

V God - Man Interrelations

Waste cans are tossed by the wind,
Their tinkle subsides, though it blows:
I speak with a whispering voice,
I gently unfold your eyes
To spread out a new landscape,
Where I name plants and flowers,
I grant you solace in my palms, in peace,
My words, gestures and promise are clear:
Pass on my love to all mankind.

V 1 Remarks

1a) God' self-description

1b) The Word of God

1c) Man

1d) Society

V 2 Man - a nomad

2a) Man's position

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V 3 Summary

3a) Present day situation

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V 1 Remarks

The writer confesses the Christian Faith in the Father, Son and Holy Spirit. (Mat 28,19)
Intended is an outline of God's grace versus man's position and spiritual efforts.
Definition of truth for the essay is: have all aspects of the distance God - man been considered?
All bible quotations are out of TNIV.

1a) God's self-description

1a1) God is creator of heaven and the earth with

a1,1) Space, time, energies, materials, forces, plants, animals and humans. (Gen 1,1)

Genesis 1 intends to give a sounder comprehension of phenomena of nature, man and their origin, than the pagan, mythological, animistic thinking of the times provided.

a1,2) Grace, revelation and spirit for man to exhaust His sources of life. (Ps 36,8)

1a2) God said to Moses: 'I am who I am.' (Ex 3,14)

1a3) 'Hear, O Israel, the Lord our God is one.' (Deu 6,4)

1b) The Word of God

'See, I am setting before you the way of life and the way of death.' (Jer 21,8)

The Lord says.. : 'Seek me and live' (Amo 5,4)

Look at life, disease, danger, war and death. Question them. Choose life.

My Word is comprehensive life science.

Faith carries it by inspiration and confidence.

It calls symbolically for a comprehensive analysis of all objects towards innocence (Mat 18,2), based on His eternal (Isa 54,8) love (Joh 3,16), light (1Joh 1,5) and mercy. (Eph 2,4)

God assists man also by having send prophets, Jesus Christ and the Holy Spirit. (Rom 8,26)

1c) Man

1c1) Man is a functional, mental form of life, in space and time a cosmic being.

He is independent, dynamic, abstract, diverse, complex, multi-logical, reflective and regenerating.

His self-understanding is centered in his convictions.

1c2) Acting forces are generated out of spiritual, mental, social, psychological, emotional and biological motivations and expressed by communication and action along possible relations in various modes.

1c3) Essential parts are a physiological base, freedom, development and conviction.

1c4) Man is seen globally in past, present and future by self-set, objective and spiritual standards.

1d) Society

1d1) Society, a pool of interacting people, a man-made object, exists as components: originator, expression, relations, medium, recipient, codetermining factors, inhibiting factors and results.

1d2) Acting forces are that of man, growing into cause setting, interdependent social forces, larger motivational engines to initiate and realize along a relation a social subject matter.

1d3) The sum of multiplying past individual-social forces are responsible for all man made phenomena.

They are able to sustain, mold, advance or destroy man, society and nature.

1d4) Essential parts are a physiological base, freedom, development, public discussion, problem solving, conflict solving and ethics.

1d5) Individual, social and historical events are open in time because of the large number of factors.

1d6) Results of individual-collective actions are seen by the corresponding standards for man.

V 2 Man - a nomad

Man is a nomad before the Lord, erring into all directions.

The three wise Magi from the east followed the star of new born life to worship. (Mat 2,1-12)

Life is promoted by positive actions and safeguards against violations. Attached is a common benefit to every human project in all its steps over time that they add up and lead ahead towards a long term future. Acquired mental skills and knowledge stay pointed at the light in hope.

2a) Man's position

'...dust you are and to dust you will return.' (Gen 3,19)

2a1) The distance between man and God is an infinite way.

2a2) Man cannot bridge the distance out of his own resources.

2a3) The distance can be overcome by the Grace of God.

He reaches out to man, to his faith, the only joint divine and human component of man. Rejecting His offer, the creature without the creator disappears in unintelligible nothingness. (Gaudium et Spes 36)

2a4) Man's position in nature

a4,1) He is a form of life within the cosmos, its individual mortal organisms tied to a short existence.

a4,2) He does not take any privileged position in the cosmos, a seed in its living environment.

a4,3) He is physically, chemically and biologically dependent on the micro-, meso- and macro-cosmos.

a4,4) He has an universal genetic code in common with a multifarious plant and animal life.

a4,5) He stands at the end of a far out biological, evolutionary development.

a4,6) He stands at the end of a long heterotrophic food chain.

2a5) Man's physical constitution

His physical constitution, community and succession of generations are vulnerable to

a5,1) Natural environmental conditions of the cosmos, heliosphere, biosphere, ecology and climate.

a5,2) Social environmental conditions of imbalances, deception, destruction and war.

a5,3) Traces of natural, synthesized and technological toxins for eg electro-magnetic-bio-chemical-genetic manipulations to steer him genetically, physiologically, psychologically and ethically.

a5,4) Irresponsible political behavior, leading to planetary catastrophes and with modern technologies to the self-destruction of man, society and the natural living environment.

2a6) Man's psychological constitution

He acts out of a mix of spiritual, mental, social, psychic, emotional, biological, instinctive, archaic needs, drives, motivations, intentions and conceptions with a huge reservoir of con- and destructive forces.

2a7) Man's mental constitution

Evolutionary forces have elevated man above an animal by a fraction. At birth his state is helplessness and non-knowledge. His acquired knowledge constitutes only a drop out of the ocean.

a7,1) He can recognize objects with describable identity out of characteristics, relations, forces, interactions and effects, - not more than 5% of the energy-matter of the universe of what has to be there.

a7,2) His cognitive capabilities through observation, experience, reason and artistic-contemplative scientific methods are insignificant in comparison to the universe. - He cannot create of his own or explain space, time, energy or matter with their complete origin, forces and behavior. Even with an eg 10^6 increase in resolution of measuring devices, he cannot measure eg Planck's length $l_p = 1.616 \times 10^{-35}$ m.

a7,3) He can recognize the past, present and predictable future with objects' positive and negative effects. - He does not have the knowledge to survive over geological time spans in the galaxy.

a7,4) He cannot transgress boundaries, universal natural, mental and spiritual limits between man, nature and God, without erring into misdevelopments and damage to himself.

Enlargements of frontiers of the thinkable, calculable, do- and usable, unfolding new capabilities, are possible by stepwise, systematic, institutionalized, generations spanning efforts.

2a8) Man made products

Man's self-made products by utilization of energy, matter, dimensions and forces are limited by their properties, man's imagination and knowledge and are vulnerable

a8,1) Mental-human products of organic substrate are unintelligible without an educated mind.

a8,2) Mental-human-natural products decay through environmental forces over time.

2b) Individual spiritual efforts

'Concerning this salvation, the prophets...searched intently and with the greatest care...' (1Pet 1,10)

2b1) Questioning

Man asks basic questions:

- b1,1) Who is God? What is nature? Who is man? What is life? What is death?
- b1,2) What are faith, truth, love and hope?
- b1,3,) What are reason, energy, matter, space and time?
- b1,4) What are maturity, intentions, conceptions and mental operations?
- b1,5) Have all spiritual, natural and human forces been considered?

2b2) Searching

Man searches in the directions of his questions.

He finds access to all objects with the tools of cognition, proceeding from the simple to the complex.

Each object reveals a spiritual, natural and human dimension.

- b2,1) Spiritually, man realizes a star of new born life, to be grasped by faith in God and the future with the commandment to let a sparkle fall on each object. Growing faith generates an overall comprehension with sound responsibilities, means and results towards cosmic responsibility.
- b2,2) In nature, man realizes the forces, characteristics and relations of objects, explainable in reason with the ethos to pursue correct over incorrect. Compiled knowledge about the cosmos generates its laws of behavior, possible technologies, applications and innovations.
- b2,3) Within himself, man realizes intentions, conceptions and mental operations, understandable in maturity with the esprit of a task oriented mind. Compiled life experience promotes emancipation with a personal will to question, search, see, think, act in self-determination and advance to new horizons.

2b3) Faith

Faith is man's bond to God by divine inspiration and interwoven human vision.

Its credo, a symbolon, accepting the living God (1Tim 4,9), is a synopsis of the catechesis.

Its range extends throughout all subjective activities by communication and action from conception to realization to consequences and throughout all objective dimensions of space, time and realities.

Faith, a living organism, carries specific spiritual-mental-human-natural efforts in an open mentality with inner repentance, purification, prayer, peace, freedom and contemplation. (2Cor 3,18)

Intentions, conceptions and operations as the human force of expression in communication and action generate subjective and objective mental processing products.

- b3,1) Subject true treatment constructs a conscious mental draft of an item with desired content.
- b3,2) Object true treatment, crossing subject - object relations, constructs a practical mental draft according to its spiritual-human-physical characteristics and relations.
- b3,3) Design of expression fuses both drafts into a final blue print for implementation.
- b3,3) Realization is evaluated by universal, class, professional and item specific standards.
- b3,4) Overall comprehension represents knowledge about God, nature, society, man and their driving forces, complying to sound responsibilities, means and results.

As seed of thoughts and actions it stands before His judgment, - not accumulated good deeds. (Tit 3,5)

2b4) Prayer

Prayer is communication with God.

- b4,1) It collects the spiritual senses and steps into the presence of God.
- b4,2) Its main subjects are praise, thanksgiving, confession, question, request and interceding.
- b4,3) It can adopt various forms, eg individual or collective, private or public, spontaneous or ritual.
- b4,4) His answer can range from direct response to silence.

2b5) Call

Inspired by the Holy Spirit, who is without limits, can be every single person. (Luk 11,13)

- b5,1) An appearance of a spiritual symbol, of God in simile (epiphany), indicates His presence.
- b5,2) A sign or voice transmits mostly softly, quietly, encouragingly an instruction.
- b5,3) A miracle is the working of the hand of God against an expected course of events.
- b5,4) A vision is an inspired visualization of a future object to be avoided or realized.
- b5,5) A vocation centers on a gift, a responsibility, means and result as a contribution to life.

2c) Collective spiritual efforts

Your word is a **lamp** for my feet, a light on my path. (Ps 119,105)

Most spiritual efforts are collective endeavours, conducted institutionalized, systematically, generations spanning and mass effectively to pass His Word and traditions on to succeeding generations.

2c1) Spiritual forces

They apply their energies with self-determination (Matt 21,21), comparable to all social forces.

Bundling faith, reason, maturity and ethics, they refute other forces in any political environment by example and advice where welcome, by example and criticism where corruption prevails.

2c,1) They spring out of spiritual needs, drives, ambitions and ways of life.

2c,2) They free themselves from moral failures by confession, repentance, penance and reconciliation.

2c,3) They collect themselves as eg esprit, ethos, conscience, conviction, faith, prayer and call.

2c,4) They speak as eg lone voices, institutions, traditions, zeitgeist, activisms and historic events.

2c,5) They touch all phenomena in their spiritual-mental-human-physical dimensions.

2c2) Church

A church is an institution of organized spiritual forces.

c2,1) It defines itself out of its past history, present faith and common destiny of man.

c2,2) It represents a religion by its collective credo, teachings, traditions, spiritual life and innovations.

c2,3) Its faith and theology, interpreting His Word, aim at the best possible finding of His Will. (Col 1,9)

Theology transforms the mystery of the hidden God (Isa 45,15), His will (Eph 1,8), works (Ps 92,5) and incarnate Son Jesus (Heb 1,3) into truth and presence. (Joh 16,13)

c2,4) Its congregations worships the Lord in a liturgy in word, song and music with confession, credo, reading, sermon, instructions, reconciliation, sacrament, prayer and praise.

c2,5) Its community services enclose eg

c2,5,1) Catechesis with confession of faith and individual-communal praxis.

c2,5,2) Contemplation with analysis, reflection, evaluation, correction, compensation and restart.

c2,5,3) Exerzitiien train the mind to arrive at spiritually responsible decisions in imitation of Christ.

c2,5,4) Training in charity, diaconate, administration and maintenance.

c2,6) It assembles in synods to develop opinions on regional and universal issues.

c2,7) It preaches His Grace and Word and address everybody in public discussion. (Kerygma)

Its mission spreads His Word to be heard, understood, accepted and converted to. (Mat 28,19)

c2,8) It opens rooms of movement for individual and collective spiritual forces. (Ps 119,45; Gal 5,13)

c2,9) It cooperates with all people carrying responsibility for the common good. (Ex 33,19; Eph 6,8)

It promotes the ecumenical movement in dialogs to let the faith of religions grow together.

c2,10) Its professional social services are mainly worship (Ps 29,2; Luk 4,8), schooling (Ecc 1,13; 2Tim 2,15), healing (2Kin 2,21; Luk 9,6) and charity. (Pro 19,17; Act 9,36)

c2,11) Its professional political-social services are mainly regulation (Exo 35,1; Heb 10,16), supervision (Ecc 3,15; Luk 16,2) and conflict solving. (Mel 2,5; Mat 5,9)

It leads by example (Rom 12,21), taking a stand against depravity (Ps 45,7; 1Tim 6,12), protecting its sheep against damages (Ps 23,1; Joh 10,14) and warning of dangers to come. (Neh 9,26; Rev 22,20)

c2,12) Against prosecution, as 'Christians are subject of hate because they oppose worldly pleasures.' (Epistle to Diognetus V), its survival strategies are independence, love, truth, unity and perseverance.

c2,13) Its bishops, priests and laity as torchbearers of His Word are accountable to the Holy Spirit.

As violator of basic human rights, - its true intent, sacrifice or egocentricity being read from actions as a visible acid test, - the public has a right to criticism, resistance and prosecution.

2c3) Exegesis

Exegesis is cognition of spiritual objects.

They are grasped in faith and sound theology. Its categories, rejecting violence, are the determination of the Will of God and address of major issues.

It proceeds along the steps from cognition to publication to application.

It is to be guided at each step in the Spirit of truth. (Joh 16,13)

c3,1) At center stand word and sense in direct language to further adequate reception and response.

c3,2) Major intent is empirical, aesthetical and spiritual reconstruction, interpretation and evaluation of the scriptures and testimonials (depositum fidei) by a diversity of methods along all causal factors.

c3,3) Text reconstruction aims at recovery of the original or furthest back wording, language, document, illustration, commentary, distribution, version, translation and media praxis.

c3,4) Situational analysis describes the immediate psychological, communicational, communal-social, economic, scientific, political, zeitgeist, ritual, theological conditions and context of place and time.

c3,5) Text analysis describes form, style, content, semantics, grammar, syntax, diction, structures, relations, models, references, creations, paradigmatic and syntagmatic lines, semiotics, pragmatics, mediums, performances, artistic renderings, position, logic, function, usages, variations, statistics, coherence, elasticity, centricity, stability, uniqueness, aesthetics, entropy, context and inter-context.

c3,5,1) Text history describes conditions, traditions, editions, paths, interpretations and influences.

c3,5,2) Text comparison describes its traditional, cultural and inter-confessional contexts.

c3,5,3) Text Interpretation highlights the intent of the author with his perspective, biography and real life conditions teleologically, tropologically, typologically, eschatologically and femininely.

c3,5,4) Considered deductively and inductively, restrictively and extensively are place, time, type, commonality, generality, similarity, analogy, probability, possibility, complexity and functionality.

c3,5,4) Assisting are clarifications, outline of limits, adaptations to languages and cultures.

c3,5,5) Assisting are archeological findings and scientific methods of all fields.

c3,5,6) Evaluation is by standards of accuracy, plausibility, credibility, sincerity and significance for eg errors, gaps, add-ons, changes, scope, corruption, instrumentalization and deception.

2c4) Dogma

Dogma, an abstract of the fundamental teaching out of divine revelation, tradition, worship, preaching, observation, study, education and criticism, accessible to all, comprises three basic catechisms: a religious catechism about God, reconciling man with God, a natural catechism of the creation, reconciling man with nature and a secular catechism of man, society and worldly affairs, reconciling man with man.

c4,1) Its intent in imitation of Christ is pedagogical towards sound comprehension, principles and praxis by true light for all life and people (Joh 1,9) for their spiritual, mental and physical welfare.

c4,2) As credo it is approbated, publicized and serving as study guide for the old and new. (Mat 13,52)

c4,3) It incorporates a multitude of dynamic aspects, eg religious, political, military, economical, environmental, cultural, existential, ontological, analytical, self-critical and speculative ones.

c4,4) It incorporates in an open system testimony of all people in the unity of mankind. (Act 17,26)

c4,5) Development of teaching is by opening up of new sources, advances in scientific-technological knowledge, raising of standards, public discussions and new grasping of issues.

c4,6) Inter-confessional dialogs arrive by rectification, compensation, forgiveness, reconciliation, tolerance, respect of human rights, hospitality, cooperation, integrative praxis and recognition of interdependencies at incorporating statements of faith with superseding, generalizing and unifying principles.

c4,7) It self-restricts its statements. As a single light beam of truth out of divine abundance, it abstains from absolute definitions of truths, being first a spiritual-mental tool of cognition.

c4,8) The finality of the divine revelation is up to His infinite wisdom. (Joh 5,20)

Human teachings are superseded by enlargements of revelation, comprehension and praxis.

2c5) Overall comprehension

Overall comprehension with sound responsibilities, means and results generates a benefit in all spiritual, mental and practical endeavors along communication, action and lines of forces.

c5,1) Responsibilities protect and further the present day spiritual-natural-human goods of life.

c5,2) Means are defined, encoded values, tasks of legal protection and enlightenment as practical, non-violent campaign throughout the successive, active steps of a project.

Main active steps of a project, all requiring cognition, are questioning, search, description, interpretation, evaluation, publication, public discussion, decision, regulation, realization and conflict solving.

They overcome inhibiting factors in a determined, though long winding, complex causal chain, observing principles and praxis in their details. Key points are

c5,2,1) Public discussion is common participation in issues, demanding general recognition. For their transparency and fair dealings spiritual voices exercise oversight over positions of power.

c5,2,2) Conflict solving strives to fend off a dispute, threatening acute damages and violence by finding a workable solution. It is gained out of public discussion, political will, negotiation, mediation, arbitration and litigation according to international standards of justice and peace.

c5,2,3) Ethics are the last line of defence, open for everyone, against the criminal capacity of man.

Its task is to solve historic cases of gross criminal corruption with devastating consequences.

c5,3) Results determine the present state of spiritual-political-social-environmental affairs.

2d) The guiding light

Jesus answered, 'I am the way and the truth and the life.' (Joh 14,6)

The star of new born life directs human nomads over cosmic time spans.

Basic conditions of life are the essential parts of man and society: a physiological base, freedom, development, problem solving and conflict solving.

Basic steps of growing life are scientific, contemplative and aesthetic research to increase comprehension, capabilities and with it human boundaries.

Perspective balanced are spiritual-natural-human objects, means and results, past and future.

V 3 Summary

‘There are no non-humans.’ (Gustavo Gutiérrez)

3a) Present day situation

Today, there is not one major church around the world that does not largely fail its responsibilities to promote the larger issues of life, truth, hope and guard against inhibiting factors.

They do not uplift the poor in their misery: disenfranchisement of basic human rights.

Instead they have forge alliances with global players for exploitation of man and nature.

Corrupted with it are most social forces with their institutionalized, organized professional fields.

3a1) Major zeitgeist issues

The churches do not want to address the mass dominating zeitgeist issues of pseudo-mental products eg ideology, meta theory, illusion, convenience, secret policy goal, leading to depravation of human esprit.

3a2) Major moral issue

The churches do not want to address the major moral issue of power with its negative character.

Power, the most devastating archaic notion, narrow, vile, hateful, persistent and scheming instrumentalizes values, democratic constitutions and social relations towards their self-destructive end.

Power politics collapse with suppression, subjugation, polarization of resources, famines, epidemics, refugee streams, terrorism, open and hidden mass murder, civil strife and war.

Misdevelopments of environmental destruction, depletion of resources, pollution, climate change and of increasing risks, dangers, side effects, misapplications of innovative military and civilian R&D projects with their applications, both aggravated by overpopulation, lead to planetary catastrophes.

3a3) Crimes

The churches participate in a global, clandestine, dirty high tech war between government, private, independent defence leagues' security services of the 1st, 2nd and 3rd Worlds and their populations. Together they operate a global system of labor camps with B-C-R micro-weapons of mass destruction for electro-magnetic-bio-chem-genetic programming of social-psychological-physiological profiles of populations worldwide and to eliminate hostile, dissident, supervisory and moral voices.

3a4) Historic warnings

The churches do not want to recognize the historic warnings of colonialism, two world wars and genocide, past moral failures, continuing today as hegemonic policies.

Modern warfare with A-B-C-R weapons of mass destruction leads to global pollution, climatic collapse, devastation of natural land, destruction of build land over geological time spans and eradication of billions of people and possible extinction of mankind.

3a5) Cosmic survival

The churches do not want to address the issue of cosmic survival with planetary terraforming.

3b) Public Accusations

Image fscism is the major characteristic of our times. The major social forces are in hundreds of millions of cases a year worldwide by universal standards accused of:

3b1) Environmental violations by eg pollution, eradication, depletion, climatic shift

3b2) Deception by eg misinformation, mock discussion, opinion control

3b3) Exploitation by eg unfair trade conditions

3b4) Subjugation by eg torture, enslavement, sterilization, child misuse, rape

3b5) Degrading by eg surveillance, stalking, profile control

3b6) Physical injury by eg gassing, radiation, poisoning

3b7) Murder by eg physical injury, terrorism, civil strife and war