The icons its creates for a Scientism advocate include the Atom Bomb, the Space Station which serves as a base for “Star Wars,” and medical torture experiments conducted by Nazis and Americans at Tuskegee and in certain prisons
- Like the Secular Big Story, Scientism is dominated by the imagery, language and values of the Warrior’s Quest
- Scientism’s roots in Biblical *Genesis* determine that the moral issues are all approach from a desire to exercise dominion
- Sacred Scientism, as exemplified by the Roman Catholic tradition’s “faith seeking understanding” and the vision of Teilhard de Chardin, has lost the day to a militarized Non-Sacred Scientism
- Sixth Day Sacred Scientism is a rendition of the philosophy of Creationism
- Stewardship Scientism is the basis for certain ecological spiritualities
- Stewardship, however, still manifest dominion in that it seeks to control Earthly processes
- No personal Story is as restricted as that derived from Scientism Big Story because, paradoxically, the Warrior’s Quest morality is that there is no morality, only victory
- Penal experiments which defined personality as a social construct and which deprogrammed inmates until all their intimate bonds were broken and then “rebuilt” using psycho-technological devices and means is an example of the deep and dangerous Shade of Scientism

Figure A - Big Story Summary Chart

	Religious	Secular Sacred Secular	Secular Non-Sacred Secular	Scientism Sacred Scientism Sixth Dayers	Scientism Sacred Scientism Stewards	Scientism Non-Sacred Scientism	Earthfolk
Big Story							
Where do humans come from?	Garden of Eden humans are souls body is dust "Creationism" - creatio ex nihilo	Evolution matter & spirit -separate spheres	Evolution materialism - nothing "supernatural"	Garden of Eden humans are souls Evolution part of Deity's Design -not overly important	Evolution matter & spirit -comingle mind-sphere -noosphere	Evolution materialism -nothing "supernatural"	Living Earth humans are eternal presences Forever-family
How did humans get here?	Created by Abrahamic God Genesis' The Rib	Created by Benevolent Divinity "God" of many faiths "Gods" of Science pantheism/panentheism	Evolutionary process Randomness & Mutation	Created by Abrahamic God -creation is excellent "The Rib" - Genesis	Intelligent Design Natural Theology "God" as emergent phenomenon - "implicate order"	Evolutionary Process Randomness & Mutation	Human Life Always "here" -not "creatio ex nihilo" Evolutionary process matter-spirit mobius mind-sphere/noosphere heart-sphere intimacy-sphere
Where are humans going?	Heaven	Kingdom of God	Evolutionary Process -human species not special -may evolve, may not	Heaven	Evolving towards fuller spirit which is next Evolutionary state	Entropy extinction of species	Conscious Evolution fuller presence Alpha/Omega - Push/Pull
Why are humans here on Earth?	Serve God	Stewardship	Unknown -Evolution's Secret	Serve God	Fuller knowledge mystical science build the Earth	Unknown -"here" is all there is	Imagine & Create -every action counts
When did humans first appear?	Supernatural God's Will & Plan	Scientific finding	Scientific finding	Unknown partial acceptance of Evolutionary timeline	Evolutionary timeline	Evolutionary timeline	Evolutionary timeline
How are humans to act?	Follow Revealed Truth & Laws	Revealed Truth & Laws interpreted by Reason "faith seeking understanding" Building Kingdom of Man "City of God/City of Man" Inspired Humanism	Enlightened Humanism common good pleasure utilitarian self-actualization Master their own history	Follow Revealed Truth & Laws -use Scientific method to obtain empirical data -cautious about theory Governing authority from God	Ecologically common good greater good wholism healing	Guided by Reason empirical scientific method inductive rational theory Occam's Razor Enlightened Humanism	Intimately Sensual Holiness Sacred Sexuality practices
Dominant Emotions	Fear Living in Exile must be Saved Apocalypse	Fear Anxiety Tension -living in Exile but Stewards Apocalypse	Fear Anxiety Annihilation Entropy Skeptical hope based upon morality as choice	Fear Living in Exile must be Saved Empiricism and Reason eventually fail Apocalypse	Fear Anxiety Tension Apocalypse Optimism Hope Progress	Fear Extinction of species Self-annihilation	Comfortable At home as presence of the Living Earth Creative Tension Joyful intimacy
Icons	Garden of Eden Mushroom Cloud Crucifix Apocalypse	Kingdom of God/"City on a Hill" King Louis XVI Martin Luther Mushroom Cloud Starship Earth	King Louis XVI Martin Luther Mushroom Cloud Starship Earth The internet	Garden of Eden Mushroom Cloud Starship Earth Crucifix/Cross Apocalypse The internet as Temptation	Mushroom Cloud Starship Earth Progressive Evolution	Mushroom Cloud Starship Earth	Mushroom Cloud Starship Earth Living Earth
How see "America"?	Just a nation - all are Fallen	Chosen Nation "City on a Hill" Moral Leader Divine Providence New World/Old World	Unique Experiment A Republic with Democratic Rights and Institutions Moral Leader	Chosen Nation "City on a Hill" Moral Leader Divine Providence NewWorld/Old World Agent in Apocalyptic Plan -Return of Christ	Nation State conflict between Nation & Science - scientific knowledge is universal	Nation State conflict between Nation & Science - scientific knowledge is universal	"America" as Protestant sect Civil Religion Clinic-Citizens Institutions are sacred places Prison System as interpretive key

Big Story	Religious	Secular	Secular	Scientism	Scientism	Scientism	Earthfolk
		Sacred Secular	Non-Sacred Secular	Sacred Scientism Sixth Dayers	Sacred Scientism Stewards	Non-Sacred Scientism	
Vision	Supernatural is sole reality Humans are Fallen - can't trust human senses Salvation is individual grace patriarchal authority	Supernatural is final reality Humans are Forgiven senses are divine tools Salvation is individual grace patriarchal benevolence Divine is imminent	Materialism is sole & final reality Humans are source of good and evil	Supernatural is final reality Reason is a human faculty Divine is Revealed not known	Supernatural is final reality Reason can illumine faith Human ignorance - overcome egalitarian option Divine is imminent Natural Theology	Materialism is sole & final reality Reason is only reliable tool Human ignorance -annihilation option atheistic option	Living Earth - home & hearth Human means relational Emotion expressed through knowing parental authority Forever-family
Sexuality	Sexual seduction is root of sin Genesis' The Rib patriarchal War of the Sexes	sexuality is root of sin but is root of society/culture - can be blessed -civil & religious marriage - holy matrimony in sacred sphere Genesis' The Rib mollified by Genesis' 2nd account War of the Sexes	sexuality is shared with animal nature civil union not holy matrimony War of the Sexes pleasure principle playmates - sex toys War of the Sexes	Sexual seduction is root of sin Family is basis of society and culture Genesis' The Rib War of the Sexes	sexuality is culture specific Bible is metaphor and parable - inspiring Male-Female balance War of the Sexes	sexuality is culture specific sexuality is health issue War of the Sexes	Precious Other body is ritual instrument of intimacy War of the Sexes
	no sacred sexuality	no sacred sexuality	no sacred sexuality	no sacred sexuality	no sacred sexuality	no sacred sexuality	Sacred Sexuality Sensual Holiness Intimacy is power of conscious evolution
Heartfelt Actions	Ten Commandments Revealed truth	Ten Commandments Golden Rule Society of Laws-cleric citizen	No religious absolutes Golden Rule option Society of Laws-patriots	Ten Commandments Revealed truth Society can be Saved	Religious inspiration	no religious absolutes Ethical Humanism option	no religious absolutes Sensual Holiness Precious Otherness
	Warrior Way -patriarchal authority Good vs Evil God vs Devil Humans vs Devil Chosen Few - The Elect	Warrior Way -patriarchal authority Light to the World Manifest Destiny Missionary/Civilizer Earth Charter Chosen People	Warrior Way -patriarchal authority Fest among equals Survival of the fittest United Nations option Earth Charter option Inclusivity option	Warrior Way -patriarchal authority Good vs Evil God vs Devil Humans vs Devil	Warrior Way -patriarchal authority -egalitarian option Light on the Darkness Truth banishes Ignorance	Warrior Way -patriarchal authority -democratic option Order over Chaos	Intimacy Forever-family Charming Way Everyone is Child Everyone is Parent