

Focus

The Contribution of Inculturated Consecrated Life to the Deepening of Christian Faith and Fidelity to Vocations

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Abstract

As against the current situation in some places like Europe where the dwindling of vocations to Consecrated Life, is contributing to a notable disturbing fourfold loss - the loss of appreciation of the divine gift of vocation to the Consecrated Life, the loss of zeal for the consecrated life, the loss of joy in living the consecrated life, and the loss of fidelity and perseverance in the four major structures for living out the Consecrated Life, namely in the Monasteries, in the Religious Institutes of Consecrated Life, in the Secular Institutes of Consecrated Life, and in the Societies of Apostolic Life, the current situation in Africa where the vocations to the Consecrated Life are rather blossoming, flourishing, on steady increase, it is rightly being hoped that the Church in Africa will contribute to further promoting and safeguarding the gift of fidelity and joy of perseverance in Religious and Secular Institutes of Consecrated Life, in Societies of Apostolic Life and in Monasteries.

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It is being encouraged that the departures that members are making in some regions of Africa because of the difficulties of personal, socio-cultural, or socio-economic nature, which they encounter in the process of living out the consecrated life in these structures should be taken by the faithful members not as a discouragement to them but rather as an opportunity for them to be thankful to God and to help each vulnerable fellow member join their enjoyed active collaboration with the Holy Spirit in His work of sustaining and safeguarding the vocations and the fidelity and perseverance of members, young or elderly, to the vocations, especially in the face of sensitive situations. Hence the general theme of the current edition, Volume 21, No.1, January 2024, of *The Catholic Voyage: African Journal of Consecrated Life* (TCV-Africa) reads: “Inculturated Consecrated Life and the Growth of Vocations: Promoting and Safeguarding the Gift of Fidelity, the Joy of Perseverance”.

By so doing, the Godthanking consecrated men and women coming from the African Culture who are Godfaithfully and joyfully living the africanly inculturated Consecrated Life would have contributed greatly to the promotion, growth and safeguarding of the divine gift of Vocations and Fidelity to, and of Joy in, the Consecrated Life as well as of the Perseverance in living it out in the Institutes, Societies and Monasteries. And with such contribution a shining example from the Church in Africa would have been given as witness to how inculturated Consecrated Life can contribute to the deepening of Christian Faith and fidelity to vocations in the universal Church and contemporary society.

Hence the proper sub-theme that the present essay would be exploring in the following reflections is this: “The contribution of inculturated Consecrated Life to the deepening of Christian Faith and fidelity to vocations”. The essay is thus in four parts. The first part, dealing with the principle, presents the essence of Consecrated Life and the Christbased structure of the africanly Inculturated Consecrated Life. The second part, dealing with the practice as the application of the principle, presents the functioning of the africanly Inculturated Consecrated Life.

The third part, dealing with the problem as the deviation of the practice from the principles, presents the issue of the departures or exits that members are making in some regions of Africa because of the difficulties of personal or socio-cultural, or socio-economic, nature, that they encounter in the effort to live out the Consecrated Life in the institutes.

The fourth and final part proposes some solutions to the problems partly in the light of the general theory of problem-solution laid out by the author of the present essay

in one of his earlier writings: “About Problems”, in: *Encounter: A Journal of Life and Religion*. Rome 1992, Vol. I. Nr.1, pp. 21-24), and partly in the light of the solution proposed by him to the present day problems of the developing young Church of Christ in the Africa in another of his earlier writings: “The Church in Africa towards the Third Millennium. The Present problems of the young African Church as the occasion for the Synod”, in: *Omnis Terra*, nr. 211, 24th year September-October 1990, Rome, pp. 413-424; also in Italian, in: *Ecclesia Mater*, Roma, 2, maggio-agosto 1990, anno XXVIII, pp. 97-112.

Introduction

1. As against the current situation in some places like Europe where the dwindling of *vocations to Consecrated Life*, is contributing to a notable disturbing *fourfold loss - the loss of appreciation of the divine gift of vocation to the Consecrated life, the loss of zeal for the consecrated life, the loss of joy in living the consecrated life, and the loss of fidelity and perseverance in the four major structures for living out the Consecrated Life, namely in the Monasteries, in the Religious Institutes of Consecrated Life, in the Secular Institutes of Consecrated Life, and in the Societies of Apostolic Life*, the current situation in Africa where the vocations to the Consecrated Life are rather blossoming, flourishing, on steady increase it is rightly being hoped that *the Church in Africa will contribute to further promoting and safeguarding the gift of fidelity and joy of perseverance in Religious and Secular Institutes of Consecrated Life, in Societies of Apostolic Life and in Monasteries.*

*It is being encouraged that the departures that members are making in some regions of Africa because of the difficulties of personal or socio-cultural, or socio-economic, nature, that they encounter in the process of living out the consecrated life in the institutes should be taken by the Faithful members not as a discouragement to them but rather than as an opportunity for them to be thankful to God and to help each vulnerable fellow member join their enjoyed active collaboration with the Holy Spirit in His work of sustaining and safeguarding the vocations and the fidelity and perseverance of members, young or elderly, to the vocations, especially in the face of sensitive situations. [Hence the general theme of the current edition, Volume 21, No.1, January 2024, of *The Catholic Voyage: African Journal of Consecrated Life* (TCV-Africa) reads “*Inculturated Consecrated Life and the Growth of Vocations: Promoting and Safeguarding the Gift of Fidelity, the Joy of Perseverance*”]*

2. By so doing the Godthanking consecrated men and women coming from the African Culture who are Godfaithfully and joyfully living the africanly inculturated Consecrated Life would have contributed greatly to the promotion, growth and Safeguarding of the divine gift of Vocations and Fidelity to and of Joy in the Consecrated Life as well as of the Perseverance in living it out in the Institutes, Societies and Monasteries.

3. And with such contribution a shining example from the Church in Africa would have been given as witness to how inculturated Consecrated Life can contribute to the deepening of Christian Faith and fidelity to vocations in the universal Church and contemporary society. [Hence the sub-theme that the present essay would be exploring in the following reflections: “The contribution of inculturated Consecrated Life to the deepening of Christian Faith and fidelity to vocations”.

4. The essay is thus in four parts:

(4a) The first part, dealing with *the principles*, presents : Inculturated Consecrated Life both as an object and as an event based on the incarnate Son of God, Jesus Christ the Godman; Christ the incarnate Word as Godman on whom the Consecrated Life is based and modelled to be an authentic Christian life; and the africanly Inculturated Consecrated Life that is based and modelled on Christ the incarnate Son of God.

(4b) The second part, dealing with *the practices* as the application of the principles in concrete situations, presents : the acts constituting the practice of the Consecrated Life; the procedure of the practice of the Consecrated Life (containing all the other four - namely spiritual, religious, communitarian and missionary - components of the full Christian life that are born from it and which only together with it constitute the full Christian Life) from the religiosity innate in Man; and the Christbased justification of contents of the practice of the Consecrated Life.

(4c) The third part, dealing with *the problems* arising as the discrepancy between the principles and their practices due to the deviation of the practices from the principles, presents the issue of the departures or exits of members in diverse regions of Africa because of the difficulties of personal or social (socio-cultural, or socio-economic, or socio-political)

nature which they encounter in the effort to live out the Consecrated Life in the Monasteries, in Religious and Secular Institutes of Consecrated Life and in Societies of Apostolic Life, under five centers of gravity;

- the problems resulting from the deviation of the practice from the concentration on, and dedicatedness to, the Sacred;
- the problems resulting from deviation from the divine Will done by the eternal Word in the womb of the Virgin;
- the problems resulting from the deviation of the practice from the divine Life lived by the eternal Word in the incarnate Word;
- the problems resulting from the deviation of the practice from the divine Word living the divine life and doing the divine Will; and
- the problems resulting from the deviation of the practice from the triune God and His Trinity.

(4d) The fourth as the final part proposes *some solutions to the problems* partly in the light of the general theory of problem-solution laid out by the author of the present essay in one of his earlier writings: “About Problems”, in: *Encounter: A Journal of Life and Religion*. Rome 1992, Vol. I. Nr.1, pp. 21-24), and partly in the light of the solutions proposed by him to the present day problems of the developing young Church of Christ in the Africa in another of his earlier writings: “The Church in Africa towards the Third Millennium. The Present problems of the young African Church as the occasion for the Synod,” in: *Omnis Terra*, nr. 211, 24th year September-October 1990, Rome, pp. 413-424; also in Italian, in: *Ecclesia Mater*, Roma, 2, maggio-agosto 1990, anno XXVIII, pp. 97-112.

Part 1: The Principles

Inculturated Consecrated Life both as an object and as an event based on the incarnate Son of God, Jesus Christ the Godman; Christ the incarnate Word as Godman on whom the Consecrated Life is based and modelled to be an authentic Christian life; the africanly Inculturated Consecrated Life that is based and modelled on Christ the incarnate Son of God.

1.1 Inculturated Consecrated Life both as an object and as an event based on the incarnate Son of God, Jesus Christ the Godman

1.1.1 Inculturated Consecrated Life as a thing in the form of an object presupposes five things:

- (a) the divine Vocation to the consecrated Life, a vocation that has a divine-human structure based and modelled on the union of the divine Word (living the divine life and doing the divine Will of the Father in the womb of the Virgin Mary) and the mortal human body in the incarnate Word as Godman,
- (b) the Formation of the human person divinely called to live the consecrated Life, a formation that has a divine-human structure based and modelled on the union of the divine Will (of the Father done by the divine Word in the womb of the Virgin) and the immortal human spirit in the incarnate Word as Godman;
- (c) the religious Profession of the vows as promise made to God by the human person called and formed to live the consecrated Life, a profession that has a divine-human structure based and modelled on the union of the divine life (lived by the divine Word) and the mortal human body in the incarnate Word as Godman;
- (d) an Apostolate of the consecrated persons, an Apostolate that has a triadic structure based and modelled on the triadic salvific Mission of the incarnate Word Jesus Christ as Godman (His mission to accomplish the spiritual salvation of humans through His paschal mysteries as mysteries of His two passages comprising His sorrowful passage from His suffering, through His death on the Cross, to His burial in the tomb, and His glorious passage from His resurrection from the dead, through His Ascension into heaven, to His obtaining from the Father the sending and

descent of the Holy Spirit upon His faithful and obedient Apostles and into their Assembly to united with them to form the Church; His mission to accomplish the moral salvation of humans through His proclamation - preaching and teaching to humans - of the Name and the Kingdom and the Will of God; and iii) His mission to accomplish the material salvation of humans through His miracles of physical and psychical healing on human individuals and of raising individual from the dead as miracles for the well-being of the individual, and His miracles on things for the social welfare of the human collectiveness and embracing the socio-cultural miracles like the multiplication of bread and fish as food to feed the hungry and the change of water into wine to cheer the human heart, exhilarate the human spirit and enkindle joy in the human soul, the socio-political miracles like the silencing of the violent forces of nature, as in His calming the tempest on a high Sea to prevent the drowning of the ship and inmates on the ship travelling on the waters from sinking and getting drowned, and His suspending the law of the gravitational pull of the earth to enable Him and Peter walk on the waters without sinking and getting drowned, and the socio-economic miracle of invoking money into the mouth of the fish and getting it brought out and be used to pay tribute to Caesar as tax to the Government);

- (e) the Structures within which to live out the Consecrated life, structures the aggregate of which has a trinitarian structure as it comprises on the one hand (in correspondence to the one and indivisible divine essence that is united with the three persons in one God to constitute the divine Trinity) the Monastery and, on the other hand (in correspondence to the three persons in one God who unite with the one and indivisible divine essence to constitute, only together with it, the divine Trinity) the Religious Institutes of Consecrated Life, the Secular Institutes of Consecrated Life, and the Societies of Apostolic Life, a trinitarianly structured aggregate based and modelled on the trinitarianly structured aggregate of the Institutions called into existence by Christ for the prolongation of His missionary salvific activities on earth and comprising, on the one hand (in correspondence to the one and indivisible divine essence that is united with the three persons in one God to constitute the divine Trinity), one collective person called the Church (as the unity resulting from the union of one single divine Person, namely the Holy Spirit, and many human persons, namely the Apostles of Christ as His Faithful and the disciples

of Christ as those who through the preaching and teachings of the Apostles have joined the Community of the Christfaithful People as the new people of God called the one, holy, catholic and apostolic Church of Christ) and, on the other hand (in correspondence to the three persons in one God who unite with the one and indivisible divine essence to constitute only together with it the divine Trinity) three things: i) the Sacraments instituted by Christ for the prolongation of the spiritual salvation He accomplished through His paschal mysteries; ii) the Commandments of love of one another and of peace with one another among His Faithful and of their exercise of perfect charity, doing both material and corporal works of mercy to both the good as the just and the bad as the unjust persons (commandments instituted by Christ for the prolongation of the moral salvation He accomplished through His proclamation - preaching and teaching to humans - of the Name and the Kingdom and the Will of God), and iii) the Christian Theological Technoscience instituted by Christ for the prolongation of the material salvation accomplished by Him through His miracles.

1.1.2 Inculturated Consecrated Life as an event is that life of concentration on, and dedicatedness to, the Sacred which is instituted by the Church for men and women in the Church and based and modelled on the incarnate Word and stretches (i) from the Life of concentration on, and dedicatedness to, a thing that is sacred at the positive level of sacredness, namely to the divine Will that the Son be made Man through the incarnation of the eternal Word for the Salvation of humans, a Will done in the womb of the Virgin by the eternal Word, through (ii) the Life of concentration on, and dedicatedness to, a thing that is sacred at the comparative level of sacredness, namely to the divine Life lived by the eternal Word as the incarnate Word, to (iii) the Life of concentration on, and dedicatedness to, a person that is sacred at the relatively superlative level of sacredness, namely to the Word of God as the only person through the concentration on, and dedication to, whom the Godbelieving Christfaithful comes to the collective person that is sacred at the absolutely superlative level of sacredness, namely to the God of whom the eternal Word is one of the constituents, the God who is Spirit, Light, Love, and Goodness itself in person, the God who is triune and whose trinity, the divine Trinity, is the Most Holy Trinity, the God that has created Man for Himself and consequently bound Man to Himself through instituting the law of irreversible dependency of all creatures on the Creator, the God who created Man in His image and resemblance and to whom Man has to bind himself for Man to remain alive (like the fish must

bind itself to water - enter into and remain in the water and let water enter into it and remain in it - for it to be alive), whereby in the union of God's binding of Man to God in such a way that Man remains dependent on God and Man's binding of himself to God in order to remain alive consists the religiosity innate (inborn) in Man.

1.2 Christ the incarnate Word as Godman on whom the inculturated Consecrated Life is based and modeled to be an authentic Christian life.

1.2.1 In Christ, the incarnate Word of God as the Godman, true God and true Man in one person, there is a trinitarianly structured aggregate of theandric, i.e. divine-human, unions that underlie and inspire and sustain the teamwork or work-together, live-together, act-together of the true God and the true Man in Him.

- a. On the one hand (in correspondence to the one and indivisible name of God as the only one ineffable thing with which the three nameable persons in the numerically one God, namely the Father, the Son and the Holy Spirit, are united to constitute only with it together the structurally triune God and the trinity of the triune God, the divine Trinity) is the only one hypostatic theandric union, namely the union of the divine, hence eternal, Word as uncreated, hence supernatural, person, hypostasis, that has neither a beginning nor an end, with the human spirit as a created immortal thing that has a beginning but no end, a union effected by the adherence of the human spirit to the divine Word (not vice versa).
- b. On the other hand (in correspondence to the three nameable persons in one God, namely the Father, the Son and the Holy Spirit) are the three diverse immediate non-hypostatic theandric unions comprising:
 - (i) the immediate theandric union of 'the divine Will of the Father that His Son be made Man through the incarnation of the Word for the redemption and salvation of humans, a Will that is an uncreated, hence supernatural, thing (non-person, non-hypostasis) that has no beginning but has an end (namely there in the act of incarnation where it, this divine Will of the Father, is being - or has been - fulfilled or accomplished)' with 'the human body as a created mortal thing that has both a beginning and an end, a union effected by the adherence of the divine Will to the human body, not vice versa (in correspondence to the Father as the first of the three persons in the numerically one God);

- (ii) the X-shaped (i.e. cross-shaped, or staurological - cf. Greek 'stauros', meaning 'cross', hence transversal, not tangentially adherent) theandric union of 'the human spirit as a created immortal thing that has a beginning but no end' and 'the divine Will of the Father that His Son be made Man through the incarnation of the Word for the redemption and salvation of humans, a Will that is an uncreated, hence supernatural, thing that has no beginning but has an end namely there in the act of incarnation where it, this divine Will of the Father, is being - or has been - fulfilled or accomplished' union effected through their traversing or crossing one another at a point within, and at the center of, the space between the divine Word and the human body as between two vertically parallel lines that the divine Will and the human spirit like two oblique lines are uniting together (in correspondence to the Son as the second of the three persons in the numerically one God);
- (iii) the union of 'the divine, hence eternal, Life as uncreated, hence supernatural, thing (non-person, non hypostasis) that has neither a beginning nor an end' with 'the human soul as a created immortal thing that has a beginning but no end', a union effected by the adherence to, and participation in, the divine life by the human soul and the penetration and permeation and divinization, but not deification, of the human soul by the divine life (in correspondence to the Holy Spirit as the third of the three persons in the numerically one God), an immediate Theandric union from which derive two mediated theandric unions:
- the mediated hypostatic union of the human soul with the divine Word as a person (hypostasis) through the divine life with which both the divine Word and the human soul are united (in correspondence to the Holy Spirit as the Spirit proceeding from the Father), and
 - the mediated non-hypostatic union of 'the human soul' with 'the divine Will of the Father that His Son be made Man through the incarnation of the Word for the redemption and salvation of humans, a Will that is an uncreated, hence supernatural, thing that has no beginning but has an end namely there in the act of incarnation where it, this divine Will of the Father, is being - or has been - fulfilled or accomplished' through 'the divine life with which both the human soul and the divine Will are united' (in correspondence to the Holy Spirit as the Spirit proceeding from the Son).

1.2.2 In other words, The way the Holy Spirit united the eternal Word with the human flesh is by uniting the eternal Word (as an uncreated person that has neither a beginning nor an end) and the human body (as a created thing that has both a beginning and an end):

- (a) through the human spirit (as a created thing that has a beginning but no end) by joining where the human body and the human spirit contained in the human body have a beginning to where the eternal Word and the human spirit have no end (in correspondence to the Father as the first of the three persons in the numerically one God),
- (b) through 'the divine Will of the Father that His Son be made Man through the incarnation of the Word for the redemption and salvation of humans, a Will that is an uncreated, hence supernatural, thing that has no beginning but has an end namely there in the act of incarnation where it, this divine Will of the Father, is being - or has been - fulfilled or accomplished' by joining where the divine Word and the divine Will have no beginning to where the human body has an end (in correspondence to the Son as the second of the three persons in the numerically one God),
- © through joining the human soul to the divine Life (as a thing, a non-person, non-hypostasis) and joining the divine Life to the human soul, giving rise thereby to the immediate and fusional non-hypostatic theandric (i.e. divine-human) union of the divine Life as of a thing (non-person) with the human soul, i.e. the union of the divine, hence eternal, Life as uncreated, hence supernatural, thing (non-person) which has neither a beginning nor an end, with the human soul, a union deepened by the adherence to, and participation in, the divine life by the human soul and the penetration and permeation and divinization, but not deification, of the human soul by the divine Life (in correspondence to the Holy Spirit as the third of the three persons in the one and triune God), an immediate union from which results two mediated theandric unions or which gives rise thereby to two mediated theandric unions: 3a) the mediated hypostatic union of the human soul with the divine Word as a person (hypostasis) through the divine life with which both the divine Word and the human soul are united (in correspondence to the Holy Spirit as Spirit proceeding from the Father) and 3b) the mediated non-hypostatic union of 'the human soul' with 'the divine Will of the Father that His Son be made Man through the incarnation of the Word for the redemption and salvation of humans, a Will that is an uncreated, hence supernatural,

thing that has no beginning but has an end namely there in the act of incarnation where it, this divine Will of the Father, is being - or has been - fulfilled or accomplished' through 'the divine life with which both the human soul and the divine Will are united' (in correspondence to the Holy Spirit as the Spirit proceeding from the Son).

1.2.3 Furthermore, in correspondence to this trinitarian structure of the aggregate of the theandric unions in Christ, Christ instituted certain salvific realities the aggregate of which is trinitarianly structured:

- (a) On the one hand, in correspondence to the only one hypostatic theandric union, namely the union of 'the divine, hence eternal, Word as uncreated, hence supernatural, person (hypostasis) that has neither a beginning nor an end' with 'the human spirit as a created immortal thing that has a beginning but no end, a union effected by the adherence of the human spirit to the divine Word (not vice versa)', Christ has instituted His one, holy Catholic and Apostolic Church.
- (b) On the other hand are the three immediate diverse non-hypostatic theandric unions. In correspondence to these three immediate diverse non-hypostatic theandric unions, Christ instituted three salvific things.
 - (i) In correspondence to the immediate theandric union of 'the divine Will of the Father that His Son be made Man through the incarnation of the Word for the redemption and salvation of humans, a Will that is an uncreated, hence supernatural, thing that has no beginning but has an end, namely there in the act of incarnation where it, this divine Will of the Father, is being, or has been, fulfilled or accomplished' with 'the human body as a created mortal thing that has both a beginning and an end, a union effected by the adherence of the divine Will to the human body, not vice versa' (which corresponds to the Father as the first of the three persons in the one and triune God), Christ instituted the Commandments of love for one another, of peace with one another, and of perfection in charitable works as means for the Church's work of prolonging to all the nations and generations the moral Goods which He procured for the spiritual salvation of humans through His proclamation - preaching and teaching - of the Word of God about the Kingdom of God as the Reign of the virtues of justice, peace from justice, and joy from peace brought by the Holy Spirit and which Christ accomplished that has happily arrived in

His person and the entry into which Kingdom had become accessible to everyone that believes in Him.

- (ii). In correspondence to the immediate non hypostatic union of 'the divine, hence eternal, Life as uncreated, hence supernatural, thing that has neither a beginning nor an end' with 'the human soul as with a created immortal thing that has a beginning but no end, a union effected by the adherence to, and participation in, the divine life by the human soul and the penetration and permeation and divinization, but not deification, of the human soul by the divine life -(which corresponds to the Holy Spirit as the third of the three persons in the numerically one God), Christ instituted ***His seven Sacraments*** as means for the Church's work of prolonging to all the nations and generations the spiritual goods which He through His paschal mysteries procured for the spiritual salvation of humans.
- (iii). In Correspondence to the immediate X-shaped (or staurological. - i.e. cross-shaped, cf. Greek 'stauros', meaning 'cross', hence transversal, not tangentially adherent - theandric union of the divine Will and the human spirit, a union effected through their traversing or crossing one another at a point within, and at the center of, the space between the divine Word and the human body as between two vertically parallel lines that the divine Will and the human spirit are uniting together (which corresponds to the Son as the second of the three persons in the numerically one God), Christ instituted *Christian Theological Technoscience* as the union of *Christian theological Science* and *Christian theological Technology*, in so far as Technoscience is the union of Science and Technology. And as long as Science as thing in the form of an object is constituted by Research, Teaching and Study and learning from a Master, an authoritative and exemplary teacher, but Christ the Master has instituted theological Research (“Ask, and it will be given to you; *search, and you will find*; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him” Mt 7:7-8), and instituted theological Teaching (“Go, therefore, *make disciples of all the nations*, baptise them in the name of the Father and of the Son and of the Holy Spirit, and *teach them to observe all the commands* I gave you .And know that I am with you always; yes, to the end of time” Mt 28:19-20), and

instituted theological Study as learning from a Master as authoritative and exemplary teacher (“Come to me all you who labour and are overburdened, and I will give you rest, shoulder my yoke and *learn from me*, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light” Mt. 11:28-30), but to institute means to speak an imperative word followed by a promissory word as in the above statements of Christ, it follows that Christ has instituted the Christian theological Science.

Technology is the application of the material goods produced with the instrumentality of the Technical Sciences to defend and promote the well-being in mind and body of the human individual and the social welfare, particularly socio-cultural, socio-economic and socio-political, welfare of the human collectiveness (family and ethnicity, community and people, nation and kingdoms), but Christ has through His miracles on human individuals brought forth material goods like physical and psychological healing and waking up dead individuals that have been applied for the material wellbeing of human individuals and through His miracles on things brought forth material goods that have been applied for the social, particularly socio-cultural, socio-economic, socio-political, welfare of the human collectiveness (family and ethnicity, community and people, nation and kingdoms), it follows that Christ has accomplished and hence instituted Christian Theological Technology as the application of the material goods produced with the instrumentality of Technical Theology as the Christian technical Science and as the fourth of the four species of the Christian Theology (the scientific, mystical, practical and technical theologies) which Christ has instituted as means for the Church's work of prolonging to all the nations and generations the material goods which He through His miracles on the individual human being (miracles of physical and psychological healing, and waking up the dead) and miracles for the good of the collective human person, the social miracles (embracing the socio-cultural miracles as those involving the means of feeding like bread and fish to be multiplied and water to be changed into wine to cheer the heart, exhilarate the spirit and enkindle joy in the soul, the socio-economical miracles like that of invoking fiscal cash into the mouth of a fish and bringing it out from there for the payment of tribute to Caesar or tax to the Government or to settle expenses , and socio-political miracles like those of hushing the violent forces of nature like the tempest at the high Sea or suspending the law of the gravitational pull of the earth to

enable Him and Peter walk on the waters without sinking down and getting drowned) through all of which miracles Christ accomplished the material salvation of humans.

1.2.4 There are three diverse structures in which the Son of God, and hence the Word of God as one of the three constitutive elements of the Son of God, is involved: the pre-incarnational Trinitarian structure of God the Creator; the incarnational theandric structure of the incarnate Word Jesus Christ the Godman; and the post-incarnational Trinitarian-theandric structure of the God of salvation.

- (a). The pre-incarnational Trinitarian structure of God the Creator is that single unit the unity of which exists out of the eternal and, hence, indissoluble, union and, hence, inseparability, of 1) the triad of persons that there are in the numerically one God and who are called the Father, the Son, and the Holy Spirit, and 2) the one and indivisible ineffable divine thing that is the substance of God (divine substance consisting in that all-embracing power which embraces all the three most powerful powers that can exist - namely the power to do all good things and to do each well at the absolutely superlative level of its being well done, the power never to do any evil nor to make any mistake, and the power to overview, overpower, overthrow, overcome, and eliminate any evil - and is constituted by the unity existing out of the nature of God, divine nature consisting in the union of all the attributes that derive from the essence of God, divine essence consisting in God's being the first and the last Being, from which derive the divine attributes like the fact, act and state, of God's existing by Himself, His being absolute, the fullness of goodness, eternal, immense or immeasurable, all-embracing, hence omnipresent, omniscient, omnipotent, holy, perfect, and mysterious.
- (b) The incarnational theandric structure of the incarnate Word Jesus Christ the Godman (as the only proper and infallibly efficient Mediator and Reconciler between God and humans, Revealer of God to humans, Redeemer of humans from the evil spirits, from the Devil and the demons, as from the enemies of God and of goodness) consists in that single unit the unity of which results from the indissoluble mediated union and, hence, inseparability, of the divine Word and the human flesh (the Word of divine nature and the flesh of human nature, the divine nature of the Word and the human nature of the flesh) effected in the womb of the immaculate Virgin Mary by the Holy Spirit through His uniting each of the three constitutive elements of the divinity of the Godman (namely first the divine Word as a person that has neither a

beginning nor an end and is living the divine life and accomplishing the divine Will of the Father for the salvation of humans, secondly the divine Life itself as a thing that has neither a beginning nor an end, and thirdly the divine Will itself as a thing that has no beginning but has an end there where it is accomplished) with each of the three constitutive elements of the humanity of the Godman (namely first the material visible and mortal human body as a created thing that has both a beginning and an end, secondly the immaterial invisible and immortal human soul as a created thing that has a beginning but no end, and thirdly the likewise immaterial and invisible and immortal human spirit contained by the body and containing the soul and therefore uniting the soul and the body).

- (c) The post-incarnational Trinitarian-theandric structure of the God of salvation is that single unit the unity of which results from the mediated union of the post-creational but pre-incarnational trinitarian structure of God the Creator with the incarnational theandric structure of the incarnate Word of God as the Godman, Theandros, in the one divine person of the incarnate Son of the living God, Christ Jesus, through the mediation of the eternal creative Word of God, the divine Logos, so able to unite effectively the divine Trinity and the incarnate Word because such is the Word that is a co-constituent of each of them two at the same time.

1.2.5 There are three diverse systems of unions existing in and with Christ: the system of the altogether fifteen intra-relational unions existing within the incarnate Word; the system of the only one inter-relational mediated union between the incarnate Word and the divine Trinity through the divine Word; and the system of the only one all-embracing extra-relational mediated union between the triadic humanity of the Godman and the divine Trinity through the triadic divinity of the same Godman.

- (a) The system of the altogether fifteen intra-relational theandric unions consists in the unity resulting from the union of each of the three constitutive elements of the divinity of the Godman with each of the three constitutive elements of the humanity of the same Godman.
 - I. This system is in the form of an arithmetical progression running from “six hypostatic unions existing in the form of ‘one immediate plus five mediated’ theandric unions which result from the union of the divine Word with each of the three constituents of the humanity of the Godman, through “five non-hypostatic unions” which result from the union of the

divine Life with each of the three constituents of the humanity of the Godman, and exists in the form of 'one immediate plus four mediated' unions, whereby the four exist in two by two unions', to "four non-hypostatic unions that result from the union of the divine Will with each of the three constituents of the humanity of the Godman and exists as two immediate and two mediated theandric unions".

- ii. How was the true God, that the Son of God is, made Man? (*Quomodo Deus homo factus est?*). And how was the Word made flesh? (*Quomodo Verbum caro factum est?*)

The Son of God was made made Man through the God-willed incarnation of the Word of God as one of the three dimensions of the Son that, like each of His rest two dimensions, is identical with the Son and, hence, with God. The Word was made flesh through the Holy Spirit's action of first uniting the Word-dimension of the Son of God as a Word of divine nature with the flesh of human nature taken from the immaculate womb of the Virgin Mary and then uniting the divine nature of the Word with the human nature of the flesh to give rise to the incarnate Word of God. The Holy Spirit's projecting of the Word-dimension of the Son of God to unite it with the human flesh in the moment of the incarnation to give rise to the incarnate Word is reminiscent of, and analogous to, how at creation God the Creator took a rib from the side of the male and enclosed this bone in the flesh with which He then wrapped the rib or bone and united it to form the new creature 'woman' (cf. Gen. 2:18-24).

Thus the resulting incarnate Word of God is that indivisible singular divine person the singularity (numerical oneness and hence indivisible unity and, hence, truth and truthfulness, goodness, beauty and beautifulness) of whom results from the twofold Union effected by the Holy Spirit as the Spirit both of the Father and of the Son. The first of the two unions is the union of the divine Word with the human flesh (as the Scripture says, '*Et Verbum Caro factum est*', Jo 1:14) effected by the one and indivisible Holy Spirit as by the Spirit of the inseparable Father and Son. The second of the two unions is the union of the divine nature of the Word with the human nature of the flesh (as the Magisterium teaches in the Tradition of the Church since 22nd October 451 at the Council of Chalcedony (cf. Council of Chalcedony, *De duabus naturis in Christo*, in: Heinrich Denzinger, *Compendium of Creeds, Definitions, and*

Declarations on Matters of Faith and Moral, edit. Peter Huenermann, 43rd Edition, Ignatius Press, San Francisco, 2012, nn.301-302) effected by the same Holy Spirit.

(iii) And : In what consists the flesh of human nature with which the Holy Spirit has united the Word of divine nature? And in what consists the human nature of the flesh with which the same Holy Spirit has united the divine nature?

- God has created man in the image of Himself. But the image of God is such that God (being “the first and the last”, cf. Is 44:6, “the first, and also the last”, cf. Is 48:12) is the union of two contraries, i.e, two opposites that but are not opposed to one another. As a result, God has created man in such a way that the human being is a genus of two contrary - opposite but not opposed - species called male and female : “God created man in the image of himself, in the image of God he created him, male and female he created them” (Gen 1:27).

Yet it is precisely the three persons in the numerically one God that have made man in the proper image and likeness of themselves. The proper image and likeness of the three persons in the numerically one God is such that only one of them, namely the Father, has no origin, while the rest two, namely the Son and the Holy Spirit, have Origin but again diversely, such that the Son originates from only the Father, while the Holy Spirit originates from the Father and the Son together. It is in such image of theirs that the three persons in the numerically one God have jointly made man: “God said 'let us make Man in our own image, in the likeness of ourselves’” (Gen 1:26).

As a result, the three divine persons together made Man in such a way that Man is constituted by three things only one of which, namely the human body, is material, visible and mortal, while the rest two, namely the human soul and the human spirit, are spiritual, invisible and immortal, in similarity to the three persons in one God, only one of whom, called the Father, has no origin but is rather the Origin of all other beings that are good, while the rest two persons, called the Son and the Holy Spirit, have Origin, the Son originating only from the Father, while the Holy Spirit originates from both at the same time.

As a result, the human flesh and the human nature as well as the human person have each to be defined in terms of the three constitutive elements of the human being: body, soul and spirit (cf 1 Thes.5:23).

It is from there that the human flesh has come to be defined as consisting in that single unit the unity (oneness and, hence, trueness and goodness and beauty) of which has resulted from the mediated dissoluble union of the mortal and visible human body with the immortal and invisible human soul through the immortal and invisible human spirit contained in the body and containing the soul and thus uniting the body and the soul.

It is also from there that the human nature has come to be defined as consisting in that single unit the unity (oneness and hence trueness and goodness and beauty) of which has resulted from the immediate and dissoluble union of the mortal and visible human body with the immortal and invisible human spirit contained in and by the human body.

It is also from there that the human person has come to be defined as consisting in that single unit the unity (oneness and, hence, trueness and goodness and beauty) of which has resulted from the immediate and indissoluble union of the immortal and invisible human spirit with the immortal and invisible human soul. The human person is thus different from the angelic person and from the divine person.

The human person is that created immortal human spirit that is inseparably united with the created immortal human soul because of that indissolubility of the immediate union, and hence inseparability, of the human soul and the human spirit in the human person which goes back to the indissolubility of the union, and hence inseparability, of 'life' and 'breath' in the one and indivisible 'breath of life' that God, during His creation of the human being, breathed through the nostrils into the human body, and in the unity resulting from the union of which with the human body consists the created living human being ("A flood was rising from the earth and watering all the surface of the soil. The Lord God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being" Gen 2: 6-7). And from such an understanding of the human person it becomes clear that Jesus Christ, though He was perfectly a living human being as long as He had the human nature, was not a human person. For on the one hand, the human

spirit and human soul of the true Man Jesus were separated from one another at the moment of His death on the Cross. For at His death the three components of His humanity (namely the spirit, the soul and the body, cf 1Thes 5:23) fell apart. His human spirit ascended to the Father in heaven into whose hands He had commended it (Lk 23:46; Ps 31:5). His human soul descended with the divine Word to the land of the dead as to where the Word went to proclaim the Good News of liberation to the souls of the dead imprisoned there for the debt of the sins they had committed during their life here on earth before their death. (cf. 1Pet.3: 19-20; 4: 3-6). His human body was consigned to the grave in wait for the hour of the resurrection (cf. Mt 27: 57-66), when both His human spirit returning from heaven above and His human soul returning with the Word from the land of the dead below would come to get reunited with it in the grave by the work of the Holy Spirit as of the all-uniting and life-giving Lord (*Dominus vivificans*) for the exit of the incarnate Word from the tomb, thus for the Resurrection of the Godman Jesus Christ.

And such separation from one another of the three components of the humanity of Christ showed that their union with one another was a dissoluble one. But, on the other hand, the human person is that created spirit that is inseparably united with the immortal human soul because of the indissolubility of the immediate union of the human spirit and the human soul in the human person. It follows that there is no human personhood in Jesus Christ, hence that Jesus Christ is not a human person. The separation of Christ's human spirit that ascended to the divine Father in heaven from His human soul that descended with the divine Word to the human souls in purgatory was immediate, without any mediation and any intermediary, hence it was a yawning separation. The separation of the soul from the body was, in contrast to it, rather a mediated one. For the soul and the body can be said to have been separated in the sense that, since the soul and the spirit containing it have been separated from one another, but the spirit and the body that contains it have been separated from one another, it follows that the body and the soul have been separated from one another. But the soul and the body are also not separated, and this in the sense that, since the soul remained united with the divine Word who travelled with it to the souls of the dead in purgatory, and the Word remained united with the divine Will of the Father (that His Holy One would not see corruption), and this divine Will remained united

with the human body in the tomb, it follows that the human soul remained united with the human body through the divine Will and the divine Word.

The angelic person is that created spirit that was never, is not, and shall not be, united with a soul.

A divine person is that eternal, supernatural, thus non-created, Spirit that can be united with the human soul in a mediated union that can sometimes be dissolved by man through his separation from God as long as Man is living here on earth.

- Furthermore: as long as God has created man in His image (cf Gen 1:27), such that man should be similar to God, wherefore the human should be like the divine, it follows that the human realities have to be defined (determined) in terms of the divine. Hence, as long as God has said Himself to be the First and the Last (cf Is 44:6; 48:12) and, therefore, to be He who has neither a beginning nor an end, it follows that each of the three constitutive elements of the incarnating divine Word (namely 'the divine Word Himself', 'the divine Life being lived by the Word', and 'the divine Will of the Father that His Son be made man through the incarnation of the Word for the salvation of the world, an action which the Son accomplished when the remote Will of the Father that the Word be made flesh got accomplished by the Word in His act of leaving Himself be made flesh through the all-uniting work of the Holy Spirit'), and each of the three constitutive elements of the human flesh with which the Word is to be united at the incarnation would have to be defined in terms of having or not having a beginning and of having or not having an end. And such three constitutive elements of that human flesh with which the divine Word is united at the incarnation are namely 'the human body', 'the human soul with which the body is united' and 'the human spirit contained in the body and containing the soul and hence uniting the soul and the body'.

It is from there that the divine Word has come to be defined by way of description as a supernatural person (hypostasis) that has neither a beginning nor an end.

It is also from there that the divine life has come to be defined by way of description as a supernatural thing (i.e. non-person, non-hypostasis) that has neither a beginning nor an end. Likewise the divine Will (of the Father

that the Word be made flesh) has come to be defined by way of description as a supernatural thing (i.e. non-person, non-hypostasis) that has no beginning but has an end (with its accomplishment in the very act of the incarnation).

Similarly the mortal human body has come to be defined as a created thing that has both a beginning and an end, while the immortal human soul is defined as a created thing that has a beginning but no end, whereas the immortal human spirit is defined as a created thing that has a beginning but no end but that contains the soul and is contained in the body.

- (iv). Uniting the above answers to the above two questions - 1) regarding how the Spirit has effected the union of the Word of divine nature with the flesh of human nature and the union of the divine nature of the Word with the human nature of the flesh, and 2) regarding in what the human flesh and the human nature may consist - it must be said that, since the all-uniting Holy Spirit (who unites the Word of divine nature and the flesh of human nature and the divine nature of the Word with the human nature of the flesh) is God and therefore perfect and all-embracing, He acts perfectly and not partially but rather integrally, holistically, leaving no stone unturned, the Holy Spirit must unite not only a part, but the whole, of the divine Word with not only a part, but with the whole, of the human flesh, and thus must unite each of the three constitutive elements of the divine half of the incarnate Word as Godman with each of the three constitutive elements of the human half of the same Godman.

The three constituents of the divine half of the incarnate Word as Godman are namely 'the divine Word Himself, the divine Will of the Father done by the Word at the incarnation, and the divine life lived before and during and after the incarnation by the eternally living Word'. The three constituents of the human half of the incarnate Word as Godman are namely 'the human body', 'the human soul' and 'the human spirit contained in the body and containing the soul and thus uniting the soul and the body'.

- Thus there is a sum-total of *six hypostatic theandric (i.e. divine-human) unions resulting from union of the divine Word* (a non-created, hence supernatural, person, hypostasis, that has no beginning and no end) with

the three constitutive elements of the human component of the incarnate Word. as Godman (Theandros), *namely with the mortal human body* (as with a created mortal thing that has a beginning and an end), *with the immortal human spirit* (as with a created immortal thing that has a beginning but no end), *and with the immortal human soul* (as with another created immortal thing that has a beginning but no end). And out of these six hypostatic theandric unions, only one, namely the union of the divine Word with the human spirit, is an immediate (i.e. direct) union, while the rest five are mediated; and, among these five mediated ones, only two come from the union of the divine Word with the human soul, and such are: the mediated union of the divine Word with the human soul through the divine life, and the mediated union of the divine Word with the human soul through the human spirit, whereas the rest three of the five mediated hypostatic unions come from the union of the divine Word with the human body, and the three comprise the union of the divine Word with the human body through the spirit, the union of the divine Word with the human body through the divine Will, and the union of the divine Word with the human body through the unity resulting from the non-hypostatic union of the divine life (as a supernatural thing, non-person, non-hypostasis, that has no beginning and no end) with the immortal human soul (as with a created thing that has a beginning but no end) at the point that the divine life and the human soul have in common, namely at the point of 'having no end', the point of infinity.

- And there is a sum-total of *five non-hypostatic theandric unions resulting from the union of the divine life* (a supernatural thing, non-person, that has no beginning and no end) *with the immortal human soul* (a created immortal thing that has a beginning but no end), *and with the immortal human spirit* (a created immortal thing that, like the soul, has a beginning but no end), *and with the mortal human body* (a created mortal thing that has a beginning and has an end). And of all these five non-hypostatic theandric unions, only one is immediate, namely the union of the divine life with the human soul, while the rest four of the five are mediated, whereby these four comprise, on the one hand, the two that result from the union of the divine life with the human body, and such are: the union of the divine life with the human body through the divine will, and the union of the divine life with the human body through the human soul, and, on the other hand, the two that result from the union of the

divine life with the human spirit, and such are: the union of the divine life with the human spirit through the human soul, and the union of the divine life with the human spirit through the divine Word.

- And there is a sum-total of *four non-hypostatic theandric unions resulting from the union of the divine Will of the Father* (a non-created thing that has no beginning but has an end, a will that the Word accomplishes in His act of leaving Himself be made flesh through the work of the all-uniting Holy Spirit at the incarnation) *with the immortal human soul* (a created immortal thing that has a beginning but no end), *and with the immortal spirit* (a created immortal thing that, like the soul, has a beginning but no end), *and with the mortal body* (as a created mortal thing that has a beginning and has an end). And of these four non-hypostatic theandric unions, two are mediated and two are immediate. The two mediated non-hypostatic theandric unions are those of the divine Will with the human soul, and they comprise the union of the divine Will with the human soul through the divine life, and the union of the divine Will with the human soul through the human body. And of the two immediate non-hypostatic unions, the first is the union of the divine Will with the human spirit (the only union that is X-shaped and lying inside, and at the center of, the entire incarnate Word), the second is rather the union of the divine Will with the human body (and it is precisely on the basis of this union - which recaptures the truth that the will of God that His Holy One would not see corruption faithfully remained united with the dead body of the crucified - that the corpse of Jesus did not decay during those days in the tomb nor after His resurrection).

- (v). Finally, the Son was made Man for the purpose of the Son's using the flesh of human nature that the Word was made to undergo willingly the Father-willed sacrifice on the Cross for the Redemption of the humankind. Such Sacrifice consisted in the sacred twin-act of the immolation of His human body, with thorns and nails and canes and spear, and the libation of His blood that rushed out, and gushed out from, His body during its immolation. The redemption procured by Christ with His suffering and prayers and death on the Cross was the redemption of all humanity from the evil that had beset them and was hindering the already begun earthly journey of humans to heaven to meet the inviting Creator and Saviour God for the beatific vision and the eternal banquet.

(vi). *Only this system of the altogether fifteen intra-relational unions existing out of the union of each of the three constitutive elements of the divinity of the incarnate Word as Godman with each of the three constitutive elements of the humanity of the Godman is the veritable source and regulating principle of each of the Institutions that Christ has called into existence and built on Himself as on their proper foundation, on Him the Incarnate Word, on the Godman, who has willed that such institutions be instruments for the prolonging of His salvific activities to all the nations and generations and hence for the prolongation of the salvation accomplished by Him to all peoples on earth in the world.*

Such institutions that Christ has called into existence for salvific purposes towards humanity are:

- the one collective person called the Church and the three things done in and by the Church for the Christworked salvation of humans on earth :(i) the Sacraments as the efficacious signs and instruments of that spiritual salvation of humans which consists in man's intimate union with God, and Christ has instituted the Sacraments in His Church as in the sign and instrument of man's intimate union with God and of the unity of the entire humanity (the aggregate not only individually of the body and the soul and the spirit but also socially of male and female); they are instituted by Christ in the Church to enable the Church use them to accomplish her Christ-given missionary task of prolonging the spiritual salvation of humans which Christ has accomplished through His paschal mysteries as mysteries of His passages: His dolorous passage from His suffering, through His death on the Cross, to His burial in the tomb' and His glorious passage from His resurrection, through His ascension into heaven, to His effusion of the Holy Spirit onto His faithful and into their Assembly on the Pentecost day at Jerusalem;

- the Commandments of love for one another, of peace with one another, and of perfection in doing all, both spiritual and material, charitable works to all, both to the just as good and to the unjust as bad persons; the Sacraments are instituted by Christ in the Church to enable the Church use them to accomplish her Christ-given missionary task of prolonging the moral salvation of humans which Christ has accomplished through His Proclamation - preaching and teaching to the people - of the Name and Will of God and of the Good News of the Kingdom of God as of the

reign of justice and peace and joy brought by the Holy Spirit (cf. Rom 14:17);

- the Christian Theological Technoscience as the union of Christian theological Science and Christian theological Technology, whereby 3a) the Christian theological Science is the aggregate of 'Teaching about the Way (that Christ is) to Life', 'Researching about the Truth (that Christ is) as the proper Way to life', and 'Studying about the Life (that Christ is)'. 'Studying' means learning from a Master as from an authoritative and exemplary teacher, i) be it by listening to the Master and looking at Him to thereby acquire not only theoretical knowledge from Him but also practical knowledge from Him through the application of the theoretical knowledge to life as the translation of such knowledge into action, or be it by imitating Him, not only His goodness and virtues to become holy but (also and above all) precisely His operations (*operationes*, i.e. opera et actions), with the goal to appropriate His method, technique, skill, technical know-how and to use them to produce material objects as material goods with which to defend and promote the human life, to conserve it and propel its progress towards its perfection, whereas 3b) Christian theological Technology is the application of the material goods produced with the instrumentality of Technical Theology (as one of four components of truly Christian Theology and that presupposes the preceding three components in their logical order of succession: Practical Theology, Mystical Theology and Scientific Theology) 1) to defend and promote (propel the motion, movement, development, advancement, process till unto their perfection) the seven innate capacities in the human being as a living being (irritability as the capacity to perceive and react adequately to the perceived reality, the capacity to respire, inhale and exhale, breathe in from others and breath out to others a certain air, the capacity to make a movement, the capacity to nurture oneself, the capacity to grow, make an outward and inward expansion of oneself, expansion of oneself in body as the container-component of the reality human being and in the soul and spirit as the content-component, the capacity to reproduce oneself, and the capacity to reject and excrete, eject out of oneself the poisonous material - in liquid or solid or gaseous form - waste products of the metabolic processes going on in the body), 2) for the wellbeing of the human individual in mind and body and the social, especially the socio-cultural, socio-economic, socio-political,

welfare of the human collectiveness (family and ethnicity, community and people, nation and kingdoms), 3) for prolonging to all nations and generations the material goods as the proper means with which Christ accomplished the material salvation of humans through His miracles (as methods) on individual human persons (namely the miracles of healing for the well-being in mind and body and of waking up from the dead of the human individual, for the well-being of the human individual) and on things (namely the miracles on bread and fish and money as matter in solid state, on water and the waters as matter in the liquid state, and on the wind as matter in gaseous state, for the social, especially socio-cultural, socio-economic and socio-political, welfare of the human collectiveness (family and ethnicity, community and people, nation and kingdoms).

- (b) *The system of the only one inter-relational union* consists in the unity resulting from the mediated indissoluble union of the entire incarnate Word as Godman, Theandros, on the one hand, and the divine Trinity on the other hand, through the eternally living creative divine Word, the eternally living divine Logos, who, by being one of the components both of the incarnate Word and - of the Son of God and hence one - of the components of the divine Trinity, is, as what the divine Trinity and the incarnate Word not only have in common but also own together, what can unite the two with one another at best to give rise to the Trinitarian-theandric structure of the God of Salvation.

Only this system of the only one inter-relational mediated union of the incarnate Word with the divine Trinity through only the eternal Word as one of the components both of the incarnate Word and of the divine Trinity justifies the claim of Christ that only Himself the incarnate Word is the Way to the Father (cf. Jn 14:6) and the claim of His Faithful 1) that Christ is the indispensable and inevitable, efficient and infallible, and only one Mediator between God and humanity: the only one Mediator of humanity's quests and requests and questions at God concerning the eternal life and of God's corresponding truths and graces and answers to humanity, the only one Bringer and Giver of the Fatherwilled Salvation to humanity and of humanity's thanks and praises to God the Father in a manner acceptable to God for the Salvation received from Him (cf. 1 Tim 2:3-6), thus 2) that Salvation comes to humans from God only through the Lord Jesus Christ (Dominus Jesus Christus).

- (c) *The system of the only one all-embracing extra-relational mediated union is the unity existing out of the mediated indissoluble union between the triadic humanity of the Godman and the divine Trinity through the triadic divinity of the same Godman - between the aggregate of the three components of the humanity of the incarnate Word as Godman Jesus Christ which are the human body, human soul and human spirit contained in the body and containing the soul and thus uniting the soul and the body, on the one hand, and the divine Trinity, on the other hand, through the aggregate of the three components of the divinity of the same Godman, called the divine Word living the divine life and doing the Will of God, the divine life lived by the divine Word, and the divine Will done by the divine Word in the womb of the Virgin.*
- (i). Such a system of an extra-relational union is precisely the typical system of the salvation of Man and shows that Jesus Christ as the incarnate Word ad Godman has the salvation of Man with Him and that He, being Someone that has the Salvation of Man with Him, is in the position to give it to men (since one can give to others only what the one has, for no one can give to others what the one does not have, *nemo dat quod non habet*), only if He wants and only to whomever He chooses to give it (cf “Like the Father raises the dead and gives them life, so the Son gives life to anyone He chooses” Jn 5:21) as to those humans that are in need of it, and that Jesus not only is in the position to do so but also does give it really to all humans since, on the one hand, He has come to do the Will of His Father and does what the Father wants and the Father wants that everyone be saved (cf 1Tim 2:4) and has sent Him to humans in the world that they may have eternal life by believing in Him and doing what He tells them, like getting baptized in the name of the Father and of the Son and of the Holy Spirit (cf. Mk 16:16 and Mt 28:19) and eating His flesh and drinking His Blood as the flesh and blood of the Son of Man (cf Jn 6: 54) that the Son of God has become without ceasing to be Son of God, whereby in Him, in the incarnate Word of God, God became man but without ceasing to be God and has through that incarnation of the Word become the only one that is truly God and truly man at the same time and this in the one divine person of the Godman called Christ the Lord (*Christus Dominus*), the Lord Jesus (*Dominus Jesus*), Jesus the Christ (*Jesus Christus*), Christ the Emmanuel (*Christus Emmanuel*), the God with us, the God - in union with us and in love with us and in solidarity with us and engaged with us and living - thus feeling and seeing and moving and eating and drinking

and understanding and knowing and speaking and creating - with us humans.

- (ii) *Only the system of the extra-relational mediated union* of the aggregate of the three constitutive elements of the humanity of the Godman with the divine Trinity through the aggregate of the three constitutive elements of the divinity of the Godman is the veritable source and regulating principle of the three diverse salvific activities or operations of Christ.

Such three salvific activities of Christ are:

- His paschal mysteries for the spiritual salvation of humans;
- His Kerygma of the Gospel, proclamation - preaching and teaching to humans - of the Name and Will of God and of the Good News of the Kingdom of God as of the reign of the justice and, from it, of the peace and, from it, of the joy brought by the Holy Spirit (cf. Rom 14:17), for the moral salvation of humans; and
- His miracles, for the material salvation of humans.

1.3 The africanly Inculturated Consecrated Life that is based and modelled on Christ the incarnate Son of God

1.3.1 'Inculturated Consecrated Life' is that single unit the unity (oneness interchangeable with the beauty and beautifulness, the trueness and truth and truthfulness, the goodness as suitability and usefulness and desirability) of which results from the union of 'Consecrated Life' and 'Culture' and must, in order to be an authentic Christian Life, be based and modeled on that unit the unity of which results from the union of 'the eternal creative Word of God' and 'the human flesh' to form 'the incarnate Word, the Godman Jesus Christ', wherefore the Inculturated Consecrated Life must have the divine-human structure of the incarnate Word on whom it is built, based and modelled.

1.3.2 The structure of incarnate Word as Godman (Theandros) on which should be based and modelled the structure of the Inculturated Consecrated Life for such Life to be authentic Christian Life is that structure which consists in the unity resulting from the union of "each of the three distinct inseparable components of the divinity of the incarnate Word as Godman (namely the trio: 'the divine Word as a divine person that has neither a beginning nor an end and thus can be represented with an irreversibly southward moving vertical line that is the shortest distance between the point where the divine Word and Life and Will have no beginning as

the line's point of departure and the point where the divine Word has no end as the line's point of arrival', 'the divine life that is lived by the divine Word and is a divine thing that has neither a beginning nor an end, and thus can be represented with an irreversibly eastward moving horizontal line that is the shortest distance between the point where the divine Word and Life and Will have no beginning as the line's point of departure and the point where the immortal human soul as a created thing that has a beginning but no end has no end as the line's point of arrival", and 'the divine Will of the Father accomplished by the Word in the womb of the Virgin Mary, namely the Father's Will that His Son be made Man through the incarnation of the Word, hence the divine Will as a divine thing that has no beginning but has an end when and where it is fulfilled in the womb of the Virgin, and thus can be represented by an irreversibly south-eastward moving oblique line that is the shortest distance between the point that represents where the divine Word and Will and Life have no beginning as the line's point of departure and the point representing where the mortal human body as a created thing that has both a beginning and an end has an end as the line's point of arrival')” with “each of the three constituents of the human half of the incarnate Word as Godman (namely 'the human body as a created and mortal thing that has both a beginning and an end and that thus can be represented with an irreversibly southward moving vertical line as the shortest distance between the point representing where the human body and soul and spirit have a beginning as the line's point of departure and the point representing where the body has an end as the line's point of arrival, hence a line that stands in a vertically parallel relation to the divine Word as to an uncreated supernatural person that has neither a beginning nor an end', 'the immortal human spirit as a created thing that has a beginning but no end and that thus can be represented with an irreversibly south-westward moving oblique line that is the shortest distance between the point that represents where the human body and soul and spirit have a beginning as its point of departure and the point representing where the divine Word as a person that has neither a beginning nor an end has no end as the line's point of arrival', and 'the human soul as a created and immortal thing that has a beginning but no end and that thus can be represented with an irreversibly westward moving horizontal line that is the shortest distance between the point that represents where the human body and soul and spirit have a beginning as the line's point of departure and the point representing where the divine Life as a thing that has neither a beginning nor an end has no end as the line's point of arrival').

1.3.3 'The Consecrated Life' - with which "Culture" is to be united to constitute Inculturated Consecrated Life at the model of the union of 'the eternal Word of God' with 'the human flesh' to form 'the incarnate Word of God' - is that life lived by those who believe in God and believe in Christ, trusting in God still, in spite of all odds, and trusting in Christ (cf. Jn 14:2), which is essentially the 1) the Life of concentration on, and dedicatedness to, a thing that is sacred at the positive level of sacredness, namely to the divine Will that the Son be made Man through the incarnation of the eternal Word for the Salvation of humans, a Will done in the womb of the Virgin by the eternal Word, 2) the Life of concentration on, and dedicatedness to, a thing that is sacred at the comparative level of sacredness, namely to the divine Life lived by the eternal Word as the incarnate Word, 3) the Life of concentration on, and dedicatedness to, a person that is sacred at the relatively superlative level of sacredness, namely to the Word of God as the only person through the concentration on, and dedication to, whom the Godbelieving Christfaithful comes to the collective person that is sacred at the absolutely superlative level of sacredness, namely to the God of whom the eternal Word is one of the constituents, the God who is Spirit, Light, Love, and Goodness itself in person, the God who is triune and whose trinity, the divine Trinity, is the Most Holy Trinity, the God that has created Man for Himself and consequently bound Man to Himself through instituting the law of irreversible dependency of all creatures on the Creator, the God who created Man in His image and resemblance and to whom Man has to bind himself for Man to remain alive (like the fish must bind itself to water - enter into and remain in the water and let water enter into it and remain in it - for it to be alive), whereby in the union of God's binding of Man to God in such a way that Man remains dependent on God and Man's binding of himself to God in order to remain alive consists the religiosity innate (inborn) in Man.

'The Consecrated Life' - with which 'Culture' is to be united to form 'the Inculturated Consecrated Life' - takes within 'the Inculturated Consecrated Life' the place and role that the divine Word (that is living the divine life and doing the divine Will of the Father that His Son be made Man through the incarnation of the Word in the womb of the Virgin Mary) has within the incarnate Word.

1.3.4 'Culture' - with which 'the Consecrated Life' is to be united to form 'the Inculturated Consecrated Life' at the model of the union of 'the eternal Word of God' with 'the human flesh' to form 'the incarnate Word of God' - corresponds to 'the human flesh in the incarnate Word (the human flesh as the aggregate of the three components of the human being: the visible and mortal human body, the

invisible and immortal human soul, and the invisible and immortal human spirit contained in the mortal body and containing the immortal soul and thus uniting the immortal soul and the mortal body).

- (a). And such Culture with which the Consecrated Life is required to be united to form the Inculturated Consecrated Life like the divine Word is united with the human flesh to form the incarnate Word may be one of the following three species of culture : 1) the culture of the people (the popular culture, e.g. the ethnic or tribal cultures, like the Igbo culture, the Yoruba culture, or the culture of the African peoples in general, the popular African culture etc.), 2) the culture of the place (the local culture, e.g. the national culture, like the Nigerian culture, or the continental culture, like the local African culture, the local European culture, etc), and 3) the culture of the time world wide (the contemporary global culture, e.g. the technoscientific culture as our present day's global culture, the contemporary 21st century global culture).
- (b). Thus 'Culture' - with which 'the Consecrated Life' is to be united to form "the Inculturated Consecrated Life" - takes within 'the Inculturated Consecrated Life' the place and role that the human flesh has within the incarnate Word (the human flesh as that single unit the unity of which results from the union of the mortal and visible human body and the immortal and invisible human soul by the immortal and invisible human spirit contained in the body and containing the soul and hence uniting the soul and the body).
- (c). When the proper culture with which the Consecrated Life is to be united to form the inculturated Consecrated Life (at the model of the union of the human flesh with the divine Word to form the incarnate Word as Salvation-bringer, in order to be an authentic Christian Life) is 'the local culture of Nigeria or of Africa', or 'the popular culture of the Igbos or of the Yorubas, or of the African peoples in general', or 'the contemporary global technoscientific culture', what is formed out of such a union is that inculturated Consecrated Life which is called 'the local Innigeriaculturate or Inafricaculturate Consecrated Life', or 'the popular inigboculturate or inyorubaculturate or inafricanculturate Consecrated Life', or 'the contemporary global Intechnoscientific Consecrated Life', respectively.
- (d). The culture of the people of Igboland as the popular culture of the Igbos,

the culture of the people of Yorubaland as the popular culture of the Yorubas, the culture of the African peoples in general as the popular culture of the Africans in general which comprise objects and events and are characterized by intra-cultural constants and variables, and inter-cultural similarities and dissimilarities, exist as a thing in the form of an object resulting from an ongoing event of the people's 1) cultivation of transcendental values (like beauty and beautifulness, goodness, truth and truthfulness, oneness and unity, freedom and holiness), 2) cultivation of talents (like wisdom, creativity and productivity as against unproductiveness, singing or playing or dancing Music, elegance, humour, cheerfulness, hilarity and liveliness), and 3) cultivation of virtues (like 'attentiveness to the supernatural, religiosity, spirituality, prayerfulness'; 'patriotism, respect and honour to parents and elders, fraternity and mutual solidarity'; 'charitableness, friendliness to others, hospitality to guests', 'responsibility as against irresponsibility, industriousness or hard work as against laziness).

- (e). These three major good things that are being cultivated in the Igboland by the Igbo people, in Yorubaland by the Yoruba people, in Africa by the African peoples in general, into a culture that the people can call their own - namely 'the transcendental values', 'the individual talents' and 'the virtues in general' - unite together with 'man's creativity by which man resembles God his Creator who created him in the image of Himself the Creator' to constitute 'that trinity of the human dignity which reflects - however only to the comparative degree - the trinity of the triune God, the divine Trinity'.

1.3.5. To the aggregate of the three components of the divine half of the incarnate Word as Godman : 'the eternal Word of God', 'the divine life lived by the eternal Word', and 'the divine Will of the Father done by the divine Word in the womb of the Virgin Mary', corresponds the aggregate of the three components of the Consecrated Life as that life of concentration on, and dedicatedness to, the Sacred which is instituted by the Church for men and women in the Church and based and modelled on the incarnate Word: 1) the Life of concentration on, and dedicatedness to, a thing that is sacred at the positive level of sacredness, namely to the divine Will that the Son be made Man through the incarnation of the eternal Word for the Salvation of humans, a Will done in the womb of the Virgin by the eternal Word, 2) the Life of concentration on, and dedicatedness to, a thing that is

sacred at the comparative level of sacredness, namely to the divine Life lived by the eternal Word as the incarnate Word, 3) the Life of concentration on, and dedicatedness to, a person that is sacred at the relatively superlative level of sacredness, namely to the Word of God as the only person through the concentration on, and dedication to, whom the Godbelieving Christfaithful comes to the collective person that is sacred at the absolutely superlative level of sacredness, namely to the God of whom the eternal Word is one of the constituents, the God who is Spirit, Light, Love, and Goodness itself in person, the God who is triune and whose trinity, the divine Trinity, is the Most Holy Trinity, the God that has created Man for Himself and consequently bound Man to Himself through instituting the law of irreversible dependency of all creatures on the Creator, the God who created Man in His image and resemblance and to whom Man has to bind himself for Man to remain alive (like the fish must bind itself to water - enter into and remain in the water and let water enter into it and remain in it - for it to be alive), whereby in the union of God's binding of Man to God in such a way that Man remains dependent on God and Man's binding of himself to God in order to remain alive consists the religiosity innate (inborn) in Man.

1.3.6. To the aggregate of the three components of the human half of the incarnate Word as Godman: the mortal and visible human body, the immortal and invisible human soul, and the immortal and invisible human spirit contained in the body and containing the soul and hence uniting the soul and the body, corresponds the aggregate of the three components of the popular Culture : the people's 1) cultivation of transcendental values (like beauty and beautifulness, goodness, truth and truthfulness, oneness and unity, freedom and holiness), 2) cultivation of talents (like wisdom, creativity and productivity as against unproductiveness, singing or playing or dancing Music, elegance, humour, cheerfulness, hilarity and liveliness), and 3) cultivation of virtues (like 'attentiveness to the supernatural, religiosity, spirituality, prayerfulness'; 'patriotism, respect and honour to parents and elders, fraternity and mutual solidarity'; 'charitableness, friendliness to others, hospitality to guests', 'responsibility as against irresponsibility, industriousness or hard work as against laziness).

1.3.7. In the africanly Inculturated Consecrated life the three components of the consecrated Life are united with the three components of the people's culture respectively.

- (a). In the africanly Inculturated Consecrated life the Consecrated Life as the Life of concentration on, and dedicatedness to, a thing that is sacred at the

positive level of sacredness, namely to the divine Will that the Son be made Man through the incarnation of the eternal Word for the Salvation of humans, a Will done in the womb of the Virgin by the eternal Word, is united with the people's cultivation of virtues like 'attentiveness to the supernatural, religiosity, spirituality, prayerfulness'; 'patriotism, respect and honour to parents and elders, fraternity and mutual solidarity'; 'charitableness, friendliness to others, hospitality to guests', 'responsibility as against irresponsibility, industriousness or hard work as against laziness.

- (b). In the africanly Inculturated Consecrated life the Consecrated Life as the Life of concentration on, and dedicatedness to, a thing that is sacred at the comparative level of sacredness, namely to the divine Life lived by the eternal Word as the incarnate Word, is united with the people's cultivation of talents like wisdom, creativity and productivity as against unproductiveness, singing or playing or dancing Music, elegance, humour, cheerfulness, hilarity and liveliness.
- (c). In the africanly Inculturated Consecrated life the people's cultivation of transcendental values like beauty and beautifulness, goodness, truth and truthfulness, oneness and unity, freedom and holiness is united with the Consecrated Life as the Life of concentration on, and dedicatedness to, a person that is sacred at the relatively superlative level of sacredness, namely to the Word of God as the only person through the concentration on, and dedication to, whom the Godbelieving Christfaithful comes to the collective person that is sacred at the absolutely superlative level of sacredness, namely to the God of whom the eternal Word is one of the constituents, the God who is Spirit, Light, Love, and Goodness itself in person, the God who is triune and whose trinity, the divine Trinity, is the Most Holy Trinity, the God that has created Man for Himself and consequently bound Man to Himself through instituting the law of irreversible dependency of all creatures on the Creator, the God who created Man in His image and resemblance and to whom Man has to bind himself for Man to remain alive (like the fish must bind itself to water - enter into and remain in the water and let water enter into it and remain in it - for it to be alive), whereby in the union of God's binding of Man to God in such a way that Man remains dependent on God and Man's binding of himself to God in order to remain alive consists the religiosity innate (inborn) in Man.

Part II: THE PRACTICE (as the application of the principles in concrete situations)

A presentation of the acts constituting the practice of the Consecrated Life; the procedure of the practice of the Consecrated Life (containing all the other four - namely spiritual, religious, communitarian and missionary - components of the full Christian life that are born from it and which only together with it constitute the full Christian Life) from the religiosity innate in Man; and the Christbased justification of contents of the practice of the Consecrated Life.

2.1 The acts constituting the practice of the Consecrated Life.

Consecrated Life is that life of concentration on, and dedicatedness to, the Sacred which stretches from 1) the Life of concentration on, and dedicatedness to, a thing that is sacred on the positive level of sacredness, namely the divine Will that the Son be made Man through the incarnation of the eternal Word for the Salvation of humans, a Will done in the womb of the Virgin by the eternal Word, through 2) the Life of concentration on, and dedicatedness to, a thing that is sacred on the comparative level of sacredness, namely the divine Life lived by the eternal Word as the incarnate Word, to 3) the Life of concentration on, and dedicatedness to, a person that is sacred on the relatively superlative level of sacredness, namely the Word of God as the only person through the concentration on, and dedication to, whom the Godbelieving Christfaithful arrived at the collective person that is sacred on the absolutely superlative level of sacredness, namely at the God of whom the eternal Word is one of the constituents, the God who is Spirit, Light, Love, and Goodness itself in person, the God who is triune and whose trinity, the divine Trinity, is the Most Holy Trinity, the God that has created Man for Himself and consequently bound Man to Himself through instituting the law of irreversible dependency of all creatures on the Creator, the God who created Man in His image and resemblance and to whom Man has to bind himself for him to remain alive (like the fish must bind itself to water - enter into and remain in the water and let water enter into it and remain in it - for it to be alive), whereby in the union of God's binding of Man to God in such a way that Man remains dependent on God and Man's binding of himself to God in order to remain alive consists the religiosity innate (inborn) in Man.

2.2. The procedure of the practice of the Consecrated Life from the religiosity innate in Man.(containing all the other four - namely spiritual, religious, communitarian and missionary - components of the full Christian life that are born from it and which only together with it constitute the full Christian Life)

- a. The practice of the above described Consecrated Life - the concentration on, and dedicatedness to, the Sacred - has to begin from that religiosity innate (inborn) in Man which consists in the union of God's binding of Man to His divine Self in such a way that Man remains dependent on God and Man's binding of himself to God in order to remain alive, passing through Man's binding of himself to the eternal Goodness (as Being that is suitable and useful and desirable) itself in person, to the eternal Light (as immaterial energy, cf. 1Jn 1:5), to the eternal Spirit (as intelligent living Being, cf. Jn 4:24) to the eternal Love (as selfless Life and Care for others, cf. 1 Jn 4:8.16) that God is, and to the triune God whose trinity, the divine Trinity, is the Most Holy Trinity and who has created Man for Himself and consequently bound Man to Himself.
- b. *Man's binding of himself to God as to the eternal Light* gives rise to the following constituents of the Practice of the Consecrated Life : *Man's living a life characterized by:*
 - i) *the spirit-worked limpidity and purity as cause of radiance and irradiation, chastity as purity in mind and heart and body, the avoidance of impure thoughts and words and action,*
 - ii) *the enlightenment of the people and place that are in darkness of error and ignorance as part of the scientific apostolate of those living the Consecrated Life;*
 - iii) *selflessness - in the service of prolonging to humans the Grace full of which the glory of Christ the Emmanuel as the incarnate Word of God was;*
 - iv) *the communitarian life of the missionaries of Christ (the Emmanuel); 5) honesty - embracing straightforwardness, uprightness, righteousness, truthfulness (as against every crookedness), sincerity and frankness (as against every hypocrisy, simulation or feigning and deceitfulness), naturalness (as against every artificiality), trueness, authenticity (as against every untrueness) - in the service of proclaiming (preaching and teaching) to humans the truth full of which the glory of Christ the Emmanuel as the incarnate Word of God was;*

- vi) *attentiveness to both the good and the bad, the just and the unjust people, perfect charity, all-inclusiveness, catholic thinking as the all-embracing thinking;*
- vii) *the missionary outreach to all the nations of the earth;*
- viii) *dialoguing with one's contraries that are one's correlates and compatible with one for mutual complementation;*
- ix) *making those people warm and hot and fiery for what is good who have been touched by one.*

For, God is Light itself in person in whom there is no darkness at all, no obscurity, no impurity (with the consequence that the human person proceeding to live the consecrated life by binding oneself to the eternal Light that God is, is characterized by transparency, limpidity and purity, radiance and irradiation, chastity as purity in mind and heart and body, avoidance of impure thoughts and words and actions), and that shines for others and not for Himself, and who thus lives for others, lives selflessly (with the consequence that the human persons proceeding to live the consecrated Life by binding themselves to the Light that God is, are characterized by selflessness - *cf selflessness as the first and more central of the two specific Emmanuelite vows, promises to God* - selflessness in the service of prolonging that Grace full of which the glory of Christ the Emmanuel as the incarnate Word of God was), and not selfishly, and that shines by emitting rays that are sources of brightness and illumination (with the consequence that the enlightenment of the people and places that are in the darkness of ignorance and of error is that intellectual charity which is part of the apostolate of those missionaries who have proceeded to live the Consecrated Life by binding themselves to the Light that God is), and that travel in bundles (with the consequence that communitarian life is intrinsic part of the life of those missionaries who have proceeded to live the Consecrated Life by binding themselves to the Light that God is), in straight lines (with the consequence that straightforwardness, uprightness, righteousness, honesty - the avoidance of every crookedness, but rather the practice of truthfulness, the avoidance of hypocrisy and deceitfulness, but rather the practice of sincerity and frankness, the avoidance of every artificiality, but rather the practice of naturalness, the avoidance of every simulation or feigning and untruthfulness, but rather the practice of truthfulness or authenticity - are characteristic features of those missionaries who have proceeded to live the Consecrated Life by binding themselves to the Light that God is, *cf. honesty as the second and more fundamental of the two*

specific Emmanuelite vows, as promises to God - honesty in the prolongation, proclamation, preaching and teaching, of the truth full of which the glory of Christ the Emmanuel as the incarnate Word of God was, cf. the Emmanuelite intellectual apostolate of making the name of Christ known) and in all directions (with the consequence that attentiveness to both the good and the bad, the just and the unjust people, perfect charity, all-inclusiveness, catholic thinking as the all-embracing thinking, missionary outreach to all the nations of the earth, are characteristic features of those missionaries who have proceeded to live the Consecrated Life by binding themselves to the Light that God is), and making in each direction the alternating journey of going from the face of the Sun as of their common source to strike a certain object outside the source and coming back from the struck external object to the source (cf. with the consequence that dialoguing with one's contraries that are one's correlates and are compatible with one for mutual complementation' is a further characteristic feature of those missionaries who have proceeded to live the Consecrated Life by binding themselves to the Light that God is) after, through the stroke on the external object, enkindling in it, in a crescendo, warmth and heat and fire (with the consequence that making those objects warm and hot and fiery for what is good who have been touched by the one is a further characteristic feature of those missionaries who have proceeded to live the consecrated life by binding themselves to the Light that God is - cf the intellectual and pastoral parts of the Emmanuelite apostolate).

- c. *Man's binding of himself to God as to Goodness itself in person gives rise to Man's doing of perfect Charity as a further component of the Consecrated Life; and this doing of perfect Charity is the core content of the Missionary Life that is one of the constitutive elements of the Consecrated Life. For, God is Goodness itself in person in whom there is no evil, and who diffuses Himself as gift to those outside of Him who are in need of good (i.e. suitable, useful, desirable) persons and of good things in the form of good objects (embracing concrete material goods like 'food and medicine for good-health', or 'money for buying one's vital needs and paying one's debts', etc., as well as intellectual goods like 'good insights, good ideas, good words for the addressee's advance from darkness and sorrow to light and enlightenment and joy, and from there to splendour and glory'), or in the form of good events, interventions or operations (like good actions and works of mercy for the good of the human body, corporal works of mercy, and for the good of the human soul and spirit, spiritual works of mercy - hence perfect charity as thinking and saying and*

doing only good things and all kinds of good thing to all kinds of people).

- d. *Man's binding of himself to God as to the eternal Spirit* - intelligent living being - itself in person gives rise to *lively intellectual Spirituality* as one of the constituents of the Consecrated Life.

For, God is 'Spirit itself in person' in whom there is no matter and that, being (esse) an intelligent living being (ens), understands the limits of its contrary, namely the limits of matter, and considers carrying matter as carrying excess luggage, and knows that excess luggage attracts punishment and would weigh heavily on its carrier and would sooner or later lead to the tumbling and downfall of anyone carrying it while going uphill or climbing the mountain as the journey to heaven is, and that it is an unnecessary load for those going upwards to heaven, since in heaven as purely spiritual community there are no material things, for there is no need of material things there, and therefore that as much as possible those climbing the mountain of the Lord on their way to heaven should shelve themselves of matter or take as little of it with them as is necessary on the way, for beings are not to be multiplied when there is no need for more of them (*entia non sunt multiplicanda sine necessitate*).

The Spiritual Life is the life of contemporaneous detachment of the human spirit from the evil spirits that the devil and demons are and attachment of the human spirit as good spirit to the Holy Spirit (Spiritus Sanctus) that is God and that God is. In such attachment of the human as created spirit to the divine as non-created, thus eternal and supernatural, and all-creating Spirit (Spiritus Creator – cf. *Veni Creator Spiritus*) *consists the mystical half of the Spiritual life*.

In the detachment of the human as created spirit from the evil spirits that the devil and the demons are consists *the ascetical half of the Spiritual life*. These evil spirits from which the human spirit as good spirit, intelligent living being, detaches itself are those created spirits that are privy or devoid of God, and thus privy and devoid of the eternal Love, privy or devoid of the eternal Light, privy or devoid of the eternal Spirit, privy or devoid of eternal Goodness itself in person as of the sources of all goodness, and hence privy or devoid of every goodness. The detachment of the human spirit from the evil spirits is thus the act of continuous self-detachment from spirits that i) in so far as they are emptied of the eternal Spirit as of the source of what they are, are thus without identity, without substance, without essence, and ii) in so far as they are

emptied of the eternal Light as of the source of all light, are thus in darkness and darkness itself, and iii) in so far they are emptied of the eternal Love as of the source of all love are thus in hatred and hatred itself. It is thus a self-detachment from spirits that have nothing good to offer, no light to offer, no love to offer, and no spirit, i.e. intelligent living being, to offer, hence no life and no intelligence to offer, hence no understanding, no knowledge and no wisdom to offer, and from which the wise and intelligent must therefore detach, separate, withdraw and distance themselves. Yet the best way of achieving such self-distancing from the evil spirits is to invite and receive into oneself the Holy Spirit who would as shining Light emit rays that would not only, from outside the soul, 1) dispel, scatter, the darkness that the evil spirits bring with them and that hide from man the malice of sin, the humiliation of God by His own children in the presence of His enemies, the traps set and the pits dug for man on his way to God by the devil and the demons, as well as repel the evil spirits as the enemy of God to ever longer distances (cf. *Veni Creator Spiritus mentem tuorum visita, ...hostem repellas longius*), till the ultimate distance, namely till well into the abyss of the deepest ocean from where they can never come back to disturb, distract, disconnect, interrupt and seduce the human soul and spirit from the necessary (Consecrated Life as the life of) concentration on and dedicatedness to God, while moving on the journey to the calling and inviting God, but also, inside the touched soul, 2) enkindle warmth and heat and fire that would scrub the one floor and bottom of the soul, namely the human reason (as the equilateral triangular base of the regular Pyramide with which the human soul can be geometrically represented), and scrape and flush out the hardened ('*vercrustete*') sins deposited inside the soul by the evil spirits, as well as re-bend the meanwhile bended, curved, and crooked three sidewalls of the soul, namely the human Will and intellect and memory (represented by the three lateral isosceles triangles that together with the one equilateral triangular base constitute the named regular pyramid) and refurbish the interior cavity of the soul, namely the heart (represented by the vacuum inside the pyramid), reinforce and reinvigorate all the four interior angles of the soul - the only one angle under the apex of the pyramidal soul, namely the mind, and the three angles at the base, namely the human conscience, the faculty of intuition and the faculty of affection. (For such salvific works on the human soul by the Holy Spirit, see the traditional hymn 'Veni Sancte Spiritus' : *Veni Sancte Spiritus et emitte caelitus . Veni pater pauperum, veni dator munerum, veni lumen cordium.*

Consolator optime, dulcis hospes animae, dulce refrigerium. In labore requies, in aestu temperies, in fletu solatium. O lux beatissima, reple cordis intima, tuorum fidelium. Sine tuo numine, nihil est in homine, nihil est innoxium. Lava quod est sordidum, riga quod est aridum, sana quod est saucium. Flecte quod est rigidum, fove quod est frigidum, rege quod est devium. Da tuis fidelibus, in te confidentibus, sacrum septenarium. Da virtutis meritum, da salutis exitum, da perenne gaudium').

To practice the Asceticism as the detachment of the human spirit from the evil spirits that the devil (satan, belzebug) and the demons, the Spiritual Life embarks not only inwardly on constant conversion of the soul, hence of each of the nine faculties of the soul, from bad ways to good ways of life, from thinking or saying or doing evil to thinking and saying and doing good things, from cultivating revenge to cultivating forgiveness of the neighbour consisting in forgoing all possibilities and capabilities and all opportunities and powers that are at one's disposal to retaliate, to return evil for evil, to do tooth for tooth, eye for eye, but also embarks outwardly on frequent reception of the Sacrament of Reconciliation as of the interaction of human penance with divine forgiveness, before and after receiving the Sacrament of Confirmation, and on receiving occasionally the Sacrament of the anointment of the sick.

To practice the Mysticism as the attachment of the human spirit to the Holy Spirit (Spiritus Sanctus) that is God and that God is, the Spiritual Life embarks not only inwardly on receiving daily the Sacrament of the Holy Eucharistic as Sacrament of the heavenly Christ - and with Him inseparably united the Father and the Holy Spirit and the one divine thing that is united with each of them and that therefore unites all of the together to constituted the triune God, hence the presence of the entire divine Trinity (*Trinitas divina*) as the Most Holy Trinity (*Sanctissima Trinitas*) - on earth but also outwardly on (silent, or chorally sung) Adoration (i.e. the human act of Admiring devotedly the 'myst-ical' – 'myst-erious' and 'paradox- ical' - face and the mystical operations, i.e. actions and works) of God (Deus) as of the one and indivisible unit eternally existing in and out of the eternally indissoluble and immediate union of the inseparably united 'Deity (*Deitas*) , the unitrinitarianly structured oneness of the numerically one God as the container-component of the Reality God (*Deus*)' and 'divine Trinity (*Trinitas divina*) only together with whom the one and indivisible Paradisum as the

proper place in which the three persons in one God live their life of eternal mutual love and of mutual glorification and of joy at one another and of peace with one another and the triadic Kingdom of heaven embracing the City of God, the House of God within the City of God, and the many Rooms in the House of God constitute the content-component of the Reality God'

- e. *Man's binding of himself to God as to the eternal Love* - living for others, taking care of others - gives rise to *Selfless Life of Caring for Others* and to *Communitarian Life* as further constituents of the Consecrated Life.

For, God is 'Love (as living for others, taking care of others) itself in person in whom there is no indifference to others, neither to those different from one, from how one is, nor to those not different from one, from how one is. It consists not 'in taking without giving any good thing in exchange for the good thing that one has received', and not 'in giving according to as one has received', nor 'in taking according to as one has given', but rather in giving without taking anything in exchange for what one has given' *from any fellow human, especially from those with whom one lives in the community. The Communitarian Life* is the life of sharing actively in the rights and duties, in the benefits and responsibilities, of the members, with selfless services and sacrifices with which to contribute to build up, defend and promote the life of growth of their Community and the joy of living in community.

The Communitarian Life of the consecrated persons is life of the concentration on and dedicatedness to the Holy Spirit by the consecrated persons, the Holy Spirit being a Spirit that is at once unique and manifold, beneficent and loving to man and invulnerable, the Holy Spirit that eternally proceeds from the Father to the Son and from the Son to the Father, whereby these two processions are not successive, but rather contemporaneous, acts and constitute together one and indivisible continuous, not fragmented, not fractured, but rather holistic, integral, act, and this Spirit (Spiritus, the respired Being) is that eternal and most pure, and therefore holy, and vitally indispensable, and therefore not-to-be-removed, not-even-to-be-touched, hence sacrosanct, supernatural Breath of Life itself in person that is breathed out to, and in from, the Father by the Son and breathed out to, and in from, the Son by the Father at the same time (since there is no interval of time, hence no succession, but rather contemporaneity between any two realities, any two persons, any person and any thing, any two things, hence between any two acts within God as long as He is eternal, has neither a beginning nor an end

- i) Man's giving someone, namely 'the one who he is', his 'I am who I am', to God, and
- ii) Man's giving something, namely
 - 'what he is: the thing that he is', thus his 'this is what I am as a human being', his 'human essence', and
 - 'what he has, namely his humanity, comprising (a) his body as his mortal and partly directly and partly indirectly visible half and (b) his soul and spirit as his immortal and invisible half.

Using one's entire humanity as instrument to serve God thus means to render service to God

- i) with one's person, wherefore such service dare not be impersonal,
- ii) with one's material half - comprising liquids like with the water, tears, sweat and blood flowing from the interior as the indirectly visible part of the human body, solids like hands and feet, flesh and bones as the external and directly visible part of the human body, and gases like the air that one breathes out of oneself', and
- iii) with one's spiritual half, since God is Spirit and those who love Him must love in spirit and truth;
 - in spirit: because the nature of the method as of the action performed by an agent with a certain means towards a certain goal at which the agent aims with his action as at the object of the action must correspond, be adapted, to the nature of the goal as of the object of the action of the agent, for the method to be adequate;
 - in truth: because the structure of the means used by the agent to capture, take possession of, the whole object of his action, must correspond to the structure of the object of the action. And such spiritual half of man is constituted by the one and indivisible unit resulting from the indissoluble immediate union of the inseparable soul and spirit. The soul is constituted in turn by the nine faculties: i) the one and indivisible yet all-underlying and sustaining faculty called the three-dimensional human reason (ratio) as the proper human instrument or means for the reasoning, as for the method of thinking, over God, seeking thereby to arrive at insights into Him and at the knowledge of Him, be it by thinking in analogies, proceeding thereby from making comparisons between His creatures and Him on the basis of the similarities existing between Him and them, or be it by thinking in syllogisms, proceeding thereby from

wherefore in Him there is no discontinuity, but rather continuity). And as long as there is similarly no interval of space, hence no division, but rather unity and indivisibility, and hence no separation, but rather union and inseparability between any two realities in the eternal God, there is no separation, but rather inseparability, between the Breath of Life breathed by the Father to, and from, the Son and the Breath of Life breathed by the Son to, and from, the Father, and no separation, but rather inseparability, between the Father's act of breathing this indivisible Breath of Life to, and from, the Son and the Son's act of breathing the same Breath of Life to, and from, the Father.

The Communitarian style of life lived in the Structures for living out the Consecrated Life is that life of God living with us for which any two members have been divinely called to live with the Holy Spirit sent by Christ, such two need one another to become together what they are willed by God and called by Christ to be together, namely sign and instrument of prolonging on earth the life of intimate union lived by the Holy Spirit in heaven with the Father and the Son, like in the Holy Family of Nazareth Mary and Joseph were divinely chosen to be together sign and instrument of prolonging on earth the life of intimate union lived by the Son of God in heaven with the Father and the Holy Spirit. Hence the Communitarian life lived in the Structures for living out the Consecrated Life is a life rooted in the life lived in the Divine Trinity in which all the members own all things essential and substantial in common, a life imitated by the early Christian community belonging to the Holy Spirit.

- f. *Man's binding of himself to the triune God whose trinity, the divine Trinity is the Most Holy Trinity and who has created Man for Himself and consequently bound Man to Himself gives rise to the Religious Life as one of the constitutive elements of the practice of the Consecrated Life.*

The Religious Life is the life of Man's binding of oneself to God with vows, promises made directly to Him in the assembly of the faithful, to be poor in material possessions, but rich in love, since the adherence to Him is adherence to the One who, being the only Being that is the first and the last Being, the primary and the ultimate Being (cf. Is 44: 6), has neither before Him nor after Him another being and therefore has neither a beginning nor an end. Thus the Religious Life as a special expression of human love - as selflessly living - for God, consists in Man's giving of himself entirely to God, i.e. dedicating his entire humanity as instrument to the service of God. And that embraces

making inductive and deductive arguments from His very words or revelations about Himself or about His creatures on the one hand and the observations or experiences of man as of the only creature He created in His image, about Him and about His entire creation embracing not only the duo of created things, namely the universe and history as the space and time, place and period, in which takes place His reign as the reign of Him who reigns only there where His Will is being done, but also the duo of created persons, namely the humans as His royal people, and the Angels as His royal ministers, i.e. authoritative servants); ii- iv) 'the three lateral faculties standing on the three dimensions of the human reason as on their respective base line, namely ii) the will (*voluntas*), iii) the intellect (*intellectus*) and iv) the memory (*memoria*) as the respective sockets into which the cable of the Will of the Father required to be done, and the cable of the Word of God required to be understood, and the cable of the promised reminders by the Holy Spirit to the Christfaithful of what Christ had said to them and done for humanity, would have to be respectively plugged within the soul', v) 'the interior cavity of the soul called the heart (*cor*), not only as the proper place in the soul where God takes His seat (*cor - Sedes Dei in homine*) and where all the self-expressions of God to man in signs or words or actions are reserved, or preserved or conserved and, as food for thought, are chewed, ruminated upon, and digested and assimilated – but also as the microscope with which the soul sees minute realities that, like microbes, can only be seen indirectly', vi) 'that one and indivisible but three-dimensional angle under the apex of the soul which called the mind (*mens*), and is the telescope with which the soul sees far standing objects'; vi-viii) 'those three interior angles at the base of the soul, which comprise, vi) 'the three-dimensional faculty of human affection the three dimensions of which are one element of the will, one element of reason, and one element of what reason and the Will own together, and which is the source of human affectivity, namely of man's capability – i.e. capacity and ability - to attach (cf. lat. '*affigo, affigere, affixi, affectum*, to attach) himself to God as to the source of all goodness and hence to the good things as to things that come from God', vii) the three-dimensional faculty of human intuition the three dimensions of which are one element of the intellect, one element of reason, and one element of what reason and the intellect own together, and which is the source of human intuitiveness, namely of man's capability – i.e. capacity and ability to intuit (cf. lat. *Intuo, intuere*,

intuivi, intuitum, to intuit), make an interior apprehension of, a reality or fact or truth presented to the intellect and reason suddenly and rapidly, and a glimpse of which they catch rapidly like the two physical eyes catch a glimpse of lightning that pre-announces the imminent coming of thunder the pill or sound of which can frighten the hearer and harass and embarrass his ears', and viii) the three-dimensional faculty of human conscience the three dimensions of which are one element of the memory, one element of reason, and one element of what reason and the memory own together, and which is the source of human conscientiousness, namely of man's capability - i.e. capacity and ability - to hear the voice of God, and to feel at peace with oneself when one has done that Will of the speaking God which is contained in the word of God, of the ever speaking God the voice of whom is the mediator between His spoken word required to be heard and the human hearer of His spoken word, or to feel remorse when one has acted against the will of the speaking God'. The human spirit (*spiritus*) – the intelligent living being - itself is the apex of the soul through which the soul penetrates the body; and, as long as the invisible and immortal spirit is contained in the visible and mortal body, but the spirit and the soul are not only invisible but also immediately and inseparably united with one another, it follows that the soul – which, since it is immediately and inseparably united with the spirit and must remain invisible, cannot be outside the spirit, but rather must be inside the spirit - is, together with the spirit and through the spirit, also contained in the body, and that the spirit therefore unites the soul with the body into the one and indivisible living human being. The human spirit inside the human body enlivens the body and uses the organs of the human body (the organs of perception and reaction to the perceived, of movement and of circulation, of respiration, of nutrition, of growth, of reproduction, of excretion) to perform corporal as material or physical acts. The human spirit containing the human soul uses the faculties of the soul (the human reason/ratio, Will/voluntas, intellect/intellectus, memory/memoria, heart/cor, mind/mens, conscience/conscientia, faculty of intuition/intuitus, and faculty of affection/affectus) to perform rational and reasonable acts, volitional and voluntary acts, mimetic or anamnestic acts, cordial and courteous acts, mental acts, conscientious and conscious acts, intuitive and intuitional acts, affective and affectionate acts.

2.3 *The Christbased justification of the contents of the practice of the Consecrated Life*

- a. The Prayer of Jesus in the Gospel of St. John, Chapter 17, has set the theological framework within which to practice, live out, adequately the Consecrated Life.

“Now, Father, ...I have made your name known to the men you took from the world to give to me. They were yours and you gave them to me, and they have kept your word. Now at last they know that all you have given me comes indeed from you; for I have given them the teaching you gave to me, and they have truly accepted this, that I came from you, and they have believed that it was you who sent me. I pray for them: I am not praying for the world, but for those you have given me, because they belong to you: all I have is yours and all you have is mine and in them I am glorified....Holy Father, keep those you have given me true to your name, so that they may be one like us. While I was with them, I kept those you had given me true to your name. I have watched over them and not one is lost except the one who chose to be lost, and this was to fulfil the Scriptures. But now I am coming to you and while still in the world I say these things to share my joy with them to the full. I passed your word on to them, and the world hated them, because they belong to the world no more than I belong to the world. I am not asking you to remove them from the world, but to protect them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth; your word is truth. As you sent me into the world, I have sent them into the world. I pray not only for these, but for those also who through their words will believe in me. May they all be one. Father, may they be one in us, as you are in me and I am in you so that the world may believe that it is you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so completely one that the world will realise that it was you who sent me, and that I have loved them as much as you have loved me. Father, I want those you have given me to be with me where I am, so that they may always see the glory you have given me because you loved me before the foundation of the world. Father, the Righteous One, the world has not known you, but I have known you, and these have known that you have sent me. I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them” (Jn 17: 5-10 . 11b-26).

- b. It has been rightly said that this Prayer of Our Lord Jesus Christ in the Gospel has established the theological framework within which to live adequately the Consecrated Life, in so far as:
- i) on the one hand, *the Consecrated Life is that life only in the union with which the Communitarian Life, the Missionary Life, the Spiritual as ascetical and mystical Life, and the Religious Life, constitute the full Christian Life*, while
 - ii) on the other hand:
 - the statement “They do not belong to the world any more than I belong to the world” evokes *the Religious Life*;
 - the prayer “I am not asking you to remove them from the world, but to protect them from the evil one” evokes *the ascetical half of the Spiritual Life*, whereas the prayer “Father, I want those you have given me to be with me where I am, so that they may always see the glory you have given me because you loved me before the foundation of the world” evokes *the mystical half of the Spiritual Life*;
 - the prayer “Holy Father, keep those you have given me true to your name, so that they may be one like us” evokes *the Communitarian life* as life of the union of communication and unity and sharing among the members which is effected by the fact that Christ (the Head as the Founder of the Body) keeps His disciples (as the members of the body) true to the name of God the Father, whereas the prayer “Father, may they be one in us, as you are in me and I am in you” evokes *the Communitarian Life as life* of the union of communication and unity and sharing with one another among the disciples (members of the body) in the life of Christ (the Head as Founder, who and the Father are mutually in one another), whereby the foundation of such a Community aims at getting the unbelieving world believe that it is the Father who has sent Christ, while the statement “I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so completely one” evokes *the Communitarian Life as life* of the union of communication and unity and sharing among the members of the Institutes which is based on their inherited divinely given charism and spirit of their Founder who is in Christ and in whom Christ is and

on their Founder's presence in them - and which is aimed at convincing the unbelieving world that it was the Father who sent Christ (the Head and Founder of the Body) and that Christ has loved His disciples (the members of the Body) as much as the Father has loved Him;

- the statement “As you sent me into the world, I have sent them into the world” evokes *the Missionary Life in general* as life of Jesus the Christ, whereas the statement “Father, the Righteous One, the world has not known you, but I have known you, and these have known that you have sent me. I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them” - whereby only by being in them Christ may be acting in them and, through them, be acting in the world in which they are, such that as He has made the name of the Father known to them He would be making it known to the world through them and they would, in His name, be making the name of the Father, namely 'Holy Father' and 'Father, Righteous One', known to the world - evokes that *particular Missionary Life* (of the Founder and members of certain Institutes like the Congregation of Christ the Emmanuel) at the core or centre of which is *the Intellectual Apostolate* of teaching fellow men to know the name of Christ (namely the Emmanuel, i.e. the God-with-us, the God that is united with us humans, in solidarity with us, living with us, feeling with us, moving with us, understanding with us, speaking with us, creating with us, the God that is the Saviour of us humans and wants every one to be saved and reach full knowledge of the truth (cf. 1Tim2:3.4);
- the statement “and for their sake I consecrate myself so that they too may be consecrated in truth” evokes *the Consecrated Life in general* as life deriving from, and similar to, the life of Christ who has consecrated Himself so that His disciples too may be consecrated in truth, whereas the statement “Consecrate them in the truth” evokes *the Consecrated Life as the life of concentration on, and dedicatedness to*, that Sacred reality which is contained inside the truth.

But since 'that which is' and 'that which is true' are interchangeable ('*ens et verum convertuntur*'), the truth ('*Veritas*') itself is that 'being' ('*ens*') which underlies and sustains the trueness and truthfulness of every other being, and withdrawn from which no being were any longer true (i.e. authentic, genuine) nor truthful (i.e. honest, sincere, correspondent as offspring to its origin or as the external half to the internal half of the whole), and the withdrawal of which from any being makes that being cease at once to be true, makes it rather become untrue (i.e. inauthentic, fake, false, counterfeit) and cease at once to be truthful, makes it rather become untruthful (i.e. dishonest, insincere, deceitful and deceptive), and thus become an unreliable base to build upon.

And as long as 1) the truth is the Word of God containing the Will of God as that sacred reality in the concentration on which, and dedicatedness to which, consists *the Consecrated Life*, but 2) the Word of God containing the Will of God is, in turn, interchangeable with the Wisdom and power of God (cf. 1 Cor 1:24), wherefore 3) *the Consecrated Life consists in the life of concentration on, and dedicatedness to*, the Wisdom and power of God, but 4) the sacred reality that is inside the Wisdom and power of God is the Holy Spirit - for "within her (namely inside the Wisdom and power of God) is a spirit, intelligent, holy, unique, manifold, subtle, active, incisive, unsullied, lucid, invulnerable, benevolent, sharp, irresistible, beneficent, loving to man, steadfast, dependable, unperturbed, almighty, all-surveying, penetrating all intelligent, pure and most subtle spirits" (Wisd. 7:22-23), 5) it follows that the Consecrated Life is life of concentration on, and dedicatedness to, the Holy Spirit as that spirit that is intelligent, unique, manifold, subtle, active, incisive, unsullied, lucid, invulnerable, benevolent, sharp, irresistible, beneficent, loving to man, steadfast, dependable, unperturbed, almighty, all-surveying, penetrating all intelligent, pure and most subtle spirits.

Thus the Consecrated Life lived by the Persons who are consecrated in the truth (as in the Word of God containing the Will of God) by God the Father is that life of the concentration on, and dedicatedness to, the Holy Spirit by the consecrated persons which (i) is connected with the Religious Life of the consecrated persons, as long as the Holy Spirit is the divine Spirit that is 'unperturbed and steadfast, dependable, unsullied, invulnerable', and (ii) is connected with the Spiritual Life comprising the ascetical and the mystical life of the consecrated persons, as long as the Holy Spirit is the Wisdom-indwelling and power-laden divine Spirit that is 'subtle, incisive, lucid, sharp,

irresistible, almighty, all-surveying, penetrating all intelligent and pure and most subtle spirits', and iii) is connected with *the Communitarian Life of the consecrated persons*, as long as the Holy Spirit is the Wisdom-indwelling and power-laden divine Spirit that is 'at once unique and manifold', and iv) is connected with *the Missionary Life of the consecrated persons*, as long as the Holy Spirit is the Wisdom-indwelling and power-laden divine Spirit that is 'active, beneficent, and loving to man'.

Part III: The problems arising as the discrepancy between the principles and their practices due to the deviation of the practices from the principles.

Presentation of the issue of the departures or exits of members in diverse regions of Africa because of the difficulties of personal or social (socio-cultural, or socio-economic, or socio-political) nature which they encounter in the effort to live out the Consecrated Life in the Monasteries, in Religious and Secular Institutes of Consecrated Life and in Societies of Apostolic Life.

3.1. The current main problem at stake

- a. The current main problem at stake encountered in the bid to live out the Consecrated Life as the life of Concentration on, and dedicatedness to, the Sacred divine Will, divine Life, divine Word and divine Trinity is the issue of the departures or exits of members in diverse regions of Africa because of the difficulties of personal or social (socio-cultural, or socio-economic, or socio-political) nature which they encounter in the effort to live out the Consecrated Life in the Monasteries, in Religious and Secular Institutes of Consecrated Life and in Societies of Apostolic Life.
- b. Suffice it to recollect, or to say, or to be reminded, that the omnipresent God - the God that is present in all places at the same time and at all times - as the omnivident and omniscient God - the God who sees all things and knows all things before we come to see and to know them and better than we humans can see and can know them, and who, therefore, sees and knows the past, the present and the future of human individuals and of the human collectiveness in all its ramifications (family, ethnicity, community, society, nation, people, kingdoms), before we humans come to see and to know them and better than we can see and can know them, knew of these problems before we began to have them and notice them, and yet He allowed them to happen for reasons

best known to Him and that can only be for our good to His greater glory, namely for our growth in the faith in Him, our growth in the trust in Him, for He has forbidden us from believing in any other being than in Him, and hence from worshipping any other being than Him, from having any other God than Himself who created us for Himself and consequently bound us to Himself through instituting the law of irreversible dependence of all creatures on Him.

In this sense also the problems encountered by humans in their attempt to live out the inculturated Consecrated Life as the life of concentration on, and dedicatedness to, the triune God who has created Man for Himself and in the image of Himself serve to deepen the human faith in God. And in this sense - as the title of this article states - “the inculturated Consecrated Life” can make and makes and has made “contribution ...to the deepening of Christian Faith and fidelity to vocations”.

3.2 The causes of the problems

3.2.1 The problems resulting from the deviation of the practice from the concentration on, and dedicatedness to, the Sacred.

A first problem that has caused the above named issue of the departures or exits from the structures for the living out of the Consecrated Life is that of the distractions by lures and seductions coming from the world outside (the worldly things, money, wealth, power) and from the world inside (the concupiscence of the flesh, the concupiscence of the eyes and the pride of life), whereas the Person who is living the Consecrated Life should be and remain focused and concentrated on, and dedicated to, the positively sacred/holy Will of God, the comparatively sacred/holy Life of God, the relative-superlatively sacred/holy Word of God, the absolute-superlatively Sacred/Holy triune God and His Trinity as the Most Holy Trinity.

3.2.2 The problems resulting from deviation from the divine Will done by the eternal Word in the womb of the Virgin

A second problem that has caused the current issue of the departures or exits from the structures for the living out of the Consecrated Life is that of the crisis into which the material expectation from their family and or from their friends stampedes those who have been divinely called and are humanly striving with the promised divine assistance ever remaining with them to live out the Consecrated Life.

3.2.3 The problems resulting from the deviation of the practice from the divine Life lived by the eternal Word in the incarnate Word

A third problem that has caused the current issue of the departures or exits from the structures for the living out of the Consecrated Life is that of *the pursuit and accumulation of material wealth on earth, whereas* Jesus has said to those who are striving to live out the missionary dimension of the Consecrated Life that they are travellers and not settlers on earth, and should therefore take nothing for their journey: “no staff, nor bag, nor bread, nor money; and do not have two tunics.” (Luke 9:3), and that they are in the world but are not of the world and should therefore not fall in love with the things of the world, not crave for comfort, luxury and amassing wealth, and that they should “tend the flock of God” that is in their charge “not under compulsion but willingly, not for sordid gain but eagerly.” (Cf. 1 Peter 5:2).

3.2.4 The problems resulting from the deviation of the practice from the divine Word living the divine life and doing the divine Will

A fourth problem that has caused the current issue of the departures or exits from the structures for the living out of the Consecrated Life is that of a wavering faith and shaky trust in God and in Christ due to their little or immature or shallow faith and trust in God and in Christ, whereas those who are divinely called and humanly striving with the promised divine assistance ever remaining with them to live out the Consecrated Life should be firm and strong Believers in God still, in spite of all odds, and in Christ, trusting in God and trusting in Christ. In this *sense - as the title of this article states - “the inculturated Consecrated Life” can make and makes “contribution ...to the deepening of Christian Faith and fidelity to vocations”.*

3.2.5 The problems resulting from the deviation of the practice from the triune God and His Trinity

A fifth problem that has caused the current issue of the departures or exits from the structures for the living out of the Consecrated Life is *that of being silent about God out of fear of being rejected and avoiding speaking of the triune God whose trinity, the divine Trinity, has to be proclaimed and glorified as the Most Holy Trinity, whereas* Jesus has said to those who are striving to live out the Consecrated Life that they are would face rejection. In sending out his disciples, Jesus prepared their minds for rejection, they should not assume that people would like them because they are a good persons, they must know that the closer one is to God, the more enemies the one will have. He enjoined them - gave them the injunction - not to be

dejected when they are rejected, but rather to shake off the dust from their feet and move on, and continue to be preachers of God's Word, and to preach God as they went, bearing thereby witness to the Truth and Grace and Mercy of God, preaching also with their exemplary conduct, not only with their words, "living the Truth in love" (Eph.4:15) - "Veritas in Caritate" - and showing love in honesty, in truthfulness, "Caritas in veritate" (cf. Pope Benedict XVI). They should not for any reason, neither for fear of being rejected nor of being killed, stop to preach the Good News of the Kingdom of God that has come. In this sense St. Paul said: "Woe to me if I do not preach the gospel!" (1 Corinthians 9:16).

Part IV: The proposals of solutions to the problems partly in the light of a general theory of problems and of problem solutions and partly in the light of the solution proposed to the present day problems of the developing young Church of Christ in Africa

1: General Theory of Problems and of Problem Solutions

- a. In general a problem is soluble, can be solved, but in particular there is always a problem that, though it can be solved, has not yet been solved and is required to be solved.
- b. A problem is an evil to man. An evil to man is that being which is unsuitable to the human nature and unbefitting to human dignity, and hence not useful to man, and hence never desired by man, and which exists out of a certain defect (*malum enim ex quocumque defectu*).
- c. The defect out of which evil as something not good to man exists can in turn exist in the following four forms: as the absence of something good that should rather be present; as the presence of an evil as something bad that should rather be absent; as the presence of an antagonism between two norms each of which is something good; and as the presence of a vicious circle, a circle formed out of the fusion of two vices as extremes (e.g. with regard to faith such two extremes are 'fanaticism and unbelief', or 'gullibility and disbelief'; and with regard to reason the two extremes are 'rationalism and irrationalism') that are the two extremes of a virtue lying in their middle (e.g. credulity as the middle between fanaticism and unbelief; rationality as the middle between rationalism and irrationalism); a vicious circle formed out of the fusion of two vices as extremes is like a circle formed out of the fusion of the two ends of a line or of a curve.

- i) The defect existing in the form of the absence of something good to man that should rather be present is the cause of such evils like the problem of a lack, a want, a need (e.g. hunger as the problem of lack or want or need of food; financial poverty as the problem of a lack, or a want, or need, of money). Something good to man is that being which is suitable to the human nature and befitting to the human dignity, and hence is useful to man, and hence desirable by man and exists out of an integral - defectless or indefectible - cause (*bonum ex causa integra*) and is thus in a mutually contradictory exclusive relationship with an evil, something bad to man. The absence of something good to man may be in the form of an evil to man as of the privation of a good to man (*malum est privatio boni*), a privation caused, engendered, either 1) by someone's unjust act of depriving his fellow men of a good to man that is due to them (i.e. by withholding it from them, denying them of it, or withdrawing it from them) or 2) by the inevitable occurrence of the loss of a good to man that one was having hitherto, a loss that creates a vacuum, an empty space, a hollow, a yawning gap, a pit, a hole, a loophole, a pitfall, a lacuna; a vacuum, an empty space, that in turn creates the danger of falling due to loss of balance or loss of steps engendered, caused, by a pull or push, draw or drive; a danger that in turn creates the fear of falling into a hole or hollow due to an existing gap in-between into which a reality that has lost its steps or lost balance through a pull or push, a draw or drive, is bound or geared or prone to fall. And problems of this type can only be solved by addition - as integration - by going out in search for the missing or lacking good to man and - upon finding it (*invenire*) or inventing it - getting it integrated into the structure to close up the yawning gap, the vacuum, the hole, the pit, to cover the hollow, the lacuna, in the structure from which it should not be lacking or missing.
- ii) The defect existing in the form of the presence of an evil to man that should rather be absent is the cause of problems like the problem of a harmful foreign body and the problem of an obstacle, hindrance, obstruction, to progress. And problems of this type can only be solved by subtraction - be it as removal of the obstacle from the road to progress, from the line followed to reach the goal (*ex limine tollere*) - hence by 'elimination', be it as pulling or pushing and flushing out the foreign body from the system, hence by 'ex-pulsion'.

- iii) The defect existing in the form of the presence of an antagonism between two norms each of which is a good to man, and hence has the right to be present, but one of which, or each of which, does not want to exist together and contemporaneously with the other, is the cause of evils to man like the problem of 'either you die and I live, or you live and I die' (*mors tua vita mea, mors mea vita tua*) as the problem of zero tolerance or extreme intolerance, and the problem of two good persons that but do not agree, hence do not meet, do not touch, and that relate to themselves thus like two parallel vertical lines. And problems of this type can only be solved by multiplication - as proliferation, rapid increase in number - by deploying a multiple number of mediators between unilaterally or bilaterally antagonistic norms as antinomies, through constructing between the two norms - that are existing like two vertically parallel lines - two oblique lines as diagonals between the two parallel vertical lines by i) joining the upper point of the first of the two vertical lines to the lower point of the second of the two vertical lines, and ii) joining the lower point of the first of the two vertical lines to the upper point of the second of the two vertical lines; iii) joining the upper point of the first of the two parallel vertical lines to a point lying midway between the two parallel vertical lines and forming thereby a short horizontal line, and iv) joining also the upper point of the second of the two parallel vertical lines to the same point lying midway between the two parallel vertical lines and forming thereby a second short horizontal line, with the consequence that the two short horizontal lines constitute together one long horizontal line that is the shortest distance between the upper point of the first vertical line and the upper point of the second vertical line.
- iv) The defect existing in the form of the presence of a vicious circle - a circle formed out of the fusion of two vices (e.g. 'fanaticism and incredulity or unbelief, or gullibility and disbelief'; 'rationalism and irrationalism') that are the two extremes of a virtue lying in their middle (e.g. 'credulity'; 'rationality') - like a circle formed out of the fusion of the two ends of a line or of a curve and encircling, or enclosing inside itself, some beings like in a cage or prison, is the cause of such evils to man like the problem of confusion, chaos, disorder, and the problem of running round and round without making any advancement, any progress, any achievement and success in life. And problems of this type can only be solved by division - as dissolution, or splitting, and separation - through first fingering out the

point of fusion on the circumference (or periphery) of the circle (formed from the fusion of the two extremes, the two vices), and then, upon identifying the proper point of fusion, working to dissolve the union of the two extremes and hence to separate, put asunder, the two fused extremes.

- v). Thus the four types of problem are soluble through the four kinds of arithmetical operations, namely: by addition as integration; by subtraction as removal or elimination or expulsion; by division as dissolution of union and separation from one another of the hitherto united diverse parts; and by multiplication as proliferation, rapid increase in number, through the deployment of a multiple number of mediators between unilaterally or bilaterally antagonistic norms as antinomies.

2: *Proposals of solutions to the present-day problems of the developing young Church of Christ in Africa*

2.1 The current limits of the African Culture as part of the cause of the defects of the current state of the africanly inculturated Consecrated Life and consequently of the current Problem of the frequent exit of numerous members from the structures for living out the Consecrated Life.

- a. To tackle the current problem of the frequent exits of numerous members there is need for a special type of human formation to be imparted to the members in the structures for living out the Consecrated House, such type that informs itself on, and derives its regulating principles from, the humanity of the Godman Jesus Christ. But the type of education going on in the African Culture of today has not yet taken the humanity of the Godman Jesus Christ, which is the model of renewed humanity, as its guide, whereas Africans are looking for a renewal in secular realities like culture and politics. The old model of education in the African culture was training the people in the exercise of the wisdom of the tortoise the Trickster, rather than in the wisdom of Christ the Truth. That old model has long, since the arrival of Christianity in the African society, become obsolete and irrelevant to the proper needs of the African people of today whose society is replete with the practice of fraud and selfishness. The humanity of the Godman Jesus Christ is the model of renewed humanity, in the sense that (I) a renewed reality (*Renovata*) is the fruit of the act of innovation (*Innovatio*) as of the act of introducing or inserting of a novelty (a series or aggregate of new things, *Nova*) into the old but ever valid Value that, because of this perpetuity of its validity, is handed

on from generation to generation in every nation, and from nation to nation in the world, and is thus called Tradition (*Traditio*), the tradition of the people, *populus*, in a particular place, *locus*, hence the popular local tradition, or the tradition of the Church of Christ as the tradition of the people of God on earth, (ii) the humanity of Christ as of the incarnate Word is the humanity resulting from the insertion of “the divine Word living the divine Life and doing the divine Will of the Father that His Son should be made Man through the incarnation of the Word for the redemption (comprising the liberation of the entrapped and the healing of the liberated and the restoration of the healed human soul to the only Way to heaven from which he had deviated through the seductive insinuations by the evil spirits - the Devil and the demons) and hence progress to reach the Salvation willed by God for everyone - as a Novelty (the aggregate of new things comprising the divine Word, the divine Life lived by the divine Word as the divine Son, and the divine Will done by the divine Word in the womb of the Virgin Mary)” into “the human flesh (taken from the womb of the Virgin Mary and as the unity resulting from the union of the human body and the human soul by the human spirit contained by the body and containing the soul) as the traditional human property that humans of all times and places carry along and about with them, whereby that divine Word (as a supernatural person) and the human flesh (as a created thing into which He is inserted) are united by the Holy Spirit with the result that Jesus Christ is the Son of God that is eternal and of the same substance with God the Father and is thus one God with the Father and has been made man through the incarnation of the Word but without His ceasing to be God and is thus ever since the incarnation of the Word took place in the womb of the Virgin Mary God and Man in one person and hence is called the Godman (Theanthropos in general, but Theandros in particular; for: the Man that He became is male, Man of the masculine gender, since He became Man through the Word's taking flesh of human nature in view of His using the flesh of human nature to offer sacrifice on the Holy Cross for the redemption of the world, but it is the male, not the female, that is the proper material for offering the sacrifice of redemption as the second of the two sacrifices required before Man should arrive at the salvation to which God has invited him: the first sacrifice being the human procreation of the divinely created child, whereby between the two species or genders of the human being only the female can be pregnant and thus is the proper material used for offering such a sacrifice, wherefore the male as the remaining and second of the only two species or

genders of the human being is the proper material for offering the second as the only one and proper sacrifice for the redemption of the procreated child. Sacrifice consists in the two acts of immolation and libation, the immolation of the female is given permanently in the slice carried by her all lifelong between her two legs, while the libation is given only periodically in the menstruation and not all lifelong). The Godman Jesus Christ is the union of the 'in-carnate Word' (the divine Word penetrating and permeating, and remaining inside, inherent in, the human flesh, caro-carnis) with its contrary, its opposite but not opposed counterpart, namely with the human flesh (as with that single unit the unity of which results from the union of the human soul with the human body through the human spirit that is, on the one hand, contained in the body and in a dissoluble union with the body and, because of this dissolubility of the union, is separable from the body and, on the other hand, contains the soul and is in an indissoluble union with the soul and, because of this indissolubility of the union, is inseparable from the soul, and is thus uniting the soul and the body, and moves irreversibly towards the divine Word and eventually adheres irrevocably to the divine Word and participates in the life and function of the divine Word that is using the whole of the human flesh to accomplish His redemptive mission and salvific work, whereas the divine Will, moving irreversibly towards the human body, traverses (piercing, penetrating and permeating) the human spirit and eventually reaches the human body and adheres irrevocably to the human body to fortify it and conserve the fulfilment of God's promise or plan for the human body, whereas the divine life moves irreversibly towards the human soul the irreversibly moves towards the divine life till the two meet at the point that they have in common, namely at the point of their having no end, at the point of their endlessness, at the point of infinity, and get fused with one another at that point to give rise to 'the divinely living human soul' as that single mystical unit the unity of which results from the fusion of the endless divine life and the endless human soul.

- b. Another notable deficit in the current stand of the development of the African culture is the lack of productivity that has caused the vicious circle (*circulus vitiosus*) of chronic poverty, hunger and sickness. For, some of the victims enter into that circle, some enter through the gate of poverty, and the poverty leads them to inability to afford more than one meal per day and, hence, to languish in hunger for many days in the week of each month of each year for many years, and the underfeeding and malnutrition, in turn, leads them to

diseases and sicknesses; some others enter through the gate of sickness that hinders them from working and earning and leads them to poverty that leads them, in turn, to inability to afford what to eat, and to suffer hunger and malnutrition that, in turn, leads them back to sickness as their starting point; and still others enter through the gate of hunger that leads them to sickness that, in turn, leads them to poverty that, in turn, leads them back to hunger as to their original starting point, and so the vicious circle of the suffering of the evil of poverty, hunger and sickness continues and can only be broken for the people encircled and entrapped therein to come out from it and be freed, liberated, from the bondage, the captivity, in which they have been for years now, whereby, in order to be able to break this notorious vicious circle, the prospective circle-breaker must proceed from the knowledge that a circle results when two extremes of a line are fused together, and that, to break the above depicted vicious circle of poverty, hunger and sickness, one must first search out the very point where, on the circumference of the circle, the two extremes are fused, and then seek to undo the fusion, and that, to identify the searched point of fusion, one must first identify the two extremes of the line that have been fused, and that, to identify the two extremes of the line, one must deploy the knowledge of a line as the shortest distance between two points and the knowledge of vice to be the privation of a certain virtue and to be an evil, and the knowledge of evil to be the privation of a certain goodness (*malum est privatio boni*) and to originate, or be welling, from a certain defect (*malum ex quocumque defectu*), and the knowledge of virtue to be standing in the middle between two extremes (*in medio stat virtus*). One must therefore identify that virtue (e.g. faith) which is at once (i) standing in the middle between the two vices as the two identified extremes (e.g. unbelief and superstition, or disbelief and fanaticism, or atheism and idolatry, or fideism as faith without reason and rationalism as reason without faith, etc) the fusion of which has given rise to the lamented chronic vicious circle of poverty, hunger and sickness, and (ii) being represented by the identified line as the shortest distance between two points, but without the two contrary - opposite but not opposed - points, the shortest distance between which is identical with the line, being identical with the identified two extremes in the middle between which the virtue - represented by the line - is standing. That is the system of the algebraic equations as formula for the solution of the vicious circle of poverty, sickness and hunger leading to the vicious circle of poverty, hunger and sickness. is the vicious spiral of hunger, anger, violence, imprisonment,

and poverty. The spiral begins with hunger that makes the hungry man angry (“a hungry man is an angry man”!), and the anger leads them to violence, that leads them to imprisonment that, in turn, leads them to poverty, that introduces them to the vicious circle of poverty hunger and sickness. In effect, like the Godman Jesus Christ used the whole of His human component - comprising His spirit, His soul and His body - to accomplish His mission of holistic (comprising material, moral and spiritual) salvation, and His human spirit used all the organs of His body (the hands and legs, ears and eyes and mouth, etc) to perform His corporal works and used all the faculties His soul (the human reason and heart, the human Will, intellect and memory, the human mind, conscience, faculty of intuition and faculty of affection to accomplish His spiritual works), so the proper pertinent type of education required to be imparted today in the African Culture to the children and the young people and adults as citizens of their nations must be that of educating them 1) in the knowledge and belief that the Creator has foresightedly and providentially implanted in every part of the human body enough talents through the exercise of which with professionalism every one is capable of using their healthy talented legs or hands or voice, etc. to become wealthy, and 2) in the technical knowhow of exercising the discovered God-given talents lying latent in one part of their body or the other up to the professional level as the proper level on which the healthy talented leg or hand or voice becomes God-given instrument for becoming wealthy and so for overpowering and overthrowing poverty and its other vicious companion.

2.2 The Solution proper of the conflict and tension between 'God and Man', between 'the tendencies and bending of Man (created by God in the image of God) towards God (whose image Man should retain) and the inclinations and bending of Man (living in the world) towards the things of the world (mundus, saeculum) in which he lives, but a world of which the Creator told him not to be', between 'the attractions of Man to the Divine as the Sacred and the attractions of Man to the Mundane as the Secular', between 'Religion and Science', between 'faith and reason', between 'Theology and Technology', as the root cause of the causes of the problem of the current exit of numerous members.

2.2.1 Disposition

- a. From the outline of the immediate causes of the problem of the current exit of numerous members from the structures for living out the Consecrated Life (see Part III of this Article) one can see that the proper root cause of the causes

of the problem is the conflict and tension between 'God and Man', between 'the tendencies and bending of Man (created by God in the image of God) towards God (whose image Man should retain) and the inclinations and bending of Man (living in the world) towards the things of the world (mundus, saeculum) in which he lives, but a world of which the Creator told him not to be', between 'the attractions of Man to the Divine as the Sacred and the attractions of Man to the Mundane as the Secular', between 'Religion and Science', between 'faith and reason', between 'Theology and Technology'. To solve the problem from the roots therefore there is need for an intellectual (cum spiritual) and technical (cum pastoral) formation of the members which trains them in thinking (cum praying and adoring, ratio cum oratio et adoratio) and acting and producing (cum distributing) in the categories of the divinely revealed truth about the Spirit-effected union of God and Man in the Godman Jesus Christ, hence about the Spirit-effected union of the Divine and the Human components of the Incarnate Word in the person of Jesus the Christ, Christ the Emmanuel, the God-with-us, the God in union with us humans, the God dialoguing and interacting with us humans, the God in solidarity with us humans, the God living with us humans, moving along with us, thinking and feeling with us, working and producing with us humans (and we with Him). Another reason for the problem of the frequent numerous exists of the members from the structures for living out the consecrated Life is that those who embrace God's work become overwhelmed with too much work, mental exhaustion, fatigue, burn-out, depression, etc. And the cause of this is that the work of God is always more than the labourers available. With regard to such permanent imbalance between the quantity of work required to be done and the numerical strength of the workers needed to do the work, Jesus said "The harvest is plentiful, but the labourers are few". But the solution to this problem of mental exhaustion, fatigue, burn-out, depression, etc., sequel to being overwhelmed with too much work in His vineyard has been given by Jesus Himself when He says to such labourers in His vineyard: "Come to me all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you find rest for your souls. Yes, my yoke is easy, and my burden light" (Mt. 11: 28-30) - the belt with which to carry the responsibilities for my project as a load on your shoulders is easy to put on if you put it on gently, in other words 'with gentility (not forcefully, violently, roughly, not with force, violence, roughness)', and the weight of your responsibilities for my project as load is light to carry if you carry it humbly and cordially, in other words

'with humility and cordiality' (not with 'pride, superbia, superiority complex, arrogance, haughtiness, pomposity' and 'naughtiness, mischievousness').

- b. God is Goodness itself in person and the first and the last, the first or the primary as the highest, the supreme, existing Being called the Creator as well as the last or the ultimate as the deepest ontological requisite for the existence in general of all existing beings and is called the Omnipotent, the Almighty, the proper Being that underlies and sustains the existence of any other existing being, and underlies and sustains the goodness of any other reality that is good outside Him, be it the goodness of any created good person, be it the goodness of any created good thing, of any good created thing in the form of an object, like places, or of any created thing in the form of an event like the acts, actions and activities of persons or like the inevitable occurrences of such good things as the sunrise and daybreak, or the falling of the rain in dry or hot times, or the circulation of the air for the respiration act of living beings, hence without whose underlying and sustaining presence no other existing being would be existing at all, there would be no other reality than Himself, and every other existing being that is good would be privy of goodness and hence in the state of evil as of the privation of goodness (*malum est privatio boni*).
- c. Every problem as evil begins for Man who was created in the image of God by God when Man does not consult God the Creator who fixed the parts of the whole of each creature or the parts of the whole of creation and arranged them in a definite order of sequence for a purpose and therefore knows at best how, when the parts do not function again or do not function well any longer or do not function at all any more, to re-fix the parts in order to get the whole that they together constitute begin to function again or to function well again. The problem gets worse if we continue taking from God things like the life we have, the air we breathe, the water we drink and the sources of the food we eat, etc. but without giving to God anything, whereas if we must take things from God, it is only right that we give something back to God, something that He likes, deserves and desires to have from us. But what else does God want from us if not that we worship Him in spirit and truth, that we love Him with our whole heart and whole soul and whole mind and with our whole strength, that we be holy because He the Lord Our God who created us in the image of Himself, Gen 1:27, is holy, cf Lev. 19:2 and by wanting from us the holiness of life, He wants from us purity of heart, truthfulness, righteousness, virtue, obedience, repentance from our bad habits and vices.

- d. Whenever Man is standing in front of a problem as an evil and facing an evil as a problem he cannot solve, a problem that, though it can be solved, has not yet been solved and is required to be solved and he fails to consult God, the reason may be that he does not know he should do so or he knows but forgot to do so, just to give him the benefit of the doubt, otherwise the reason is that he consciously refused to do so, out of jealousy or malevolence or disloyalty or insubordination towards God, not as if he is not convinced that God exists and as the supreme, the highest, Being, is superior to him, and that explains why such a one feigns ignorance of God, and does as if God were not existing (*ut Deus non daretur*) or existing but not necessary (*ut Deus non necessarius sit*), whereas God, the presence of God, is indispensable and inevitable (*Deus indispensabilis et inevitabilis*) for the existence in general of all existing beings and for the goodness of every created being that is good. This conscious ignoring of God by Man in the face of a problem that is soluble but that Man cannot solve, whereas nothing is impossible for God and with God everything is possible for Man, reveals itself as a sheer folly on the part of Man and exposes Man as arrogant, whereby that sheer folly and this arrogance together expose the arrogant man to the danger of being an object of derision. For, an arrogant man is one who ignores what he should know, but the more he ignores it the more ignorant he becomes, and so the more mistakes he makes and so he comes to end up in failure, like the fall of a pompous man with a thud which degrades him to an object of irresistible derision, mocked and ridiculed as a stupid man, by those who humbly know what he refused to know.
- e. Such is the lot of those whose perception of God now has gone way off the conduits of the brain to the mind that God should least bother about His creatures and least be bothered by them. In fact it is no longer seldom today to encounter people who - when they are cautioned against the evil or the problem they are struggling to solve only by their human effort without any reference to God - say in reply: "Ah! Leave God aside, He is in charge up there above in heaven and we humans are in charge down here below on earth, and God has nothing to do in the daily running affairs of Man!" It is worrisome and of great concern to human individuals and human societies that believe in the existence, the omnipresence, the inevitability, the irresistibility and the indispensability of God as Spirit, Light and Love when they interface with totally differently thinking persons and commonly hear such words from them and see the depth of apostasy into which persons like these have fallen

who continuously refuse to accept the truth or are utterly bereft of the truth that God exists, is omnipresent, inevitable, irresistible, and indispensable. Such persons that deny the relevance of God in the daily life of humans and the indispensability of God in the struggle of humans to solve the problems they encounter in their daily life and who think they can solve the human problems only by human effort without reference to God, by applying only man-made means without deployment of God-made means, include today those who claims that “African problems that require technology will not be solved by theology” (Prof. Patrick Lumumba, Professor of Law, a popular Kenyan lawyer and activist, former head of the Kenyan anti-corruption agency). The same Kenyan pan-Africanist and human rights activist, Patrick Lumumba, a Founding Trustee of the African Institute for Leaders and Leadership, has said the liberation of Africa will not come by its religious exercises. “Africa can rise and Africa will rise, but it is not going to rise by prayer and fasting” (Lumumba in an address he delivered at the Platform, a non-political and non-denominational program, hosted by The Covenant Nation, Iganmu, Lagos). The above mentioned utterances of Patrick Lumumba are coming from among the nine heresies of our time according to which “There is no God”. “There is no life after death”. “There is no need for hurrying; there is still time to live”. “There is no right or wrong”. “There is no sin”. “There is no need of repentance”. “Whatever good a man does will also be undone sooner or later”. “Religion is for those who lack intelligence and reason”. “Humans are so intelligent as to be able to accomplish anything alone by their own power and effort, without God” (as against the truth that “You alone are the Holy One, You alone the Lord, You alone the Highest, Jesus in the unity of the Holy Spirit, to the glory of God the Father” cf. Gloria in excelsis Deo, and that only by the divine power and assistance remaining with us we can accomplish good things and wonder works, as evidenced in Jesus: “Jesus Christ is Lord of all men...God had anointed him with the Holy Spirit and with power, and because God was with him Jesus went about doing good and curing all who had fallen into the power of the devil”, Acts 10: 36b.38).

- f. The question is how the believers as human individuals like the Theologians and as human societies like the Church are to address this problem of Man's denial of - the omnipresence and irresistibility, the inevitability, and the indispensability of - God in the daily lives of humans.

- (i) A major worry of the Church leaders, precisely of the Popes before, during and after the Second Vatican Council, particularly of Popes Paul VI, John Paul II, Benedict XVI, and Francis, in recent times is that the contemporary human society (on earth in this visible world) is derailing from faith due to the threat of Science to Faith posed by the advent of Science and Technology.
- The Faith from which the contemporary society is derailing is the faith in God and in His Son Jesus Christ and in the Holy Spirit as the Spirit of the Father and of the Son together. The faith in, as trustful acceptance of, God comprises the belief, namely trustfully accepting, that God exists and is the Author, the Owner and the Governor of all creation and of all life and - beyond this belief in, namely trustful acceptance of, God's existence and belief in, namely trustful acceptance of, His authorship, ownerships and government of the world - i) the belief in, namely trustful acceptance of, His Authority over all creation, over the whole universe and over the whole of history, over the whole humanity and over all the Angels, ii) the belief in, namely trustful acceptance of, God's Lordship and Supremacy as well as belief in, namely trustful acceptance of, His Kingship and His Sovereignty over all the creatures - over the universe and history and over all humanity and the Angels iii) the belief in, namely trustful acceptance of, His Majesty, His being ever greater than - *semper major quam* - each and all together of the created beings than Himself (their sole Creator). The faith in, namely trustful acceptance of, Jesus Christ embraces 1) the belief, namely trustfully accepting, 1a) that Christ is the incarnate Son of the living God, and 1b) that the incarnate Son of God is God made Man through the incarnation of the eternal Word of God in the womb of the Virgin Mary but without ceasing to be God, and 1c) that therefore, ever since the incarnation took place in the Virgin's womb, the incarnate Son of God is both God and Man, the Godman, and 2) the belief, namely trustfully accepting, that the Godman Jesus Christ is 2a) the only one infallible Mediator and Reconciler between God and humanity, 2b) the Mediator of human quests and requests and questions to God and of the divine truths and graces and answers to humans', 2c) the proper Communicator of the redeeming (embracing the liberating and healing and restorative) first half of

the Father-willed divine salvation for all humans to the entire humanity', and 3) the belief, trustfully accepting, that the eternal creative Word of God, through whom in His incarnate state as the incarnate Word of God, is that particular one of the three constitutive dimensions of the one Son of God (whose being Son of God is constituted by the trio: 'His being the image of the Substance of God', 'His being the Wisdom and power of God' and 'His being the eternal Word of God, and each of the three dimensions of whom can stand for the whole of Him as the Son of God, according to the principle 'pars pro toto') through whom, in His pre-incarnate state, all beings that were to be created, were created, namely called into existence, by the speaking God the Creator, 4) the belief, namely trustfully accepting, that all authority in heaven and on earth has been given to the incarnate Son of God in the person of Jesus Christ the Godman as the only one infallible Mediator and Reconciler between God and humanity, the Mediator of human quests and requests and questions to God and of the divine truths and graces and answers to humans, 5) the belief, namely trustful acceptance, that He knows all creatures at best since He is the Word as person through whom all creatures have been created, 6) the belief, namely trustful acceptance, that He has a best understanding of every creature's structure (principle of intelligibility) and function (mechanism), since He, the eternal Word, is interchangeable with that Wisdom of God itself in person through whom all beings yet to be called into existence are to be first chosen out, or selected, from the multitude of pure ideas as beings that do not yet exist, namely as that which only is but is not yet there, and that could each be created, either by being called into existence through the speaking of the Word imperatively or by being enclosed in matter and united with the matter to form together a synthesis of form and matter by the Creator. The faith in, namely the trustful acceptance of, the Holy Spirit comprises 1) the belief, namely trustfully accepting, 1a) that the Holy Spirit is the life-giving Spirit that proceeds from the Father and the Son together, and 1b) that He, proceeding from the Father as from the source of all Holiness, is the Spirit of sanctification, while He, proceeding from the Son as from the truth itself in person, is the Spirit of truth, and 2) the belief, namely the trustful acceptance, that the Holy Spirit as the Spirit of the Father and of the Son together is

the Bringer of the justifying and sanctifying second half of the Father-willed divine salvation for all humans to those humans who believe in, namely trustfully accept, Christ as the Redeemer of the entire humanity.

- The worries of the Church, precisely of the Popes before, during and after the Second Vatican Council therefore are in the nature of concerns about the renunciation of, not just a deviation from, the traditional Christian doctrines of the faith in God and in Christ by people who before the eruption of Science and Technology into the human society were believers in God, thus about the steadily increasing number of persons who no longer believe in God and in Christ, added to the multitude of persons who do not yet believe in God or believe in God but not in Christ, or do not believe at all in any of the two, and still added to those who believe half-heartedly or superficially.
- The people that believe in God and in Christ are the people that trust in God and trust in Christ (“Trust in God still, and trust in me” Jn 14:1), the people that practice trustful acceptance of God as the Author of creation, trustful acceptance of God's authorship of creation and hence of God's authority over all creatures in heaven and on earth, and trustful acceptance of the eternal creative Word of God in whom God has called beings into existence , and hence trustful acceptance of the fact that all authority in heaven and on earth has been given to the incarnate Word of God as the incarnate Son of God in the person of Jesus Christ (“All authority in heaven and on earth has been given to me.” Mt 28:18) who, being God made man, but without ceasing to be God, is the Godman and hence the proper mediator between God and mankind (“For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all“ cf. 1 Tim 2:5-6). And such people that believe in God and in Christ are a different people from the people that believe in an 'inauthentic' Scientist as the Scientist that does not believe in God as the Author of creation and of life, thus does not believe in God's authorship, ownerships and Government of the world and in God's Lordship, Supremacy and Kingship over all creation and all the creatures therein. In other words: When people believe in the

Scientist, but the Scientist in whom they believe is not a genuine Scientist, not an authentic Scientist, not a Scientist that believes in the Author of creation, not a Scientist that believes in God's authorship of creation and hence in God's authority over all creatures in heaven and on earth, nor a Scientist that believes in the eternal creative Word of God through whom God has called beings into existence, and hence in the fact that all authority in heaven and on earth has been given to the incarnate Word of God as the incarnate Son of God in the person of Jesus Christ the Godman and proper Mediator between God and humanity, then such people are different from the people that believe firmly and irrevocably in God and in Christ His Son. If the people that believe in God and in Christ as a people that trust in God and trust in Christ (cf Jn 14:1) are being drawn (attracted, lured) by the astonishing performances of Science and Technology to change from believing in God and in Christ to believing rather in (the apparent omnipotence of) Science and Technology, then the people are said to be derailing from authentic faith, while the advent of Science and technology is said to be posing a great threat to the people's faith in God and in Christ. A major Concern of the Popes since the Second Vatican Council (particularly Paul VI, John Paul II, Benedict XVI, and Francis) is that the contemporary human society on earth in the world is derailing from faith due to the advent of Science and Technology, and that the advent of Science and technology is thus posing a great threat to the people's faith in God and in Christ. The Faith from which the contemporary society is derailing is the faith in God, the belief in God (in His existence and ownership of the world, in His Lordship, Supremacy, Kingship, Government over all creation, over the universe and history and over all humanity and the angels) or the trust in God as the Saviour ("God our saviour: he wants everyone to be saved and reach full knowledge of the truth" 1 Tim 2:3-4), and trust in His incarnate Son Jesus Christ the Godman as the proper communicator of the redeeming (embracing the liberating and healing and restorative) first half of the Father-willed divine salvation for all humans to the entire humanity ("Christ Jesus, who sacrificed himself as a ransom for them all" 1 Tim 2:5-6), and trust in that Spirit of the Father and of the Son together that is called the Holy

Spirit as the Bringer of the justifying and sanctifying second half of the Father-willed divine salvation for all humans to those humans who believe in, trustfully accept, Christ as the Redeemer of the entire humanity (“The Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything and remind you of all I have said to you” Jn 14: 26; I still have many things to say to you but they would be too much for you now. But when the Spirit of truth comes, he will lead you to the complete truth, since he will not be speaking as from himself but will say only what he has learnt; and he will tell you of things to come” (Jn 16: 12-13). This problem that the advent of Science and Technology is posing today for Faith has been formulated in diverse ways by the different post-conciliar Popes in their writings. But it was Pope Benedict that formulated the problem in a way that the need for a solution to the problem becomes an urgent desideratum, the urgency of the solution to the problem becomes most clear. In number 12 of his Apostolic Letter “*Porta Fidei*”, a *Motu Proprio* released on the 11th of October 2011, he addressed the issue with the following words: “To a great extent than in the past, Faith is now being subjected to a series of questions from a changed (namely a rationalistic and relativistic and materialistic) mentality which, especially today, limits the field of rational certainties to that of scientific and technological discoveries” (FP n.12). The solution to the problem of the derailing of the authentic believers as believers in God and in Christ from the authentic faith has been formulated in diverse manners by the post-conciliar Popes, particularly by Pope John Paul II and Pope Benedict XVI. In his Post-synodal Apostolic Exhortation ‘*Ecclesia in Africa*’ (1995), n. 115, Pope John Paul II formulates in the following words addressed to the intellectual youth the solution to that same problem of the derailing of the authentic believers as believers in God and in Christ from the authentic faith which is caused by the luring of the authentic Christian believers to the performances and produced material goods of Science and Technology : “Dear young people, the synod to take in hand the development of your countries, to love the culture of your people, and to work for its renewal with fidelity to your cultural heritage, through a sharpening of your scientific and technical expertise, and above all through the witness of your

Christian faith” EA n. 115). Furthermore in his Encyclical letter '*Fides et Ratio*' (14th Sept. 1998), nn. 34 e 106, Pope John Paul II reflects within the framework of the proper relation (dialogue or even union) between Faith and Reason as between the two wings of a bird on flight how the relation between Religion (cf. faith) and Science (cf. reason) should thereby be. In his Apostolic Letter Motu Proprio '*Porta Fidei*' (2011), n 12, Pope Benedict XVI gives justification to the solubility of the named problem of derailment from the faith in the following words: “Nevertheless, the Church has never been afraid of demonstrating that there cannot be any conflict between faith and genuine science, because both, although via different routes, tend towards the truth” (PF n. 12). This idea found in the '*Porta Fidei*' (2011) of Pope Benedict XVI had to be present therein only in a synthetic manner and with precision because Pope John Paul II had earlier presented this same idea in a more elaborate manner in his '*Fides et Ratio*' (1989), nn. 34 and 106.

(ii) To overcome the problem the Popes have called for the collaboration of the Theologians.

- And as a response to the call of the Popes Contemporary Theologians have come up with new models of Christian Theology which not only demonstrate that there cannot be any conflict nor division nor separation but rather harmony and union unity between faith and reason, hence between faith and genuine Science, none between faith-based Religion and reason-based Science, but also show that 1) Christian Theology can be united with the contemporary global culture called 'Science and Technology' (in one word: 'Technoscience', the technoscientific culture) to give rise to Intechnoscientific Christian Theology as an inculturated Christian Theology at the model of the union of the eternal Word of God with the human flesh to give rise to the Incarnate Word as Godman, and that 2) Christian Theological Technoscience is the proper Christian Theology need to counteract the present threat of Faith by Science as long as Christian Theological Technoscience is conceived and practiced as the union of 'Christian Theological Science. understood as coordinate system of Scientific Theology, Mystical Theology, Practical Theology and Technical Theology' with 'Christian

Theological Technology as the application of the material goods produced with the instrumentality of Technical Theology to defend and promote the well-being of the human individual in mind and body and the social, particularly socio-cultural, socio-economic and socio-political, welfare of the human collectiveness (in its various ramifications: the family and ethnicity, the people and community, the nations and kingdoms).

- The dependence of Faith and Reason on one another for their credibility, trustworthiness and reliability as ground for their inseparability from one another Faith and Reason depend on one another for them to be credible, trustworthy, and reliable. On the one hand, if reason wants to be credible, trustworthy and, hence, reliable, it has to be credulous, it has to be believing, for it cannot say that it does not believe anything or in anything at all, for it believes at least in itself, believes that it is existing, believes in the truthfulness of its premises and, only so, of its conclusions. If reason is incredulous up to the point of not believing in itself, not believing its existence to be real, or does not believe in the truthfulness of its premises and conclusions, it not only is a liar and thus loses credibility, becomes untrustworthy, cannot be taken serious, and is thus unreliable but also is absurd and makes itself ridiculous. If reason does not believe in itself, it cannot believe in others, 1) it can neither believe in other things, 1a) be they things in the form of events (e.g. the inevitable occurrences of overwhelming things like the falling of the darkness or of the rainwater, the rising of the sun, the passing of time from one period to the other, or the acts and actions and activities of persons like the passing of persons from one place as space to the other, or from one state as situation to the other), 1b) be they things in the form of objects (e.g. the darkness, the rainwater, the Sun, the places as spaces or the states as situations in which one finds oneself or into which one has been driven by oneself or by another than oneself, 2) nor can it believe in persons, 2a) be it that it cannot believe in created persons (namely in the angels and in humans), 2b) be it that it cannot believe in uncreated as supernatural, eternal, divine persons (namely in God the Father, God the Son, God the Holy Spirit), wherefore 3) it cannot believe in those realities that are a union of persons and things, 3a) be it that it cannot believe in the union of uncreated

persons with uncreated things (like in the divine Trinity), 3b) be it that it cannot believe in the union of an uncreated person with created things (like in the incarnate Word of God), or 4) it cannot believe in those realities that are a union of an uncreated thing and a created thing - e.g. it cannot believe in the mystical life of the divinely living human soul as (of that single unit the unity of which results from) the union of the human soul with the divine life in such a way that on the one hand the divine life penetrates and permeates the human soul and remains inherent in the soul, while in the other hand the human soul binds itself to the divine life and participated in the divine life and remains adherent to the divine life, with God permitting and enabling this bond and participation and adherence, whereby: i) on account of the inherence of the divine life in the human soul and the adherence of the human soul to the divine life, the divinely living soul acts coherently, logically, consistently, consequentially and thus produced actions and activities and works that have coherence and hence logicity, consistency and consequentiality among them, whereas ii) during the penetration and permeation of the soul by the divine life the soul falls into the state of stupor, being stupefied - benumbed or anesthetized, mesmerized or astonished, enchanted or charmed, utterly fascinated - by the stupendous beauty, sweetness and delight in the feeling of the current of the supernatural life entering into it, while iii) through the participation of the human soul in the divine life the soul is raised in holiness and perfection beyond the comparative level and attains the highest level of holiness and perfection accessible to Man as spiritual creature, such that is second to only the level that God the Creator reserved to Himself, and is effected in Man by the Holy Spirit through His transformation of Man resulting from His conformation of Man to the Godman Christ as to the Criterion of human Holiness and divine Master of human perfection, for it is through the participation of the human soul in the divine life that the soul attains that relatively superlative grade of goodness, of oneness or unity with itself, of trueness and truthfulness, of beauty and beautifulness, which is second only to God's own holiness and perfection as the absolutely superlative - unequaleable and supreme - grade of these Transcendentals. On the other hand, if faith (as divinely aided trustful acceptance of God by

Man) wants to be credible, i.e. trustworthy and, hence, reliable, it has to be reasonable, i.e. it has to make sense, it must have sense, it has to be meaningful, relevant to human needs, it should not be privy of sense, for otherwise it would make non-sense of itself, it should not be meaningless, irrelevant or impertinent to human needs. If faith (as divinely aided trustful acceptance of God by Man) is unreasonable, i.e. 1) if it does not make use of the human reason, it would be irresponsible, cannot make responses that correspond responsibly to realities it has perceived - i.e. intuited from inside or experience from outside - and on account of this irresponsibility it loses credibility, is untrustworthy, and is thus unreliable. 2) if faith it is privy of reason, devoid of reason, emptied of reason, a faith rationally inane, it would be acting senselessly, like a man that is drunk, or insane, mad, and, hence cannot be trusted, and cannot be relied upon. An unreasonable faith is also a faith that does not reason within the frame of maturity, hence a naive, childish, uncritical, gullible or frivolous faith. An unreasonable faith is also a faith that thinks outside the frame of virtue as the middle way, hence one that thinks in extremes, in exaggerations typical of fanatics or in reductionisms typical of simplistics. Unreasonable Faith is at its best only as a faith that cannot reason logically (be it argumentatively in syllogisms, be it comparatively in analogies) with itself and on itself and therefore cannot reason logically with and on realities outside: it is 1) neither able to reason logically on other things, be it 1a) on events (e.g. on the inevitable occurrences of overwhelming things like the falling of the snow or of the rainwater, the passing of time from one moment or period to the other, be it 1b) on objects (e.g. on the snow, on rainwater, on places as spaces, on time and on moments of periods of time), 2) nor able to reason logically with other persons, be it 2a) with fellow created persons (namely with fellow human persons, or with the angels), be it 2b) with uncreated persons (i.e. with the divine persons, namely with God the Father, God the Son and God the Holy Spirit).

- From the dependence of Faith and Reason on one another for their credibility, trustworthiness, and reliability, results the inseparability of Science and Religion, of Science and Faith, etc, and of Religion

and Culture, of Religion and Reason, etc. As long as Faith and Reason depend on one another for their credibility, trustworthiness, and reliability, they are inseparable from one another. As long as anything that is based on Faith (e.g. Religion, Prayer, Adoration) is inseparable from Faith, it is inseparable from Reason through (or because of) the inseparability of Faith and Reason. Similarly as long as anything that is based on Reason (e.g. Science, Culture, Technics, Technology) is inseparable from Reason, it is inseparable from Faith through (or because of) the inseparability of Faith and Reason. Anything that is based on Faith (e.g. Religion, Spirituality, Prayer, Adoration) and anything that is based on Reason (e.g. Science, Culture, Politics and Diplomacy, Technics and Technology) - depend on one another for their credibility, trustworthiness, and hence reliability, and - are therefore inseparable from one another through, or because of, the inseparability of Faith and Reason. Therefore in particular: 1)) Religion and Reason (depend on one another for their credibility, trustworthiness, and reliability and hence) are inseparable from one another through, or because of, the inseparability of Faith and Reason. 2)) Religion and Science (depend on one another for their credibility, trustworthiness, and reliability and hence) are inseparable from one another through (or because of) the inseparability of Faith and Reason. 3)) Religion and Culture (depend on one another for their credibility, trustworthiness, and reliability hence) are inseparable from one another through (or because of) the inseparability of Faith and Reason. 4)) Religion and Technics (depend on one another for their credibility, trustworthiness, and reliability and hence) are inseparable from one another through (or because of) the inseparability of Faith and Reason 5)) Religion and Technology (depend on one another for their credibility, trustworthiness, and reliability and hence) are inseparable from one another through (or because of) the inseparability of Faith and Reason. 6)) Science and Faith (depend on one another for their credibility, trustworthiness, and reliability and hence) are inseparable from one another through (or because of) the inseparability of Faith and Reason. 7)) Science and Prayer (depend on one another for their credibility, trustworthiness, and reliability and hence) are inseparable from one another through (or because of)

the inseparability of Faith and Reason. 8)) Science and Adoration (depend on one another for their credibility, trustworthiness, and reliability and hence) are inseparable from one another through (or because of) the inseparability of Faith and Reason. If Faith (as divinely aided trustful acceptance of God by Man) is incredible, then also will be incredible every human act, action and activity that is based on faith or in which faith is used by Man. But such faithbased human act, action, and activity is 'Religion' Religion as a thing can be defined from the point of view of a thing in the form of an object and from the point of view of a thing in the form of an event. From the point of view of Religion as a thing in the form of an object, Religion is that single unit which has a trinitarian structure similar to the trinitarian structure of God that consists in the unity existing out of the eternal union of 'the three nameable persons in the numerically one God, called the Father, the Son, and the Holy Spirit' with 'the one and indivisible ineffable (unnameable) thing of God that only the divine name is and can be (since only name has no name, the name of name is name, the name of God expresses what God is, the essence of God, consisting in God's being the first and the last Being and from which results the nature of God as the union of all the attributes of God that derive from the divine essence as from God's being the first and the last Being. For from the point of view of its (trinitarian) structure, Religion is that single unit the unity of which results from the union of 1) the essence of Religion as dialogue and interaction between 'God's Words and Actions towards Man and Man's responses to God's words and reactions to God's actions', from which results the nature of Religion consisting in the union of 'Man's quest for God and search for God, questions at God and requests at God' and 'God's self-revelation to Man, leaving Himself be found by Man, giving adequate answers to Man's questions, and granting to Man the human requests at Him', and 2) the particular three diverse relations 2a) the intra-relation between 'God's self-assertive words as what or who God says Himself to be' and 'Man's trustful acceptance of God's self-assertive words regarding what and who He is' called Faith), and 2b) the inter-relation between 'God's imperative - invitatory, mandatory, and admonitory - words' and 'Man's obedience to God and compliance with the imperative - invitatory, mandatory,

admonitory - words' of God' (called *Morals*), and 2c) the extra-relation between “God's promissory words to Man” and “Man's worship of God with the joy and hope caused in Man by the divine promises and when he intuits (inwardly perceives) and experiences (outwardly perceives) the fulfilment of the divine promises” (called *Cult*). Thus involved in the concept of Religion are persons, namely God and Man, and things, namely relation, actions and reactions, quests and requests, searching and finding, words and responses, questions and answers, reason for human existence, Cult around God, Faith in God, *Morals* of obedience to God and compliance with His words, divine Trinity and eternal life. The reality 'Religion' is intelligible because it has a structure. Structure is the principle of intelligibility. The structure of a reality is the principle of the intelligibility of that reality. However Religion is only a means to an end, it is not the end itself. The end to which Religion is a means consists in the accomplishment of the trinitarian reason why the triune God as the God in whom there are three persons united with the one and same indivisible divine essence made the human being in the image and likeness of the three persons in one God. And such reason consists in Man's 'knowing God, loving God and serving God here on earth' in order 'hereafter in heaven to live eternally with God the life of God (as the life going on eternally inside God among the three persons in one God called the Father, the Son, the Holy Spirit, and such innerdivine life lived by the three is their life of eternal love for one another, eternal joy at one another, eternal glorification of one another, and eternal peace with one another)'. God is structurally triune, consequently Religion as a means to reach the above named end has a trinitarian structure, since for a means to be adequate the structure of that means (instrument, e.g. a container) must correspond, be conformed, be adapted, to the structure of the object (e.g. the content) which the means is meant to grasp, comprehend, embrace, encircle, encompass, enclose. Religion has a trinitarian structure in the sense that it is structured in correspondence to the trinitarian structure of God which consists in the unity existing out of the eternal union of 'the three nameable persons in the numerically one God called the Father, the Son and the Holy Spirit' with 'the one and indivisible ineffable (unnameable) thing of God that only the

divine name is and can be (since only name has no name, the name of name is name, the name of God expresses what God is, the essence of God consisting in God's being the first and the last Being). Understood from its trinitarian structure Religion is the relation, dialogue, interaction, union 1) essentially between 'God's Words and Actions towards Man and Man's responses to God's words and reactions to God's actions', and 2) existentially 2b) between 'Man's quest for God and search for God, questions at God and requests at God' and 'God's self-revelation to Man, leaving Himself be found by Man, giving adequate answers to Man's questions, and granting to Man the human requests at Him' (Cult), 2b) between 'God's self-assertive words as what or who God says Himself to be and Man's trustful acceptance of God's self-assertive words (cf. Faith)', and 2c) between 'God's imperative - invitatory, mandatory, and admonitory - words' and 'Man's obedience to God and compliance with the imperative - invitatory, mandatory, admonitory - words' of God' (cf. Morals). Thus involved in the concept of Religion are persons, namely God and Man, and things, namely relation, actions and reactions, quests and requests, searching and finding, words and responses, questions and answers, reason for human existence, Cult around God, Faith in God, Morals of obedience to God and compliance with His words, divine Trinity and eternal life. But involved in the Sciences is also God as the Creator whose creatures together with the creativities of Man as of the creature made by God in the image and resemblance of Himself are the objects of the Sciences. From the point of view of Religion as a thing in the form of an event, Religion is that human love for the divine Wisdom as a person which consists in that self-binding of Man to God that presupposes 'God's allowing and enabling of humans to bind themselves to Him' and 'that virtue of fear of offending the Lord that the divine Spirit inherent in the divine Wisdom as a person gives as gift to humans and that constitutes the beginning of wisdom as a thing in the form of an object and event that effects the avoidance of that self-separation of Man from God which is contrary to that self-binding of Man to God which, together with God's allowing and enabling of humans to bind themselves to Him, constitute the essence of Religion. The Formula for the Doctrine of the

interdependence of Science and Religion reads: “A Science that denies God or is indifferent to Him or attacks Him cannot be good, because what is good cannot be against what is good, and God is good - and in fact goodness itself in person as the source of the goodness of the various good things - and science is good, whereby to be good is to be suitable to, and therefore useful to, and therefore desirable by, a living being. Therefore don't accept a Science as true that is privy of Religion, and don't accept a Religion as true that is against, or indifferent to, Science” (*Non accettare una Scienza come vera che sia priva di Religione, non accettare una Religione come vera che sia contro o indifferente alla Scienza*). “Don't accept a Science as true that is no longer credible, trustworthy, as long as it separates itself, or even has separated itself already, 1) from God as the Creator, thus Efficient Cause, of the objects - as the material cause - of the Sciences, and therefore, 2) from the faith in God, hence 3) from Religion, hence 4) from Christianity, hence 5) from the Church of Christ (*Non accettare una Scienza come vera che non sia più' credibile in quanto si separi o persino si sia già separata 1) da Dio quale Creatore, ossia causa efficiente, degli oggetti quali causa materiale, delle Scienze e, quindi, 2) dalla fede in Dio e, quindi 3) dalla Religione, quindi, 4) dal Cristianesimo, quindi, 5) dalla Chiesa di Cristo*’.) As long as Religion is based on faith, and science is based on Reason , but faith and reason are inseparable, it follows that Religion and Reason are inseparable through the inseparability of faith and reason, similarly Science and Faith are inseparable because of the inseparability of faith and reason, consequently Religion and Science are inseparable because of the inseparability of faith and reason . Therefore do not accept a Religion as true that is no longer credible, no longer trustworthy and, hence not reliable, as long as it separates itself from or even has separated itself already from reason (*E non accettare una Religione come vera che non sia più' credibile in quanto si separi o persino si sia già separata 1) dalla ragione e, quindi, 2) tutti gli atti o azioni o attività umani che sono basati sulla ragione (ratio), quindi dagli atti, azioni e attività spirituali, ossia dalla preghiera (oratio) quale implorazione (impl-oratio) e adorazione (ad-oratio), e dagli atti, azioni e attività intellettuali, ossia dalla Scienza, dalla Tecnica, dalla Tecnologia, dalla Cultura*).

- That there is God, as against those who deny His existence, presence and relevance, the contemporary Theology shows it from a peculiar point of view God, having spoken, must be a living Being, since the dead cannot speak; and having been heard, He is perceptible; and having been understood He is intelligible; and, being intelligible, He must be a structured living being, for structure is the principle of intelligibility, an unstructured, is not intelligible, a formless, amorphous, shapeless, reality cannot be understood. And God, having spoken words that are intelligible to intelligent beings like humans and Angels, must be a living person. For, a person is that spirit - intelligent living being, a living being capable of understanding - that is capable of producing words that are intelligible to fellow spirits. 2)) God - having said “let us make man in our own image, in the likeness of ourselves” (Gen 1, 26) - must numerically be not a single person but rather a collective person (family, community), an aggregate of persons of a certain number. 3)) God - having appeared to Abraham in the form of three men (cf Gen 18, 1-2a) - must be an aggregate (family, community) of three persons. 4)) As long as at the beginning of the visit of these three men to him, Abraham adored them by bowing to the ground in front of them (cf. Gen 18, 1-2), while Abraham as our father in faith knows before and better than any one of us else that idolatry, the worship of creatures and of creativities of creatures, is against the commandment of God that only God the Creator is to be adored (cf. “You shall have no gods except me...you shall not bow down to them or serve them. For I, Yahweh, your God, am a jealous God” Dt. 5: 7. 9), and Abraham would not have worshipped them if he did not recognize them to be eternal, supernatural, non created persons, it follows that these three persons must be divine persons in human form, three divine persons in the form of three men, showing that God can come to man in human form, and this rightly so, because if God wants to be received by man He has to come to man in human form, since whatever is received, is received according to the mode of the receiver, and this coming of God in human form to man shows that man can reckon with the incarnation of the Word (cf Jo 1, 14). 5)) As long as God had earlier said to Moses that Yahweh, the Lord, is the name by which He is to be invoked by men in all generations (cf.

Ex 3,15), wherefore Abraham who had recognized the three men to be rather divine persons in human form, had to call them Lord, but he did not call the three together “my Lords”, but rather “my Lord” (cf Gen 18, 3). It follows that the three adored, and hence adorable, and hence divine, persons are altogether not three lords, hence not three gods, but rather only one God, and therefore that there are 'three persons in one God'. 6)) And as long as the three persons at the end of their visit, with one voice, together, said to Abraham “I shall visit you again next year without fail” (Gen 18, 10), and not “we shall visit you again next year”, it follows that there is “one God in three persons”. 7)) In synthesis: God exists and is perceptible and is numerically only one God (“Besides me there is no other God” Is 44,6), but not one person (“Let us make man in our own image and in the likeness of ourselves” Gen 1, 26), but one thing. God is not one person, God is not one solitary person (“He is one God, yet not solitary.” (Formula 'Fides Damasi', in: Peter Huenermann, editor, Heinrich Denzinger, Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals, 43rd edition, Ignatius Press San Francisco, 2012, n.71). God is rather a family of three persons of one divine substance, the first of whom is the Father, the second the Son, the third the Holy Spirit. As long as, on the one hand, there are “three persons in one God”, and this one God in whom there are three persons is “one God in three persons”, it follows that God is contemporaneously and unitedly and immediately “one in three” (“one God in three persons”, not “one person in three gods”) and “three in one” (“three persons in one God”, not “three Gods in one person”), and such structure of God is what is called the divine Trinity. Thus, the divine Trinity is like a medal of two sides, the one side of which is called 'God is three in one', while the other side is called 'God is one in three'. The numerically one living (and, hence, respiring and self-reproducing) God contains an intertwining of the three divine persons (God the Father, God the Son, God the Holy Spirit, each of whom is the union of one of the three persons in the numerically one God with the one and indivisible divine essence). The intertwining results from the order of two diverse originations that are eternal taking place within the numerical one living God: namely the origination of the Son from

only the Father by being generated from the substance of God the Father by the Father, and the origination of the Holy Spirit from the Father and the Son at the same time by proceeding from the Father and the Son together as long as He is that eternal, most pure, holy, vitally indispensable, sacrosanct, and only one Breath of life that is a person that the Father and the Son contemporaneously breathe in from one another at the same time that they contemporaneously breathe Him out to one another, with the consequence that this unique Breath of life proceeds from the Son to the Father at the same time that He is proceeding from the Father to the Son. From the inner-divine intertwining of the three divine persons results in turn the trinitarian structure of God as of the numerically one God who calls all non-human beings into existence through speaking His Word and makes only the human being with His divine hands, first making the living human being out of the union of the watered dust from the soil and a breath of life from Himself, and secondly making the woman out of a rib as bone from the side of the man and a flesh as the contrary of bone. The divine Wisdom is one of the three interchangeable components of that only one Son of God who is constituted by His being the image of the Substance of God the Father, His being the Wisdom as the breath of the power of God, and His being the eternal creative Word of God, and the Son of God is, in turn, one of the three persons in one God (called the Father, the Son, and the Holy Spirit) who, in turn, are together one of the two contrary - opposite but not opposed - components of the divine Trinity (as that Trinity that consists in the unity existing out of the union of, on the one hand, the three nameable persons in the numerically one God and, on the other hand, the one and indivisible ineffable thing of God that only the divine name is and that expresses the divine essence consisting in God's being the first and the last Being), the divine Trinity being, in turn, only one of the two components of the unitriune God as of the one and triune God, for the unity or numerical oneness of God and the Trinity or trinitarian structure of God constitute together the unitrinity of the unitriune God.

- The interdependence of Science and Religion for their credibility, trustworthiness and reliability is such that if reason is not credible,

then also every human act, action and activity that is based on reason or in which reason is used by Man, will lose credibility and hence reliability; but such human acts, actions and activities are the intellectual ones, namely, “Culture”, “Science”, “Techne”, “Technology”; and similarly if faith is not credible, then also every human act, action and activity that is based on faith or in which faith is used by Man, will lose credibility and hence reliability; but such human acts, actions and activities are the spiritual ones, namely “Religion”, “Prayer” and “Adoration”.. But faith and reason are interdependent from the fact that the credibility of faith depends on the reasonableness of faith, and the credibility of reason depends on the credulity of reason. But Religion is built on faith, while Science is built on Reason. It follows that Science and Religion are interdependent. The two enjoy a relationship of conditioning one another (*gegenseitiges Bedingungsverhaeltnis*). In order to exist, Science needs both Man as its indispensable subject (efficient cause) and God as the Provider of the indispensable object (material cause) of the Sciences; and in order to exist Religion needs both Man (who himself is also the indispensable subject or efficient cause of Science) and God (who Himself is also the Provider of the indispensable object (material cause of Science)). Therefore Science by needing God for its object and needing Man for its subject needs Religion Science depends on Religion as long as Religion is based on God The Scientist cannot get finished with God, cannot be done with God, cannot eschew God from their scientific activity, rather in the activity of the Scientist God is as inevitable as He is indispensable, and the Scientist is permanently dependent on God the Creator, on the creatures of God as the proper objects of their scientific activity, on Christ the Godman as the incarnate Word of God through whom, in His pre-incarnate state, God has called into existence the objects of scientific activities (Research, Study, Teaching), and on certain pertinent creativities of the creatures of God like those of Man as of the only one creature that the Creator made in the image of Himself. The dependence of the Scientist on God is generally in the sense that only the living human beings exercise the scientific activities (Research, Study, Teaching), and all life comes from God. The dependence of the Scientist on the creatures of God is particularly in

the sense that the objects of scientific activities are all directly or indirectly the beings that were created by God, be it those called into existence by God through His eternal creative Word in its pre-incarnate state, be it those made by God, not by word of His mouth, but rather with His infallible hand. When God says “let there be light” (Gen 1:3), light is object of physics. And when God says “let there be a vault - called heaven - in the waters to divide the waters into two between the waters above the vault and the waters under the vault” (Gen 1: 6-8) water is the object of chemistry. And when God says “let dry land appear - the earth - appear from the coming together of the waters under heaven into a single masse” (cf. Gen 1: 9-10), dry earth is object of geology and chemistry. And when God says “let the earth produce vegetation, seed-bearing plants, and fruit trees bearing fruits with their seed inside” (cf. Gen 1: 11-12), plants and trees and fruits and seeds are the object of the biological science of botany. And when God says “let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years, lights in the vault of heaven to shine on the earth, the greater light, the Sun, to govern the day, the smaller light, the moon to govern the night together with the stars” (Gen 1: 14-16) the lights as the Sun and the moon and the stars are object of the geographical and astronomical sciences, while the events of the night and day are the object of the science of history. And when God says “let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven” (Gen 1: 20) or “let the earth produce every kind of living creature: cattle, reptiles or every kind of wild beast” (Gen 1: 24), these living creatures are the objects of the biological science of zoology. And when God says “let us make man in our own image, in the likeness of ourselves” (Gen 1, 26), man created as male and female in the image of God as the first and the last as of two contrary, opposite but not opposed beings is the object of Anthropology, Sociology, Psychology, Medical Studies, Political Science, Economics, Jurisprudence. As long as the Scientist whose object of study and of research is the Creator God or a certain creature of God, but the eternal creative Word of God through whom the Creator God and all things were created such that the Creator God and all His creatures can be understood and known at best by and

through the same creative Word, but Jesus Christ is the name given to this eternal Word when this Word is in His incarnate state, namely when this Word is the incarnate Word, it follows that God and all His creatures as the object of the Sciences can be understood and known at best by and through Jesus Christ the incarnate Word. And as long as the goal of the Scientist is to understand and know the Creator God and the creatures of God, but the Creator God and all His creatures as the object of the Sciences can be understood and known at best by and through Jesus Christ the incarnate Word, it follows that the Scientist if he wants to understand and know the object of his scientific activity at best must pass through Jesus Christ, must switch on, consult, Jesus Christ, must wear, or put on, Jesus Christ, must be built on Jesus Christ. The dependence of the Scientist on the creativities of the creatures of God, particularly on the creativities of Man as of the only creature made by God in the image of Himself is in the sense that the Scientist as Teacher, Researcher, and Student or Learner from a Master as from an authoritative and exemplary teacher, needs such creativities of Man like Language and Music to communicate his teaching, and needs such creativities of Man like Mathematics to work out the result of his researches (inquires, investigations), and needs such creativities of Man like Arts to facilitate his studying as learning from a Master as from an authoritative and exemplary teacher. That Religion is not for those who lack intelligence and reason and humans are not so intelligent as to be able to accomplish anything alone by their own power and effort without God this fact has been shown severally by Theologians especially of the Age of Science and of Technoscience as of the union of Science with Technology, so much that it is meanwhile an obsolete standpoint to uphold that "African problems that require technology will not be solved by theology", an assertion as anachronistic and misleading as it is in error, a statement as sweeping and undifferentiated as it betrays unawareness of, and inattentiveness to, the current stand of research for solution to the core problems that are holding back the liberation of Africa and Africans from the long standing vicious circle of unproductivity, poverty, hunger, sickness, and vicious spiral of joblessness, anger, hatred, violence, killing, stagnation, corruption, disdain and ridicule.

One would do well to get oneself rapidly informed and acquire the missing knowledge of the current stand of the serious efforts being made towards the solution of the named problems, by reading the article: Prof J. Egbulefu, Attempts to provide a vision and strategic plan to assist Africa emerge from misery and marginalization in the overall movement of globalization”, in: Emmanuel M.P Edeh, The Church of Jesus the Saviour in Africa, Vol.Two, Madonna University Press, Enugu (Nigeria), 2009, pp. 58-157. Moreover, seen in the mirror of the ongoing practice of the Inculturated Technoscientific Theology, the assertion that “African problems that require technology will not be solved by theology” can not survive scrutiny and is as overtaken by events as it meanwhile has been contradicted and is invalid. One would do well to see how much that assertion has meanwhile been proved wrong, by reading the article: “John Okoro Egbulefu, Inculturated Technoscientific Theological System as Instrument for the production of material goods with which the Church can prolong the material salvation accomplished by Christ through His miracles”, in: <https://congregatiochristiemanuelis.blogspot.com/2020/05/theology-of-rev-fr-prof-j-egbulefu-ccc.html?m=1>. Under Inculturated Technoscientific Theological System is precisely meant that Inculturatedly Technoscientific Christian Theology as a System which is modeled on the System of the Incarnate Word and hence is technically called Intechnoscientific Christian Theology. Inculturatedly Technoscientific Christian Theology is Christian Theology united with Technoscience as with the proper contemporary global Culture (the proper culture of the present time world wide), a union from which arises the Intechnoscientific Christian Theology and which is modeled on the union of the divine Word with the human flesh from which is arise the incarnate divine Word

2.2.2 Position

a. *Intechnoscientific Christian Theology* is that Union of the Christian Theology (as of the union of 'the Christian Faith in the Word of God about the Unitriune God and the Godman' with 'the Christian Reason for the existence of Man on earth as for God's creation of Man') with Technoscience (as with the union of Science and Technology).

application of the goods produced by the technical Sciences to the defence and promotion of the progress to their perfection of the welfare and innate capacities of the human being as individual and collectiveness). Faithbased Prayer (petition) was instituted by Jesus where and when He said to His disciples: “Trust in God still, and trust in me” (Jn 14:1). “Make your home in me, as I make mine in you” (Jn 15: 4); “If you remain in me and my words remain in you, you may ask what you will and you shall get it” (Jn 15: 7); “ask, and it shall be given to you” (Mt 7: 7); “If you ask for anything in my name, I will do it” (Jn 14: 14); “When you pray, go to your private room and, when you have shut your door pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you” (Jn 6:6). “Your Father knows what you need before you ask him. So you should pray like this: Our Father in heaven, may your name be held holy, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we have forgiven those who are in debt to us. And do not put us to the test, but save us from the evil one” (Mt 6: 8b-13). Faithbased Science (comprising Research, Teaching, and Studies as learning from an authoritative and exemplary Teacher) was instituted by Jesus where and when He said to His disciples: “Trust in God still, and trust in me” (Jn 14: 1) and “search, and you shall find” (Mt 7: 7), seeking thereby first the kingdom of God your Father and his righteousness: “Set your hearts on his kingdom first, and on his righteousness. and all these other things will be given to you as well”(Mt 6: 33). “You cannot be the slave both of God and of money” (Mt 6: 24b). Faithbased Technology (as the application of the goods produced by the technical Sciences to the defence and promotion of the progress of the welfare and innate capacities of the human being as individual and collectiveness to their perfection) was instituted by Jesus where and when He said to His disciples : “Trust in God still, and trust in me” (Jn 14: 1), “Make your home in me, as I make mine in you” (Jn 15: 4), “Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing” (Jn 15: 5), and “knock, and the door will be opened to you”(Mt 7: 7), “I tell you most solemnly, whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father. Whatever you ask for in my name I will do, so that the Father may be glorified in the Son” (Jn 14, 12-13). To believe in Christ is to make one's home in him as Christ has made his home in the one and to remain in Christ as Christ remains in the one, only such a believer in Christ can bear much fruit to

- (i) the structure of which is modelled on the structure of the incarnate Word (as of the union of the divine Word with the human flesh, the union of the Word of divine nature with the flesh of human nature, the union of the divine nature of the Word with the human nature of the flesh, the union of each of the three constituents of the divinity of the incarnate Word as of the Godman comprising 'the divine Word, the divine Life lived by the divine Word, and the divine Will done by the divine Word in the womb of the Virgin Mary' with each of the three constituents of the humanity of the incarnate Word comprising the human body, the human soul and the human spirit contained in the body and containing the soul and uniting the soul with the body, and thus
 - (ii) in which the mediated union of the Christian Theology with Technoscience is effected threefold by Science tending irrevocably to Reason, by Faith tending irrevocably to Technology, and by the fusion of Faith tending irrevocably to Science with Science tending irrevocably to Faith at the point of infinity or endlessness, and
 - (iii) which is in vogue or has begun to be done in the history of theology only in the contemporary technoscientific Era - the Era of the union and teamwork of Science and Technology, and
 - (iv) which uses Theological Technoscience (through technical Theology that presupposes the scientific, mystical and practical theologies) instituted by Christ to produce material goods with which to prolong to all nations and generations the material goods with which the Church can prolong or extend to all nations and generations the material salvation of humans which God had prepared already at creation and Christ had accomplished with His miracles through which He produced and distributed such goods to humans in His time in Israel.
- b. Christ has instituted the theological Technoscience by instituting the various components of such a Technoscience which are the three methods to be used by the Church to effect relatively superlative wonder works, numerous minor miracles, if not to perform the same wonder works as Jesus performed, producing the same miraculous objects or causing the same miraculous events that Jesus had produced or caused in His time. And such three methods are namely 1) Faithbased Prayer (petition), 2) Faithbased Science (comprising Research, Teaching, and Studying as learning from an authoritative and exemplary teacher), and 3) Faithbased Technology (as the

the greater glory of the triune God: “Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing” (Jn 15, 5). “It is to the glory of my Father that you should bear much fruit, and then you will be my disciples” (Jn 15, 8). However, both such belief in Christ and the consequent capability (as union of capacity and ability) of the believer to perform the same works that Christ did and even greater works - all these take place by the power and working of the Holy Spirit, they pass through the inspirations and infusions of knowledge as of power received by the believer from the light-giving Holy Spirit as the Spirit of splendid truth, of whom Christ tells his disciples, saying: “He will teach you everything” (Jn 14, 26a) and thus “will lead you to the complete truth” (cf Jn 16, 13a), since he not only “will remind you of all I have said to you” (in the past, Jn 14, 26b) but also “will tell you of the things to come” (in the future, Jn 16, 13b), and thus “will glorify me, since all he tells you will be taken from what is mine. Everything that the Father has is mine” (Jn 16, 14-15a).”Father...all I have is yours and all you have is mine - *omnia mea Tua et omnia Tua mea* - and in them I am glorified” (Jn 17, 10). Accordingly, the still greater works that whoever believes in Christ will be capable of performing are works that come from the Father as the living God and His incarnate Son Jesus Christ to both of whom together belong all that is good, since what belongs to the Father belongs to the Son and what belongs to the Son belongs to the Father (cf. Jn 17, 10), for the Father is in the Son and the Son is in the Father (cf Jn 14, 11; 17, 21; like water is in the fish and the fish is in the water), and it is the Father, living in the Son, from whom comes through the Son (as Godman) to men all that is good, who is doing invisibly from inside the Son the work that the Son is doing visibly outside (cf Jn 14, 10b) to the greater glory of the Father and, hence also, of the Son and of the Holy Spirit both of whom are glorified together with Father.

- c. The deployment of faithbased Prayer, faithbased Science and faithbased Technology by the Church in her missionary engagement with prolonging to all nations and generations the material salvation accomplished by Jesus through His miracles is all the more justified by the two facts that i) Science is instituted by Christ for the salvation of men and ii) Science and technology derive from the intellectual human love for Wisdom as reality having his or its peculiar identity - his personhood (namely who he is) or its essence (what it is) and his/its nature (how he/it is and how he/it acts), his/its proper activities, namely what he/it does, hence his/its actions - operations and works, products

- and passions, and his /its substance (namely the power underlying all his/its activities). Since the Church cannot prolong the material salvation wrought by Christ by the same miraculous actions by which Christ as God accomplished it, she has to adapt to the divine methods where she cannot adopt them straight away, what is left for her is to prolong the material salvation wrought by Christ rather through Christ-willed methods and means instituted by Christ which are capable of effecting relative and minor miracles as wondrous works. And such methods are Faithbased Prayer (petition), Faithbased Science (comprising Research, Teaching, and Studies as learning from a Master as an authoritative and exemplary Teacher) and Faithbased Technology (as the application of the goods produced with the instrumentality of the technical Sciences to solve and resolve the material and existential - not so much the intellectual and moral and spiritual - needs of man on earth) as long as such methods lead to the attainment, discoveries and inventions (cf, “ask, search and knock at the door”) of relevant means for the amelioration of the quality of the human life in the form of better means of man's movement, of man's respiration, of man's perception and reaction to stimulus, of man's nutrition, of man's growth, promotion, progress, development, and of man's reproduction as well as for a better standard of man's protection, of man's communication, of man's wealth and welfare of mind and body.

- d. Theological Technoscience as the union of Theological Science and Theological Technology is the proper means or instrument with which the Church, adapting to the miracles as the means by which Christ effected the material salvation of Man, uses to produce material goods with which to prolong to all nations and generations the material salvation accomplished by Christ in His time in Israel.
- Theological Science is that Science the goal of which is the God that has generated the pre-incarnate divine Word as person through whom God has created all things and that has spoken to humans the words of life that stem from the incarnate Word as from the Life itself in person through whom God has redeemed the deviated and fallen humanity and from the Holy Spirit as from the Spirit of truth and light-and-life-giving Spirit through whom God sanctified the redeemed humanity by conforming them to the incarnate Word as incarnate Son of God Jesus Christ.

- Theological Technology is that Technology the practice of which consists in the application of the material goods produced with the instrumentality of technical Theology to solve and resolve the material needs of man on earth, to defend the human life and property to promote, propel the progress of, the development of the innate capacities in man to their perfection, and so-with to prolong to all nations and generations the material salvation accomplished by Christ in Israel in his time.
- Theological Technoscience is the proper means or instrument instituted by Christ and adapted by the Church to the miracles of Jesus as to the means by which Christ performed great wonder works for the material salvation of humans, be such performance in the form of producing mysteriously in superabundance material objects (like bread, fish, wine, money) with which to feed the hungry and satisfy the thirsty, solve and resolve the financial needs of debtors), be such performance in the form of causing mysterious events (like raising the dead, reviving the moribund, healing the physically or psychically sick, protecting and defending and restoring security and safety to the life and property of the violently threatened and endangered) human person in his singularity and in their collectiveness, whereby the Church seeing that she cannot do these miracles - in spite of the fact that Jesus told His disciples that any one who believes in Him and does not waver would be able to do the same great works as He Himself had done or was doing and that the one would even do them in greater number, what does not mean in greater quality, than He Himself did them (cf. Jn 14:12ss) - and thus cannot adopt the miracles of Jesus as means of producing material goods - had to rather resort to means instituted by Jesus and adapted to His miracles as to the proper means by which He performed wonder works for the material salvation of humans. For, though whatever Jesus, coming from above, does is ever greater than what humans on earth below can do - "He who comes from above is above all others...He whom God has sent speaks God's own words: God gives him the Spirit without reserve. The Father loves the Son and has entrusted everything to him" (Jn 3: 31.34-35) - yet Jesus did not leave the Church with no instruments to continue what Himself had done and commissioned them to prolong, extend, to all nations of the earth till the end of times. For, like the Father loves the Son whom He has generated, so the Son loves the Church that He has instituted. And like the Father has sent the Son to the world, so too has the

Son sent His Church to the whole world, to all the nations. And like the Son can do nothing by Himself, for He can do only what He sees the Father doing and whatever the Father does the Son does too, because the Father loves the Son and shows Him everything He does Himself - showing Him ever more and greater things and astonishing works, giving Him all powers in heaven and on earth, cf. Mt 28:18, such that as the Father raises the dead, giving them life, so too the Son gives life to anyone He chooses (cf. Jn 5: 19-20) - for, the Father who is the Source of life has made the Son the source of life (Jn 5:26), so too the Church can do nothing by herself, she can do only what she sees Christ doing and what Christ asked her to do. And like to have seen the Son is to have seen the Father (cf. Jn 14:9), so too to have seen the Church is (supposed to be!) to have seen Christ. And like it is the heavenly Father, living in the Son, that is doing this work (cf. Jn 14:10), so too it is the heavenly Christ who (being truly God) is omnipresent (i.e. present in all places at same time every time), and therefore is living in the Church at same time that He is living in heaven, is doing the work that the earthly Church (as the Church on evangelizing and hence salvific mission on earth to all the peoples of all the nations of the earth while at same time on spiritual journey to the inviting Heavenly Father, thus on earthly pilgrimage to heaven) is doing here on earth. And since whoever believes in Christ will perform the same works as Christ does Himself, the one will perform even greater works (cf. Jn 14:12) - like the moving of mountain is greater than the cursing of a barren fig tree to wither, hence e.g. “if you have faith and do not doubt at all, not only will you do what I have done to the fig tree, but even if you say to this mountain : 'Get up and throw yourself into the sea', it will be done. And if you have faith, everything you ask for in prayer you will receive” (Mt 21:21-22) - it follows that for one to perform miracles one must have faith and that one who has faith can thereupon with prayer obtain uncountable number of miracles. Prayer comprises both praise to God and petition (supplication) to Him; but such petition is one of the three distinct but inseparable methods which Jesus has instituted for the solution of human problems in general and for the material redemption or salvation of Man from evil of all sorts in particular: suffering, poverty, hunger, sickness, bad government, etc: “ask, and it shall be given to you; search, and you will find; knock, and the door will be opened to you' (*Petite et datur vobis, quaerite et*

invenietis, pulsate et porta aperietur vobis cf . Mt. 7:7). The searching-to-find method is, on the intellectual plane, one of the three intellectual activities that constitute Science (comprising Research, Teaching and Studies as learning from a Master as authoritative and exemplary teacher). The knocking-to-get-the-door-opened (which in the digital language of today means the pressing of the door-bell to get the door opened by someone from inside, or the pressing of the button of the remote control to get the gate opened automatically, namely by itself) is, on the same intellectual plane, the intellectual activity engaged with Technology as the application of Science to open new avenues, roads, horizons, and the application of the material goods produced with the instrumentality of particularly the technical Sciences to solve and resolve the material needs of Man on earth, to defend the human life and property and to promote, propel the progress of, the development of the innate capacities in Man to their perfection. Thus “Faithbased Prayer (petition)”, “Faithbased Science (comprising Research, Teaching, and Studies as learning from a Master as from an authoritative and exemplary Teacher)”, and “Faithbased Technology (as the application of the goods produced by the technical Sciences to solve and resolve the material and existential - not so much the intellectual and moral and spiritual - needs of Man on earth)” are the proper three methods of effecting numerous miracles, of performing the same works, miraculous works, as Christ Himself, the Bringer of holistic (embracing material and existential, intellectual, moral and spiritual) salvation has done and of performing even greater miraculous works.

- e. The material goods produced by technical Theology are material goods for the defence of human life and the promotion, propelling of the progress, of the development of the seven innate capacities in the living human being to their perfection, and with which the Church can prolong to all nations and generations the material salvation accomplished by Christ through His miracles as wonder works. Such material goods that can be produced with the instrumentality of technical Theology for the defence of the human life and the promotion - propelling the progress - of the development of the seven innate capacities of the human being to their perfection embrace the means of perceiving and reacting to perceived material objects, means of movement or mobility, transport and communication, means of respiration, means of nutrition, means of healing or health care, means of growth or structural and

mental expansion and progress, means of self-reproduction or fecundity, means of security and safety of life and property, means of solving and resolving financial needs of humans, and means of governing well the human collectiveness (society, family, community, State, Nation, kingdom).

2.2.3 Expositions

- a. The Intechnoscientific Christian Theology as a thing exists both in the form of an object and in the form of an event.
- b. The Intechnoscientific Christian Theology as a thing in the form of an object is that inculturatedly Technoscientific Christian Theology which has resulted from the threefold mediated union of Christian Theology with Technoscience as with the proper contemporary global Culture (the proper culture of the present time world wide) and which is modeled on that incarnate Word that has resulted from the threefold mediated union of 'the eternal Word of God' with 'the human flesh taken from the Virgin Mary as the most appropriate human flesh' and that is at once truly God and truly Man, hence the Godman (Theandros), Jesus Christ. Jesus Christ is the Son of God that is eternal and of the same substance with God the Father and is thus one God with the Father and has been made man through the incarnation of the Word but without His ceasing to be God and is thus (ever since the incarnation of the Word took place in the womb of the Virgin Mary) God and Man in one person and, hence, is called the Godman (Theanthropos in general, but Theandros in particular; for: the Man that He became is male, Man of the masculine gender, since He became Man through the Word's taking flesh of human nature in view of His using the flesh of human nature to offer sacrifice on the Holy Cross for the redemption of the world, but it is the male, not the female, that is the proper material for offering the sacrifice of redemption as the second of the two sacrifices required before Man should arrive at the salvation to which God has invited him: the first sacrifice being the human procreation of the divinely created child, whereby only the female only whom between the two species or genders of the human being can be pregnant, is the proper material used for offering such a sacrifice, wherefore the male as the remaining and second of the only two species or genders of the human being is the proper material for offering the second as the only one and proper sacrifice for the redemption of the procreated child. The Godman, Jesus Christ, is the union of the 'in-carnate Word' (the divine Word penetrating into and permeating, and remaining inside, inherent in, the human flesh, cf. caro-carnis) with its contrary, its

opposite but not opposed counterpart, namely with the 'ad-verbal flesh' (the human flesh adhering to the Word, verbum, and participating in the life and function of the divine Word that is using the flesh to accomplish His redemptive, as theological, salvific, work and mission). Jesus is the Christ, and Christ is the Son of the living God, but the Son of the living God is of the one and same substance with the Father and is, thus, the first and the last being, and hence neither has any being before Him and thus has no beginning, nor has any being after Him and thus has no end, and, as long as He has neither a beginning nor an end, is thus eternal and all-embracing, hence omnipresent, omnipotent, omniscient, perfect, holy, paradoxical, mysterious, and, as long as He is eternal and omnipotent, is therefore God. Therefore Jesus is God. Consequently, by virtue of His being almighty, all-powerful, God, Jesus has power not only over all realities that are good but also over all that are bad, both the power of goodness and power over evil : 1) be it power over evil spirits, hence His power over the devil and the demons, 2) be it power over evil things - 2a) power over evil things that are in the form of events : 2aa) evil events in the form of evil acts, actions, activities, evil deeds, of persons, hence His power over sin, thus He never had sin in Him, He was always without any sin, hence had no original sin, and He never sinned, neither by omission by commission), or 2ab) evil events in the form of evil occurrences of things, like accidents and inevitable things, hence His power over death, earthquakes, storms, floods, and 2b) power over evil things that are in the form of evil objects, be it 2ba) non palpable evil objects like the evil conditions, situations or states in which realities as persons or things find themselves, hence His power over darkness, over suffering, thus over hunger or over sickness or over poverty, and be it 2bb) palpable evil objects like traps or ditches or obstacles, hence His power over tricks and over hindrances or impediments. The incarnate Word is that single unit the unity of which results from the mediated threefold union of 'the eternal creative Word of God, the divine Logos, living the divine life and doing the divine Will of the Father in the womb of the Virgin' generally with 'the human flesh taken from the Virgin Mary as the most appropriate human flesh and consisting in that complex unit the unity of which results from the mediated union of the human soul with the human body through the human spirit contained in the body and containing the soul and hence uniting the body and the soul', but particularly with the human body through three means: 'the divine Will', 'the human spirit', and 'the divinely living soul as the union of the human soul with the divine life', The eternal

creative Word of God, the divine Logos (as a non-created person that has no beginning and has willed no end), can be geometrically represented by a vertical line that is the shortest distance between two points and descends irreversibly southwards from the upper point that represents where the divine Word and divine Will and divine Life have no beginning to the lower point that represents where the divine Word has no end. The divine Will of the Father that His Son be made Man through the incarnation of the eternal Word in the womb of the Virgin for the salvation of humans (a Will that is thus a non-created thing that has no beginning but has an end there in the Virgin's womb where it is accomplished) can thereby be geometrically represented by an oblique line that is the shortest distance between two points and descends irreversibly south-eastwards from the upper point that represents where the divine Will and divine Life and divine Word have no beginning to the lower point that represents where the human body has an end. The divine life (as 'an uncreated supernatural thing that has no beginning and no end') can thereby be geometrically represented by a horizontal sub-line that is the shortest distance between two points and stretches out irreversibly eastwards from the point representing where the divine Life and divine Will and divine Word have no beginning to the point of having no end (called the point of endlessness or of Infinity) as to the point that the divine life and the human soul have in common. The divine life is thus represented by the irreversible eastward movement of the Christian Faith tending to, looking for, in search of, Infinity, hence an infinitely oriented Christian Faith, as an event, hence an infinite Christian Faith as Christian Faith in Infinity (second only to the Christian Faith in Eternity) and in the Infinity of the Infinite, as an object. The created immortal human soul (as 'a thing that has a beginning but no end') can thereby be geometrically represented by a horizontal sub-line that is the shortest distance between two points and stretches out irreversibly westwards from the point representing where the human soul and human spirit and human body have a beginning to the point of having no end (called the point of endlessness or of Infinity) as to the point that the human soul and the divine life have in common. The human soul is thus represented by the irreversible westward movement of Science in general tending to, looking for, in search of, Infinity, hence 'the infinitely oriented Science, as an event', hence 'a Science of Infinity and of the Infinite, as an object'. The created immortal human spirit (as 'a thing that has a beginning but no end') can thereby be geometrically represented by an oblique line that is the shortest distance between two points and descends

irreversibly south-westward from the upper point that represents where the human spirit and human soul and human body have a beginning to the lower point that represents where the divine Word has no end. The human spirit (as a created immortal thing that has a beginning but no end) is thus represented by the oblique line as the shortest distance between two points and descends irreversibly south-westward from the upper point that represents where the human body and soul and spirit have a beginning to the lower point that represents where the divine Word has no end. The created mortal human body (as 'a thing that has both a beginning and an end') can thereby be geometrically represented by a vertical line that is the shortest distance between two points and descends irreversibly southwards from the upper point that represents where the human body and human spirit and human soul have a beginning to the lower point that represents where the human body has an end. The human body as a created and mortal thing (that has a beginning and an end) is thus represented by the vertical line on the right as the shortest distance between two points and stretching out irreversibly from the upper point that represents where the human body and soul and spirit have a beginning to the lower point that represents where the human body has an end. The divinely living human soul (as the single unit resulting from the fusion of the human soul with the divine life) can thereby be geometrically represented by the long horizontal line that is the shortest distance between two points and stretching out irreversibly on the one hand, eastwards, from the point that represents where the divine life and divine Will and divine Word have no beginning to the point of having no end called the point of endlessness or of Infinity as the point that the divine life and the human soul have in common, and, on the other hand, westwards, from the point that represents where the human soul, human spirit and human body have a beginning to the point of having no end called the point of endlessness or of Infinity as the point that the human soul and the divine life have in common. Consequently two of the six components of the incarnate Word, namely 'the uncreated divine Word as a person that has neither a beginning nor an end' and 'the created mortal human body as a thing that has both a beginning and an end', stand to one another like two vertically parallel lines united to one another by three means: 1) the oblique line that diagonally unites the two vertical parallels stretching from the point where the vertical line on the right representing the human body has a beginning, south-westward to the point where the vertical line on the left representing the divine Word has no end, whereby such an oblique line and diagonal represents the

human spirit in the incarnate Word; 2) the oblique line that diagonally unites the two vertical parallels stretching from the point where the vertical line on the left representing the eternal creative Word has no beginning, south-eastwards to the point where the vertical line on the right representing the human body has an end, whereby such an oblique line and diagonal represents the divine Will in the incarnate Word and 3) the horizontal diametrical line of two parts, the first part being that the horizontal sub-line - representing the divine life as an eternal thing that has no beginning and no end - stretches from the point where the vertical line on the left representing the eternal creative Word has no beginning, eastwards to the point representing where the divine life and the human soul together have no end, while the second part of the bipartite horizontal line represents the human soul as created thing that has a beginning but no end and stretches from the point where the vertical line on the right representing human body has a beginning, westwards to the point representing where the human soul and the divine life together have no end, whereby such a horizontal and diametrical line represents inside the incarnate Word the divinely living human soul as the single unit resulting from the fusion of the human soul with the divine life. There is a chain of correspondences between the components of the incarnate Word and the components of the Intechnoscientific Christian Theology that is modelled on the incarnate Word. To the divine Word, the eternal creative Word of God, the divine Logos, as an uncreated supernatural person (that has no beginning and no end and is represented by the vertical line on the left as the shortest distance between two points and descending southwards irreversibly from the upper point that represents where the divine Word and Life and Will have no beginning to the lower point that represents where the divine Word has no end) within the Incarnate Word corresponds within the Intechnoscientific Christian Theology the Christian Theology The Christian Theology is an activity carried out by the human spirit within a coordinate system the two ordinates of which are the vertical axis and the horizontal axis, whereby the vertical ordinate or axis is formed by the alignment of the following four points: 'the divine Revelation in general', 'the Revelationbased Christian Religion', 'the Religionbased Christian Faith in the revealed Truth', and 'the Faithbased Christian Dogmas about God and the Godman', while the horizontal ordinate is formed by the alignment of the following four points: 'the human experience', 'the experiencebased Reasoning over the experienced Reality', 'the reasonbased Science', and 'the sciencebased Mathematics', such

that within the space between the two ordinates or axes there lie four points of incidence formed by the union of the named four points that are aligned to form the vertical ordinate ('the divine Revelation in general', 'the Revelationbased Christian Religion', 'the Religionbased Christian Faith in the revealed Truth', and 'the Faithbased Christian Dogmas about God and the Godman') with the named four points that are aligned to form the horizontal ordinate ('the human experience', 'the experiencebased Reasoning over the experienced Reality', 'the reasonbased Science', and 'the sciencebased Mathematics'): the first point of incidence is that formed by the union of 'the divine Revelation in general' with 'the human experience' and constitutes Scientific Theology the goal of which is to contribute to the realization of the first reason for the human existence on earth or why God created the human being, namely so that Man may know the perceived God; the second point of incidence is that formed by the union of 'the Revelationbased Christian Religion' with 'the experiencebased Reasoning over the experienced Reality' and constitutes Mystical Theology the goal of which is to contribute to the realization of the second reason for the human existence on earth or why God created the human being, namely so that Man may love affectionately the perceived and known God; the third point of incidence is that formed by the union of 'the Religionbased Christian Faith in the revealed Truth' with 'the reasonbased Science' and constitutes Practical Theology the goal of which is to contribute to the realization of the third reason for the human existence on earth or why God created the human being, namely so that Man may love performatively the perceived and known God; the fourth point of incidence is that formed by the union of 'the Faithbased Christian Dogmas about God and the Godman' with 'the sciencebased Mathematics' and constitutes Technical Theology the goal of which is to contribute to the realization of the fourth reason for the human existence on earth or why God created the human being, namely so that Man may serve the perceived, known and loved God. The oblique line formed by the alignment of these four points of incidence that constitute the four species of Christian Theology, namely Scientific Theology, Mystical Theology, Practical Theology, and Technical Theology, respectively is 'that shortest distance between the lower point representing Scientific Theology and the upper point representing Technical Theology which unites with the oblique line that is the shortest distance between 'that point of incidence of the long vertical ordinate or axis with the long horizontal ordinate or axis which constitutes the point Zero - representing that point of

departure which consists in the perception of God as requisite for the knowledge of God (as the goal of Scientific Theology), a knowledge that in turn is the requisite for the affectionate love for God (as the goal of Mystical Theology), an affection that in turn is the requisite for the performative love for God (as the goal of Practical Theology), a performance that in turn is the requisite for the service of God (as the goal of Technical Theology) - and that point of Union of 'the divine Revelation in general' with 'the human experience' that constitutes Scientific Theology to give rise to the elongated oblique line that results from the alignment of 'Technical Theology', 'Scientific Theology' and 'the point Zero representing the perception of God as the point of departure and requisite for Scientific Theology' and such long oblique line lying in the space between the vertical ordinate or axes and the horizontal ordinate or axis and unifying Technical Theology', 'Scientific Theology' and 'the point Zero representing the perception of God as the point of departure and requisite for Scientific Theology' represents Technical and scientific and prescientific Theology as the evidence that Christian Theology can be compatibly united with Technoscience as with the proper contemporary global Culture (the proper culture of the present time world wide), a union from which results that Inculturated Technoscientific Christian Theology as a System which is modelled on the System of the Incarnate Word and hence is technically called Intechnoscientific Christian Theology. To the human body within the Incarnate Word corresponds within the Intechnoscientific Christian Theology the Technoscience as the contemporary global culture and as an activity done within a coordinate system the two ordinates of which are 'Science' and 'Technology', wherefore Technoscience is called 'Science searching for Technology' as the downward movement of the human reasoning from Science in general, through Technical Science in particular, to Technology. Science in general embraces 'researching to acquire theoretical knowledge (as knowledge of theories as of principles)', 'practicing, or applying as putting into practice, the acquired knowledge of the principles', and 'studying as learning from a Master of works to acquire from him technical knowledge (as knowledge of technical production of material goods like objects for feeding and healing and making movements and transportation, etc., or production of immaterial goods like good ideas for assuring good governance)', and 'teaching as transmission of all the acquired knowledge'; Technical Science in particular is the proper Science that produces material objects as material and immaterial goods. The

material goods to be produced with the instrumentality of the Technical Theology as of the proper Technical Science within the Intechnoscientific Christian Theology are those to be applied to the human life for the material well-being of the human individual and for the material welfare of the human collectiveness in its diverse ramifications: family, community, society, ethnic groups, nation, people, kingdom. Such material goods are in the form of liquid or solid or gaseous material objects as means of fostering good human health and abundant human nutrition, swift and safer human movement or mobility, progressive human growth, assuring human fertility and fruitful childbearing, reducing the rate of mortality, increasing longevity, etc, and The immaterial goods to be produced with the instrumentality of the Technical Theology as of the proper Technical Science within the Intechnoscientific Christian Theology are in the form of good ideas to be applied for the achieving and maintaining of good governance, i) ideas encapsulated in the formula for the practice of distributive justice, equity, the maintenance of equilibrium or balance in the distribution of forces and in the offering of equal opportunities to those who have right to participate in enjoying a common good, and ii) ideas encapsulated in the formula for the practice of Theodemocracy, the Theodemocratic System of salvific governing of the Nations as of mere fragments of the whole Universe that is being salvifically governed by the Godman (Theandros) Jesus Christ, the universal King of Kings and the only Saviour of the world, from whom all governors of the various Nations have first got to learn the proper art of salvific governing before beginning to govern the people of their different Nations. Technology is the application to life, the distribution, the use, of the technically produced material goods for the defence and promotion towards perfection partly of the physical and psychical well-being of the human individual and partly of the social welfare, especially socio-cultural, socio-economic, and sociology-political welfare, of the human collectiveness in all its ramifications: the human family, community, tribe, nation, people, kingdom, society. To the divine Will of the Father within the incarnate Word corresponds within the Intechnoscientific Christian Theology the irreversible south-eastwards descending movement of the Christian Faith in particular and hence of Christian Theology as a whole towards Technology in particular and hence towards Technoscience as a whole, thus 'a Christian Theology tending to, looking for, in search of, Technoscience, hence a Technoscientifically oriented Christian Theology as an event, a Technoscientific Christian Theology as an object' through 'a

Christian Faith tending to, looking for, in search of, Technology, hence a Technological Christian Faith', whereby the Technoscientific Christian Theology as Christian Theology that passes through Technological Christian Faith as the Christian Faith that searches for Technology, is a part of Technoscientific Christian Theology as Christian Theology that searches for Technoscience. To the human spirit as a created immortal thing (that has a beginning but no end and is represented by the oblique line as the shortest distance between two points and descends irreversibly south-westward from the upper point that represents where the human body and soul and spirit have a beginning to the lower point that represents where the divine Word has no end) within the incarnate Word corresponds within the Intechnoscientific Christian Theology the irreversible movement of Science in particular and hence of Technoscience as a whole towards Reason in particular and hence towards Christian Theology as a whole, thus 'a Technoscience tending to, looking for, in search of, Christian Theology, hence a Christian Theologically oriented Technoscience as an event, a Christian Theological Technoscience as an object' through 'a Science tending to, looking for, in search of, Reason, hence through a Rational Science', whereby the Christian Theological Technoscience as Technoscience that passes through Rational Science, thus through Logic as the Science that searches for reason, is a part of Philosophy as the Science that searches for the ultimate causes of things. To the divinely living human soul as the fusion of the human soul with the divine life into a single unit that at once has no beginning (from the point of view of the divine life) and has a beginning (from the point of view of the human soul) within the Incarnate Word therefore corresponds in the Intechnoscientific Christian Theology the Christian Mysticism as the single unit resulting from the fusion of 'Science in general tending to, looking for, in search of, Infinity, hence the infinitely oriented Science, as an event, hence a Science of Infinity and of the Infinite, as an object'. with 'a Christian Faith tending to, looking for, in search of, Infinity, hence an infinitely oriented Christian Faith, as an event, hence an infinite Christian Faith as Christian Faith in Infinity (second only to the Christian Faith in Eternity) and in the Infinity of the Infinite, as an object'. Therefore the Intechnoscientific Christian Theology as a thing in the form of an object is that inculturated Christian Theology formed when the proper Culture that is united with the Christian Theology to form it is that contemporary global culture, the culture of the present day world wide which is called 'the technoscientific culture' or 'Technoscience as that present day

global culture which is nursed and nurtured within a system of coordinates the two ordinates of which are 'Science and Technology' in general, 'Technical Science and theandric Technology' in particular - 'theandric Technology' being the application of the material and immaterial goods produced with the instrumentality of 'Technical Theology' as of the proper Technical Science for the production of goods not only to the benefit (wellbeing, welfare) of the human individuals and human collectiveness (family, ethnicity, community, nation, society, people) but also to the praise of the Wisdom of God and, hence, to the glorification of the God of Wisdom as the Father of that Wisdom of God that the Son of God. For: The inculturated Christian Theology in general is that Theology based on Christ the Godman which arises from uniting Christian Theology (as Theology done within a system of coordinates the two ordinates of which are 'Faith and Reason', hence 'faith-based Religion and reason-based Science') with Culture ('the culture of the people, the popular culture'; 'the culture of the place, the local culture'; 'the culture of the time world wide, the contemporary global culture'; 'the fruit of the cultivation of the transcendentals, the metaphysical culture', or 'the fruit of the cultivation of the virtues, ethical culture', or 'the fruit of the individual and collective talents, social culture'). Put the other way round : The inculturated Christian Theology as Theology based on Christ the Godman is that which arises from uniting Christian Theology (as Theology done within a system of coordinates the two ordinates of which are 'Faith and Reason', hence 'faith-based Religion and reason-based Science') with Culture ('the culture of the people, the popular culture'; 'the culture of the place, the local culture'; 'the culture of the time world wide, the contemporary global culture'; 'the fruit of the cultivation of the transcendentals, the metaphysical culture', or 'the fruit of the cultivation of the virtues, ethical culture', or 'the fruit of the individual and collective talents, social culture'). When the Culture with which the Christian Theology is united to form an inculturated Christian Theology is the contemporary global culture, the culture of the present day world wide, called 'the technoscientific culture' or 'Technoscience as that present day global culture which is nursed and nurtured within a system of coordinates the two ordinates of which are 'Science and Technology' in general, 'Technical Science and theandric Technology' in particular - 'theandric Technology' being the application of the material and immaterial goods produced with the instrumentality of 'Technical Theology' as of the proper Technical Science' not only to the benefit of the human individuals and human collectiveness

(family, ethnicity, community, nation, society, people) but also to the praise of the Wisdom of God and, hence, to the glorification of the God of Wisdom as the Father of that Wisdom of God that the Son of God is - such an inculturated Christian Theology is called the 'Intechnoscientific Christian Theology'.

- c. The Intechnoscientific Christian Theology as a thing in the form of an event, a happening in the form of acts and actions and activities of human persons is best defined from two points of view: from the point of view of its proper aim, and from the point of view of its way of functioning.
- (i) From the point of view of its aim, the Intechnoscientific Christian Theology as a thing in the form of an event, a happening in the form of acts and actions and activities of human persons is that Inculturated Christian Theology which aims at contributing to the realization of the purpose of human existence on earth as of God's intention for creating the human being, is carried out by human persons that must necessarily act and work, operate, with God by leaving the Son of God as the triadic aggregate of 'the Image of the substance of God the Father' (cf 2Cor 4:4; Col 1:15), 'the eternal Word of God' (Jn1:1.14; 1Jn1:1; Rev. 19:13), and 'Wisdom as that breath of the power of God in which is a spirit that is holy and almighty' (cf. Wisd 7:22-23; 1Cor1:24.30; 2:7-8), act, work, operate, with them if they are not to act, work, operate, in vain.
- The human need for the Wisdom of God to enable humans achieve the ultimate purpose of their existence, a purpose that originates from the reason why God created the human being at all and created him in His image and resemblance in particular calls for a series of intellectual acts and activities based on reason that pass from the knowledge of Wisdom, through the love of Wisdom, to the service of Wisdom.
 - The catholic doctrine that God created man that man may know Him, love Him and serve Him in this world in order to live forever with Him hereafter in heaven (cf. the Tridentine Catechism) can be justified with the logical argument. 1) since God created Man proximately in view of establishing His kingdom of love and of forming His royal people, 2) but what He the King wants from His people is that they fear the Lord their God, follow His ways, love Him, serve Him with all their heart and all their soul, always keep in their heart and in their soul His commandments

and laws which for their good He lays down henceforth for them' (cf. Deut 10:12-13) and 'cling to Him' (cf. Deut 10:20), 'praise Him as their God for the great and terrible things He has done as they have seen with their own eyes' (cf. Deut 10:21), and teach such things to their children (cf. Deut 11:18-20), "to their sons who have not known or seen the lessons of the Lord their God, His greatness, the might of His hand, the strength of His arm, the signs and deeds He performed against the enemy of His people and what He did for His royal people in the wilderness, and to take care that their heart in which the royal instructions they have received must remain is not seduced and that themselves therefore do not go astray, serving other gods and worshipping them, 3) it follows that the remote reason for God's creation of Man is that humans may here on earth know God and make Him known to others (by giving their children the knowledge of Him through teaching those of them who have not known or seen the lessons of the Lord their God, His greatness, the might of His hand, the strength of His arm), love Him (by keeping His commands and by revering Him, showing reverential fear to Him, avoiding offending Him), and serve Him (by taking care that their heart in which the royal instructions they have received must remain is not seduced and that themselves therefore do not go astray, serving other gods and worshipping them), in order to live with Him eternally hereafter in heaven. Accordingly, Christ the incarnate Wisdom of God, has said to His servants and followers "If a man serves me, he must follow me, so that wherever I am, my servant will be there too, if anyone serves me, my Father will honour him" (Jn 12:26). And Christ has requested His Father to let those whom the Father had given to Him on earth be with Him where He is in glory ("Father I want those you have given me to be with me where I am, so that they may always see the glory you have given me because you loved me before the foundation of the world" Jn 17:24); but the Father has always heard the request of His Son (cf. "Father I thank you for hearing my prayer. I knew indeed that you always hear me, but I speak for the sake of all these who stand around me, so that they may believe it is you who sent me" Jn 11:42), it follows that those who stood around the earthly Christ as His servants, servants of the Wisdom of God, have been granted by the Heavenly Father of the Heavenly Christ as of the incarnate Wisdom of God the privilege of living and reigning with the heavenly Christ in the Kingdom of heaven.

Such lot of such a people who stood around the earthly Christ is the lot of those today who on earth stand around the Eucharistic Sacrament and rendering to Christ therein as where He is present really (with His humanity), and substantially (with His divinity), and truly (with the unity resulting from the indissoluble union of His divinity and His humanity with one another, in such a way that though they are inseparably united with one another, yet they remain distinct from one another, and cannot change into one another and cannot be divided from one another (cf. Council of Chalcedon, 451 AD, “De duabus naturis in Christo”, in: Peter Hunermann, editor, Heinrich Denzinger, *Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals*, 43rd edition, Ignatius Press San Francisco, 2012, nn 301-302).

- The knowledge of Wisdom by humans 1) presupposes a preceding perception of Wisdom (hearing about Wisdom) by humans, 2) expresses itself in Culture and Technics, and 3) leads to 'Science underlain and sustained by Culture' and 'Technology underlain by Technics'.

- The love of Wisdom by humans 1) presupposes a preceding knowledge of Wisdom by humans and 2) expresses itself in 'Technical Science as the immediate union of 'Science underlain and sustained by Culture' and 'Technics underlain and sustained by Techne') and 3) leads to Technoscience (as the mediated union of 'Science' and 'Technology (the application of the material goods produced with the instrumentality of Technical Science to defend and promote the human life to its perfection)' through 'Technical Science (as the immediate union of 'Science underlain and sustained by Culture' and 'Technics underlain and sustained by Techne').

- The service of Wisdom by humans 1) presupposes a preceding love of Wisdom and 2) expresses itself in Christian Theological Technoscience, as long as - from the part of faith (fides) - the served Wisdom is that Son of God who is constituted by the trio ('the Image of the Substance of God the Father', 'the eternal creative Word of God', and 'that Wisdom as the breath of the power of God in which is a spirit that is holy and almighty') and who is God and has been made Man through the incarnation of the eternal Word but without ceasing to be God and who thus, ever since that incarnation took place in the Womb of the Virgin, is at once God and Man, the Godman, in the person of Jesus Christ' and - from the part of

reason (ratio) - Technoscience is the mediated union of Science and Technology through Technical Science as the immediate union of Science (underlain and sustained by Culture) and Technics (underlain and sustained by Techne'), and thus 3) leads to the defence and promotion of the material salvation of humans.

- The 'Christian Theological Technoscience' is the union of 'Christian Theological Science' with 'Christian Theological Technology' through the Christian Technical Theology as a technical Science.

- 'Christian Theological Science' is constituted by the proper theological research, study and teaching instituted by Christ.

- 'Christian Theological Technology' is bipartite in correspondence to the divine-human structure of the Christian Theology. 1) On the human part, Theological Technology consists in the application of the material and immaterial goods produced with the instrumentality of the Christ-instituted Technical Theology as of a Technical Science (cf. "I tell you most solemnly, whoever believes in me will perform the same works as I do myself he will perform even greater works, because I am going to the Father. Whatever you ask for in my name I will do so that the Father may be glorified in the Son. If you ask for anything in my name I will do it" Jn 14:12-14, whereby the proper believers in Christ who would be able to perform the same works as Christ Himself does and who would perform even greater works, are only those in whom it is the Holy Spirit Himself that is doing the work, the Holy Spirit for the gift of whom they have asked the Father in the name of Christ by asking Christ to obtain from the Father for them the Holy Spirit and Christ has sought and obtained the Holy from the Father and the Spirit has been sent to them and they have received Him as divine Gift and He is since then in them and operating from within them and doing the same work through them which the earthly Christ had done , and even performing works that are so greater than the ones that the earthly Christ had done as the effecting of a mountain's getting up and throwing itself from land into the sea upon being commanded to do so by someone that does not doubt at all and is filled with the Holy Spirit is greater than the effecting of a fig tree's instantaneous withering and seizure henceforth to bear fruit any longer upon being commanded to do so by someone that does not doubt at all and is filled with the Holy Spirit (cf. Mt 21:18-22). The material goods

produced with the instrumentality of the Christ-instituted Technical Theology as of a Technical Science are : 1) goods as means with which to foster the progress of the development to perfection of the seven innate capacities in the human being as in a typically living being, namely: 1a) means for the fostering of human capacity to perceive and react to the perceived realities adequately ; 1b) means for the fostering of the human capacity to respire well; 1c) means for the fostering of the human capacity of self-nutrition and healthcare in abundant measure; 1d) means of mobility for the fostering of the human capacity of making self-movements and travels and transportations in swifter and safer manner and with less fatigue; 1e) means for fostering the human capacity of growth as of structural and mental self-expansion in a progressive manner; 1f) means of fostering the human capacity of self-reproduction to assure human fertility and fruitful childbearing, reduce the rate of mortality, and increase longevity; 1g) means of fostering the human capacity of rejecting and ejecting out of oneself the poisonous waste products (materials in liquid state, e.g. urine and sweat, or in gaseous state, e.g. the exhaled air and the air released from below and behind, or in solid state, e.g. the stool ejected from below and behind) of the metabolic (catabolic or anabolic) processes going on inside oneself; 2) goods with which the Church can prolong the material salvation accomplished by Christ through His miracles, not only His miracles of physical and psychical healing and of awakening from the sleep of death the human individual, but also His socio-cultural miracles of multiplying the means of human nutrition like foods - bread and fish - and drinks like water changed into wine, the socio-economic miracle of invoking money into the mouth of the fish and brining it out from there to use it to pay tax to the Government, and His socio-political miracles of hushing or silencing the outrageous and violent forces of nature like the storm liable to destroy human life and property, and of suspending the laws of nature like the gravitational pull of the earth to enable Him - and His Apostle Peter like Him and with Him - to walk on the waters of the Sea without sinking down and getting drowned. The immaterial goods produced with the instrumentality of the Christ-instituted Technical Theology as of a Technical Science are in the form of good ideas for the achieving and maintaining of good governance, ideas encapsulated 1) partly in the formula for the practice of distributive justice, equity, the maintenance of

equilibrium or balance in the distribution of forces and in the offering of equal opportunities to those who have right to participate in enjoying a common good, and 2) partly in the Theodemocratic System of salvific governing of the Nations as of mere fragments of the whole Universe that is being salvifically governed by the Godman (Theandros) Jesus Christ, the universal King of Kings and the only Saviour of the world, from whom all governors of the various Nations have first got to learn the proper art of salvific governing before beginning to govern the people of their different Nations. 2) On the divine part, Theological Technology consists in the application of the material and immaterial products of Technical Theology as Technical Science to honour the Wisdom of God as Son of God and to live and reign forever with God Himself as the Origin or Father of Wisdom in His Kingdom. Accordingly, Christ the incarnate Wisdom of God, has said to His servants and followers “If a man serves me, he must follow me, so that wherever I am, my servant will be there too, if anyone serves me, my Father will honour him” (Jn 12:26). And Christ has requested His Father to let those whom the Father had given to Him on earth be with Him where He is in glory (“Father I want those you have given me to be with me where I am, so that they may always see the glory you have given me because you loved me before the foundation of the world” Jn 17:24); but the Father has always heard the request of His Son (cf. “Father I thank you for hearing my prayer. I knew indeed that you always hear me, but I speak for the sake of all these who stand around me, so that they may believe it is you who sent me” Jn 11:42), it follows that those who stood around the earthly Christ as His servants, servants of the Wisdom of God, have been granted by the Heavenly Father of the Heavenly Christ as of the incarnate Wisdom of God the privilege of living and reigning with the heavenly Christ in the Kingdom of heaven. Such lot of such a people who stood around the earthly Christ is the lot of those today who on earth stand around the Eucharistic Sacrament and rendering to Christ therein as where He is present really (with His humanity), and substantially (with His divinity), and truly (with the unity resulting from the indissoluble union of His divinity and His humanity with one another, in such a way that though they are inseparably united with one another, yet they remain distinct from one another, and cannot change into one another and cannot be divided from one another (cf. Council of Chalcedon, 451 AD, *De duabus*

naturis in Christo, in: Peter Huenermann, editor, Heinrich Denzinger, Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals, 43rd edition, Ignatius Press San Francisco , 2012, nn 301-302).

- (ii). From the point of view of its way of functioning, the Intechnoscientific Christian Theology as a thing in the form of an event, a happening in the form of acts and actions and activities of human persons is that inculturated Christian Theology which functions in two parts: the scientific part and the technological part.
- The scientific part of the function of the Intechnoscientific Christian Theology is that which engages in using the sciences to justify the Christian doctrines of the faith : 1) faith in the one and triune God, 1a) in the numerical oneness of God, the oneness of the numerically one God that constitutes the container-component of the Reality God, a oneness that has a unitrinitarian structure, and 1b) in the trinity of the triune God, the divine Trinity only with which together the triadic Kingdom of Heaven (as the space comprising the City of God, the House of God in the City, and the several Rooms in the House of God) and the one and undivided Paradisum (as the space in which the eternal life of the three persons in one God takes place as their life of eternal love for one another, eternal joy at one another, eternal glorification of one another and eternal peace with one another) constitute the triadic content-component of the Reality God, God as one in essence and three in persons and in whom the three ('tri') persons are united with and by the one ('une') essence to constitute the 'tri-une' God whose - 'tri-unity', Trinity, the divine Trinity, has a trinitarian structure, the condition for the container (the container component of the Reality God, namely the oneness of the numerically one God) to contain the content (the content-component of the Reality God, namely the Trinity of the triune God, the divine Trinity) adequately is that the container has a unitrinitarian structure, while the content has a trinitarian structure; 2) faith in the incarnate Word, incarnate Son of God as Godman, the Godman as one in person and two in natures and in whom the two distinct, opposite but not opposed, namely divine and human, natures are united by the Holy Spirit both ways : on the one hand intra- relationally with one another in a way that they cannot be confused with one another nor change into one another nor be divided nor separated

from one another, and, on the other hand, inter-relationally all the three persons together with the one divine essence

- The technological part of the function of the Intechnoscientific Christian Theology is that which engages in 1) using the formulae - the laws of stability and of perfect movement as of dynamism - deduced from the perfect geometrical figures of the pre-incarnational trinitarian structure of God the Creator, the incarnational theandric structure of the incarnate Word of God as Godman, and the post-incarnational trinitarian-theandric structure of God the Saviour, and the divinely indicated relevant material objects of the Natural Sciences of Biology, Physics and Chemistry, to produce, and apply to the benefit of humans, material goods : 2aa) material goods with which to defend and promote - propel the motion, movement, development, advancement, progress till onto the perfection of - the seven innate capacities in the human being as a living being : irritability or the capacity to perceive and react adequately to the perceived reality, the capacity to make a movement of oneself, the capacity to respire a certain air, the capacity to nurture oneself, the capacity to grow as making structural and mental expansions, the capacity to reproduce oneself, the capacity to excrete poisonous waste products of metabolic processes, 2ab) material goods for the well-being of the mind and body of the human individual and for the social, especially socio-cultural, socio-economic and socio-political, welfare of the human collectiveness (society, especially family and ethnicity, community and people, nation and kingdom), 2ac) material goods that the Church can use to prolong to the humans in all the nations and generations those material goods which the Lord Jesus produced with His diverse miracles (His miracles of physical and psychical healing and of raising the dead which He accomplished on individual human persons; and His social, especially socio-cultural, socio-political, socio-economic, miracles which He accomplished on things - things in the form of objects like on bread and fish to be multiplied to feed the hungry, or on water to be changed into wine to cheer the heart, exhilarate the spirit, enkindle joy in the soul, or on money to be brought out of the mouth of a fish and be used to pay tax to the government, or on the violent winds to be hushed to get the life and property of travellers on the sea saved from the perishment and perdition, and on the waters on which to

walk without sinking and getting drowned) with which He accomplished the material salvation of humans in Israel of His time on earth, 2b) using the formulae - the laws of perfect movement as of dynamism - deduced from the perfect geometrical figures of the pre-incarnational trinitarian structure of God the Creator, the incarnational theandric structure of the incarnate Word of God as Godman, and the post-incarnational trinitarian-theandric structure of God the Saviour, to deduce immaterial goods, goods in the form of good ideas for the achieving and maintaining of good governance: i) good ideas encapsulated in the formula for the practice of distributive justice, equity, the maintenance of equilibrium or balance in the distribution of forces and in the offering of equal opportunities to those who have right to participate in enjoying a common good, and ii) good ideas encapsulated in the formula for the practice of Theodemocracy, or the Theodemocratic System of salvific governing of the Nations as of mere fragments of the whole Universe that is being salvifically governed by the Godman (Theandros) Jesus Christ, the universal King of Kings and the only Saviour of the world, from whom all governors of the various Nations have first got to learn the proper art of salvific governing before beginning to govern the people of their different Nations, and 2c) using both the material goods (namely 'the defence and promotion - propulsion of the motion, movement, development, advancement, progress till onto the perfection - of the seven innate capacities in the human being as a living being', 'the prolongation of the material goods to the humans in all the nations and generations which the Lord Jesus produced with His diverse miracles' and 'the defence and promotion of the well-being of the mind and body of the human individual and for the social, especially socio-cultural, socio-economic and socio-political welfare of the human collectiveness - society, especially family and ethnicity, community and people, nation and kingdom') and the immaterial goods (namely the achieving and maintaining of good governance through 'the practice of distributive justice, equity, the maintenance of equilibrium or balance in the distribution of forces and in the offering of equal opportunities to those who have right to participate in enjoying a common good' and 'the practice of Theodemocracy, or the Theodemocratic System of salvific governing of the Nations as of mere fragments of the whole Universe that is being salvifically governed by the Godman, Theandros, Jesus Christ,

the universal King of Kings and the only Saviour of the world, from whom all governors of the various Nations have first got to learn the proper art of salvific governing before beginning to govern the people of their different Nations') to honour the Wisdom of God as Son of God and to live and reign forever with God Himself as the Origin or Father of Wisdom in His Kingdom.

- In other words: The technological part of the function of the Intechscientific Christian Theology is that which through the Theological Research seeks to make discoveries and inventions of 1) material goods to be applied 1a) to defend and promote - propel the motion, movement, development, advancement, progress till onto the perfection of - the seven innate capacities in the human being as a living being : irritability as the capacity to perceive and react adequately to the perceived reality, the capacity to make a movement of oneself, the capacity to respire a certain air, the capacity to nurture oneself, the capacity to grow as to make structural and mental expansions, the capacity to reproduce oneself, the capacity to excrete poisonous waste products of metabolic processes, 1b) for the defence and promotion of the physical and physical wellbeing of the human individual and for the social, especially socio-cultural, socio-economic and socio-political, welfare of the human collectiveness in its diverse ramifications (society, especially family and ethnicity, community and people, nation and kingdom), and 1c) for the prolongation of those material goods to all the nations and generations with which Christ accomplished the material salvation of humans through His diverse miracles (the miracles of healing done on individual human persons for the wellbeing of the individual in mind and body, like the healing of the physically and psychically sick and the raising of the dead, and the social miracles done on things for the welfare of the human collectiveness, especially the social-cultural miracles of multiplying bread and fish as food to feed the hungry and of changing water into wine as drink to cheer the heart, exhilarate the spirit and enkindle joy in the soul, the socio-economic miracle of invoking money into the mouth of the fish and bringing it out to be used to pay tribute to Caesar as tax to the government or to settle the bill of other expenses caused by the cost of living, and the social-political miracles of silencing the violent forces of nature like the storm at the high sea and the gravitational pull of the earth impeding and endangering the

walking on the waters), and 2) immaterial goods in the form of good ideas for the achieving and maintaining of good governance, ideas encapsulated 2a) partly in the formula for the practice of distributive justice, equity, the maintenance of equilibrium or balance in the distribution of forces and in the offering of equal opportunities to those who have right to participate in enjoying a common good, and 2b) partly in the Theodemocratic System of salvific governing of the Nations as of mere fragments of the whole Universe that is being salvifically governed by the Godman (Theandros) Jesus Christ, the universal King of Kings and the only Saviour of the world, from whom all governors of the various Nations have first got to learn the proper art of salvific governing before beginning to govern the people of their different Nations. Technology is the application to life, the distribution, the use, of the technically produced material goods for the defence and promotion towards perfection partly of the physical and psychological well-being of the human individual and partly of the social welfare, especially socio-cultural, socio-economic, and sociology-political welfare, of the human collectiveness in all its ramifications: the human family, community, tribe, nation, people, kingdom, society.

- In sum: With regard to its technological component, the Intechnoscientific Christian Theology is that inculturated Christian Theology the technological component of which consists in its using Technical Theology to professionally (i.e. proficiently imitating God the Creator, the Master of creativity (Magister operis), His technical know-how of producing objects that are master pieces of creativity, particularly His model-technique or skill of creating the human being, and of creating the woman as crystallized in the admirable way the Holy Spirit effected the incarnation of the Word to bring forth the wonderful and salvation-bringing incarnate Word) produce salvific material goods that are then applied to the human life – in order to foster the progress of the well-being of man towards its perfection. To professionally produce salvific material goods means to produce by proficiently imitating God the Creator, the Master of creativity (Magister operis), His technical know-how of producing objects that are master-pieces of creativity, particularly His model-technique or skill of creating the human being, and of creating the woman as crystallized in the admirable way the Holy Spirit effected the incarnation of the Word to bring forth the wonderful and salvation-

bringing incarnate Word. The Professionalism in the professional production of salvific material goods that are then applied to the human life in order to foster, defend and promote, the progress of the well-being of Man towards its perfection consists in the proficiency with which Man produces material goods in the form of objects through imitating God the Creator. The way leading to the production of such material goods passes through man's imitation of the creativity of the good and adored (namely devotedly admired) mysterious (because fascinating and yet inscrutable and tremendous) Creator and King and Saviour of the whole creation in whom Goodness itself in person (the Father as the Speaking One), Trueness and Truth and Truthfulness itself in person - the Son as the Word spoken by the speaking Father and as the substantial Image itself in person of God the Father, namely the Image generated by God the Father as by the eternal shining Light through His casting His eternally emitted rays on His innermost Self, namely on His very substance as on eternal Light, eternal immaterial Energy, all-embracing spiritual Power constituted by the unity existing out of the divine nature as of the union of all the divine attributes - like God's being absolute, eternal, all-embracing, holy, perfect, the fullness itself to which all other beings tend, and the Origin from which all other beings originate remotely or proximately - deriving from the divine essence as from God's being (esse) the first and the last, the primary and the ultimate Being, (Ens) - and Beauty and Beautifulness itself in person (the Holy Spirit as that breath of life in person who is contemporaneously breathed out to and in from the speaking and thus living and thus breathing Father by the living and thus breathing Son at the same time that the Father is contemporaneously breathing Him out to and in from the Son) are united singly with, and collectively by and with, a certain single and indivisible thing (divine essence) out of which exists another one and indivisible thing (divine nature) out of which in turn exists another indivisible thing (divine substance) into a Trinity as into the unity existing out of the union of three realities of same nature with another reality that is contrary - opposite but not opposed - to them in number and in nature, thus a reality that is rather singular in contrast to three as plural number, and a thing in contrast to the case when the three are persons (cf. the divine Trinity). Technical Theology that is used to professionally produce such goods is that which engages in producing material objects as goods by imitating God's

models of creativity found in His creatures especially 1) in those living creatures moving in the air or on land or in and on the waters which He has told Man to master, to have mastery of (“Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth” Gen 1:28), namely to know them in and out, and to give them names (“From the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These He brought to the man to see what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven, and all the wild beasts” Gen 2:19-20a), to explore but not to exploit them, to use but not to misuse them, to deploy and not to deplore them, to increase and not to decrease them, to name but not to defame them, to upgrade and not to degrade them, to promote and not to demote them, to polish and not to punish or demolish them, and 2) in how He created the living human being (“A flood was rising from the earth and watering all the surface of the soil. The Lord God fashioned man of dust from the soil. Then He breathed into his nostrils a breath of life, and thus man became a living being” Gen. 2:6-7), and 3) in how He created the woman from the Man (“No helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, He took one of his ribs and enclosed it in flesh. The Lord God built the rib He had taken from the man into a woman. The man exclaimed: 'This at last is bone from my bone, and flesh from my flesh! This is to be called woman, for this was taken from man. This why a man leaves his father and mother and joins Himself to his wife, and they become one body” Gen 2:20b-24).

2.2.4 Propositions

- a. There are several major steps to be done on the way in the practice of the Intechnoscientific Christian Theology, proceeding from i) the Geometrization of the religious symbols into scientific symbols, through ii) the deduction of the laws from the scientific symbols, and iii) the application of the laws in the field of the natural sciences of biology, physics and chemistry and of the human Sciences for the productions of the material goods, to iv) the application of the produced material goods to the defence and promotion of the seven capacities of the living human being to their perfection.

- b. Preliminary strategic remarks on the Geometrization of the Religious symbols as their translation into geometrical as scientific symbols.
-) . A Justification of the Geometrization of the Christian doctrines as the translation of the religious symbols into geometrical as scientific symbols is necessary before the actual practice of such symbolization of supernatural things like the pre-creational trinitarian structure of God, the creational and post-creational but pre-incarnational Trinitarian structure of God the Creator, the incarnational theandric structure of the Incarnate Word as Son of God as Godman (Theandros), and the post-incarnational Trinitarian-theandric structure of God the Saviour, goes back to the purpose and consequences of Man's imageness of God. God the Creator is the three persons in one God who have made Man in their image and resemblance or similarity and Man, being an image and resemblance of the three persons in one God that have created him in their image and resemblance, making him thereby to be similar to themselves, can imitate them. Man is an image of the three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance, making him thereby to be similar to themselves who always stay together and act together and always do the same thing but diversely and Man (since the order or structure or nature of acting follows, derives from, that of being, 'agere sequitur esse') therefore by nature thinks in images, creates images, and acts in similarities to these three distinct but intertwined and hence inseparably united persons in one God. The three persons in one God always stay together and act together and do the same time by virtue of the indivisibility of the one divine essence with which each of the three persons in one God is united to be a divine person and with which the three persons together as a triad are united to constitute with it the triune God. The three persons in one God always do the same thing diversely by virtue of the diversity - plurality and difference - among the three persons the first of whom has no origin, while the second person originates only from the first person and this passively by being generated by the first as by eternal Light from His very substance as from the substance of God by casting His rays as rays of eternal Light on the substance of God, whereas the third person as Breath of life in person originates contemporaneously from the first and from the second and this actively in so far as the first and the second breathe Him in and out to one another in such a way that

the time He is moving proceeding from the one is also the time the one is the time He is proceeding from the other and hence He is said to be proceeding from the two at the same and together. Images are figures. And figures can be of four kinds: literary, artistic, technical, mathematical. 1) Simple samples of literary figures are metaphors (e.g. 'he is a lion'), and similes (e.g. 'he acts like a lion'), proverbs and parables. 2) Simple samples of artistic figures are pictures drawn and painted, baskets woven out of threads, wigs plaited out of hairs. 3) Simple samples of technical figures as images made with techné, craftsmanship, skill, technique, technical know-how of producing material objects (e.g. 'statues carved out of wood or out of stone by someone versed in the knowledge of carving in wood or in stone', or 'cloths woven out of threads, or clothes sewn out of cloths) 4) Simple samples of mathematical figures are geometrical figures, arithmetical figures and algebraic figures ; 4a) geometrical figures are called mathematical diagrams as diagrammatic illustration or symbolization of the shape, form, structure, stature, of a reality (person or thing in the form of an objects or of an event), be it in curves (hence 'complex curved geometrical figures, e.g. the perfect curved geometrical figure, called the sphere, or the imperfect curved geometrical figures, called circles and spirals'), be it in lines (hence 'complex linear geometrical figures, e.g. the perfect linear geometrical figure, called the right-angled triangle, or the imperfect linear geometrical figures like angles, the isosceles or equilateral or obtuse triangles, the quadrangles - rectangles, squares, parallelograms, rhombuses, trapeziums - as well as prisms, and pyramids of triangular or quadrangular base'), be it in 'mixtures of curved and linear geometrical figures (e.g. cones, cylinders, and polygons)'; 4b) arithmetical figures are called numbers, which can be integral or fractional, whereby integral numbers can in turn be odd or even and made of one or more digits, thus integral odd number made of one digit is e.g. 3, or made of more digits is e.g. 35, or integral even number made of one digit is e.g.2, or made of more digits is e.g. 24, or 246; and similarly fractional numbers can in turn be odd or even numbers made of one odd number and one even number, e.g. $2/5$, or made of two odd numbers, e.g. $3/5$), 4c) algebraic figures are called equations or formulae. For : while Geometry as the Science of forms deals with the shapes as diagrammatic figure of the container-component of the reality under analysis, Arithmetic as the Science of numbers deals with the numerical strength

as numerical figure or quantity of the content-component of the same reality, a strength or quantity that can be increased by addition or multiplication, and be decreased by subtraction or division, whereas Algebra as the Science of equations deals with the condition or requisite for the container to contain the content adequately ('ad-equate-ly'). [If I am asked to say in what proportion or ratio the numbers '4', '19' and '50' that constitute the series '4, 19, 50' that represent my date of birth 19/4/1950, stand to one another, I can say it most exactly by proceeding from translating them into algebraic symbols, according to which 4 (as the quantitatively smallest of the three) = a, 19 (as the quantitatively second to the biggest of the three) = b, and 50 (as the quantitatively biggest of the three) = c, so that I can then argue as follows: since $50 = [(19 \times 4 = 76) - 26]$, it follows that $c = ba - 26$, $b = (c + 26)/a$, and $a = (c + 26)/b$; or alternatively: since $50 = [(19 + 4 = 23) + 27]$, it follows that $c = (b+a) + 27$, $b = c - a - 27$, and $a = c - b - 27$. As long as 1) Man is an image of the three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance, making him thereby to be similar to themselves who always stay together and act together and always do the same thing but diversely and Man (since the order or structure or nature of acting follows, derives from, that of being, 'agere sequitur esse') therefore, by nature, thinks in images (and creates images, and acts in similarities to these three distinct but intertwined and hence inseparably united persons in one God), but 2) Images are figures, and 3) figures, by kind, can be 3a) literary figures (like metaphors and similes, proverbs and parables), or 3b) artistic figures (like pictures drawn and painted), or 3c) technical figures as images made with techne, craftsmanship, skill, technique, technical know-how of producing material objects (e.g. 'statues carved out of wood or out of stone by someone versed in the knowledge of carving in wood or in stone'), or 3d) mathematical figures, embracing geometrical figures, arithmetical figures and algebraic figures : 3da) geometrical figures are called mathematical diagrams as diagrammatic illustration or symbolization of the shape, form, structure, stature, of a reality (person or thing in the form of an objects or of an event), be it in curves (hence 'complex curved geometrical figures, e.g. the perfect curved geometrical figure, called the sphere, or the imperfect curved geometrical figures, called circles and spirals'), be it in lines (hence 'complex linear geometrical figures, e.g. the perfect linear geometrical figure, called the

right-angled triangle, or the imperfect linear geometrical figures like angles, the isosceles or equilateral or obtuse triangles, the quadrangles - rectangles, squares, parallelograms, rhombuses, trapeziums - as well as prisms, and pyramids of triangular or quadrangular base'), be it in 'mixtures of curved and linear geometrical figures (e.g. cones, cylinders, and polygons)'; 3db) arithmetical figures are called numbers, which can be integral or fractional, whereby integral numbers can in turn be odd or even and made of one or more digits, thus integral odd number made of one digit is e.g. 3, or made of more digits is e.g. 35, or integral even number made of one digit is e.g. 2, or made of more digits is e.g. 24, or 246; and similarly fractional numbers can in turn be odd or even numbers made of one odd number and one even number, e.g. $2/5$, or made of two odd numbers, e.g. $3/5$), 3dc) algebraic figures are called equations or formulae, it follows 4) that Man as 'an image of the three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance, making him similar to themselves', whereby Man who therefore, by nature, thinks in images (creates images, and acts in similarities to these three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance), 4a) can think in, and is to think in, literary figures (like metaphors and similes, proverbs and parables) that are symbols of these three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance and to the three of whom as a triad he is similar, 4b) can think in, and is to think in, technical figures (images made with *techne*', craftsmanship, skill, technique, the technical know-how of producing material objects similar to those created by the three distinct but intertwined and hence inseparably united persons in one God, e.g. 'statues carved out of wood or out of stone by someone versed in the knowledge of carving in wood or in stone') that are symbols of these three distinct but intertwined and, hence, inseparably united persons in one God, 4c) can think in, and is to think in, mathematical figures as symbols of these three distinct but intertwined and hence inseparably united persons in one God, and which embraces: 4ca) thinking in geometrical figures as symbols of these three distinct but intertwined and, hence, inseparably united persons in one God as in diagrams, diagrammatic illustration or symbolization of shapes, forms, structures, statures, in curves (hence in perfect curved geometrical figures, namely in spheres)

or in lines (hence in perfect linear geometrical figures, namely in right-angled triangles), or in mixtures of curved and linear geometrical figures (e.g. cones, cylinders, polygons), as symbols of these three distinct but intertwined and, hence, inseparably united persons in one God, 4cb) thinking in arithmetical figures (called numbers) as symbols of these three distinct but intertwined and hence inseparably united persons in one God, in numbers made of one or more digits as symbols of these three distinct but intertwined and hence inseparably united persons in one God, and 4cc) thinking in algebraic figures (called equations or formulae) as symbols of these three distinct but intertwined and hence inseparably united persons in one God. And as long as 1) Man is an image of the three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance, making him thereby to be similar to themselves who always stay together and act together and always do the same thing but diversely and Man (since the order or structure or nature of acting follows, derives from, that of being, '*agere sequitur esse*') therefore, by nature, creates images (and acts in similarities to these three distinct but intertwined and hence inseparably united persons in one God), but 2) Images are figures, and 3) figures, by kind, can be 3a) literary figures (like metaphors and similes, proverbs and parables), or 3b) artistic figures (like pictures drawn and painted), or 3c) technical figures as images made with *techne*, craftsmanship, skill, technique, technical know-how of producing material objects (e.g. 'statues carved out of wood or out of stone by someone versed in the knowledge of carving in wood or in stone'), or 3d) mathematical figures embracing 3da) geometrical figures as diagrams, diagrammatic illustration or symbolization of shapes, forms, structures, statures, in curves (hence 'complex curved geometrical figures, e.g. the perfect curved geometrical figure, called the sphere, or the imperfect curved geometrical figures, called circles and spirals) or in lines (hence 'complex linear geometrical figures, e.g. the perfect linear geometrical figure called the right-angled triangle, or the imperfect linear geometrical figures like angles, the isosceles or equilateral or obtuse triangles, the quadrangles - rectangles, squares, parallelograms, rhombuses, trapeziums - as well as prisms and pyramids of triangular or rectangular base'), or in 'mixtures of curved and linear geometrical figures, e.g. cones, cylinders, and polygons'), 3db) arithmetical figures, called numbers, numbers made of one or more digits', and 3dc) algebraic

figures, called equations or formulae, it follows 4) that Man as 'an image of the three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance, making him similar to themselves', whereby Man who therefore, by nature, creates images (and acts in similarities to these three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance), 4a) can create, and is to create, literary figures (like metaphors and similes, proverbs and parables) that are symbols of these three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance and to the three of whom as a triad he is similar, 4b) can create, and is to create, technical figures (images made with *techné*, craftsmanship, skill, technique, the technical know-how of producing material objects similar to those created by the three distinct but intertwined and hence inseparably united persons in one God, e.g. 'statues carved out of wood or out of stone by someone versed in the knowledge of carving in wood or in stone') that are symbols of these three distinct but intertwined and, hence, inseparably united persons in one God, 4c) can create, and is to create mathematical figures as symbols of these three distinct but intertwined and hence inseparably united persons in one God, and which embraces: 4ca) creating geometrical figures as symbols of these three distinct but intertwined and hence inseparably united persons in one God, figures as diagrams, diagrammatic illustration or symbolization of shapes, forms, structures, statures, in curves (hence in perfect curved geometrical figures, namely in spheres) or in lines (hence in perfect linear geometrical figures, namely in right-angled triangles), or in mixtures of curved and linear geometrical figures (e.g. cones, cylinders, polygons), as symbols of these three distinct but intertwined and hence inseparably united persons in one God, 4cb) creating arithmetical figures (called numbers) as symbols of these three distinct but intertwined and hence inseparably united persons in one God, in numbers made of one or more digits as symbols of these three distinct but intertwined and hence inseparably united persons in one God, and 4cc) creating algebraic figures (called equations or formulae) as symbols of these three distinct but intertwined and hence inseparably united persons in one God. And as long as 1) Man is an image of the three distinct but intertwined and hence inseparably united persons in one God that have jointly created him in their image and resemblance or similarity

similar to them and as one who, therefore, by nature, should act in similarities to these three distinct but intertwined and hence inseparably united persons in one God, 2) but 2a) on the one hand the Son of God has commanded His followers to learn from Him, to imitate Him, to trust in God and trust in Himself, and has assured them that whoever believes in Him would perform the wonder works that He has performed and even more than He has performed, and 2b) on the other hand the same Son of God has commanded His followers to be perfect as their Heavenly Father is perfect and God Himself has commanded all the children of the Church as of the house of new Israel, the family of the new people of God, to be holy because Himself the Lord their God who has created Man in His own image and resemblance so that they be similar to Him, is holy (cf. Lev 19:2), 3) it follows that Man has to imitate these three distinct but intertwined and hence inseparably united persons in one God, thereby 3a) imitating their being (esse), imitating their being perfect and holy that Man may become perfect and holy, and 3b) imitating their acts, actions, activities, and their way of acting (modus operandi), to reproduce their works, to produce new human works that are similar to their divine works as to the Masterpieces, the wonder works of the Master as of Him who is the Master of works (*Magister operum*).

- ii). The point of departure of the undertaken Geometrization of the Christian doctrines as translation of Creeds (articles of faith) as religious symbols into geometrical as scientific symbols is the field of good relationship that by nature exists between Religion and Science (as shown already above at the beginning of this third as last Part of the present Reflections). whereby generally Religion inspires Science, while Sciences are used to justify Religious tenets (which belongs to the task of Theology as Science), and particularly Sciences are used to fecundate the believed Supernatural Truths of the Christian Religion (which belongs to the task of Theology as Technoscience), by first 1) getting such Truths as Religious Symbols translated into Mathematical - i.e. geometrical, arithmetical, algebraic – as metaempirically Exact-scientific Symbols, and then secondly 2) deducing from such mathematical, especially geometrical, as metaempirically Exact-scientific symbols those typical laws of stability and of dynamism that are symbols (reflexes, images and resemblances) of those proper inner-divine as prototypical laws of stability and of dynamism that regulate that ordered life of eternal peace

and mutual love and of eternal joy and mutual glorification going on inside God among the three persons in one God and for the purpose of Man's participation in which God has since Creation begun to prepare Man by creating Man in His image (cf. Gen 1:27) precisely by Man's being made in their own image and resemblance (cf. Gen 1: 26) by the three distinct but inseparably united and mutually equal and mutually inherent persons (cf. Catechism of the Catholic Church nn 253-255) in the numerically one God (Is 44:6), a participation which constitutes for Man that eternal banquet to which God has invited him (cf. "Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb" as said by the Priest to the People at the time for Communion during the Eucharistic Celebration as devotional Tradition of the Church people of God) and which is the apex of that Salvation which God wants everyone together with everyone's reaching the knowledge of the whole truth, (cf. 1 Tim 2:4), according to the Christian Religion, and then thirdly 3) applying these laws in the field of the Natural Sciences, 3a) be it by applying them in the field of the biological Science embracing 3aa) the botanical world, where to apply the laws of stability to all those plants and trees that, according to the Christian Religion, God the Creator has told Man to use them as source of the nutrition of the human being as a living being, namely to all the seed-bearing plants that are upon the whole earth and all the trees with seed-bearing fruits (cf. Gen 1:29), in order to produce - through mixing elements of such 'seed-bearing plants' and such 'trees with seed-bearing fruits' with one another according to the terms of the laws of stability - some material goods for feeding the human being and for defending and promoting his health, and 3ab) the zoological world, where to apply the laws of dynamism to all those animals moving in the waters, or in the air, or on the ground of the earth, namely the fish of the sea, the birds of heaven and all living animals on the earth that, according to the Christian Religion, God the Creator has told Man to be their Masters (cf. Gen 1:28), i.e. to have mastery over them, to master them, to know well how to handle them, to put them under his control, to explore them and make use of them, to reproduce them, in order to produce works that are means of mobility and similar to those animals created by God through inserting the laws of dynamism into a static object that man invented by replacing different parts of a certain animal with man-made objects that are analogous both in shape and in function to those parts of the animal that

are being replaced with them, 3b) be it by applying them in the field of the Physical and Chemical Sciences dealing with existing but not living material things embracing material created objects like the stones (i.e. salt, diamonds) and metals (silver, gold, iron, electrons, etc.), cosmic phenomena which comprise the elements (i.e. water, fire, the air, the wind, the soil, the mountains, the forests, deserts, etc.), the firmaments (i.e. light and the sun, the moon, the star, the cosmos, system of the planets), the natural phenomena (i.e. the clouds, the rain, the rainbow, the seasons), and the colours. Supernatural realities in general can be contemplated in the mirror of Metaempirical Sciences. Particularly Christian doctrines of the Faith on the structure of supernatural beings, persons, things as objects or as events and processes can be contemplated in the mirror of the meta-empirically Metaphysical Sciences (called 'General Metaphysics', and 'Special Metaphysics, or Ontology') the objects of which are 'the being of the being and the hierarchy of the existing beings' and 'the hierarchically structured ontological, i.e. cause-effect-related, requisites for the existence of the created, God-made, existing beings'). And especially the Christian Dogmas on the triune God and His divine Trinity and on His incarnate Word as Godman and the duality of the divine and human natures that He has in the only one divine person that He is, can be contemplated in the mirror (speculum) of meta-empirically Exact-Sciences, called Mathematics and Logic, the objects of which are abstract creativities of Man (the symbols abstracted by man from the concrete empirical realities, systems of figures as numerical and structural symbols, or arithmetical and geometrical symbols, invented or fabricated by man, to reflect meta-empirical realities). This contemplation of the Trinitological and Christological Dogmas in the mirror of mathematical as scientific Symbols into which the numbers and structure of supernatural realities – or into which religious symbols (creeds, articles of faith)- have been translated, differs from the contemplation of Supernatural Realities in the mirror of the Empirical Sciences, hence it differs from the contemplation of the real presence of the heavenly Christ in the mirror of the Sacrament of His Body and blood (the Blessed Sacrament, the Most Holy Sacrament of the Eucharist), which is like the contemplation of the Sun shining from up there above, whereby the Sun, which is otherwise not accessible to the naked human eyes on account of its dazzling rays, is contemplated by looking rather at the image of its face that is reflected in that mirror which the limpid,

sparkling, mirror-like, crystal-clear waters down here is, an image that is sunken into the water and sustained therein by the rays that brought the image with them from the face of the Sun that emits them and from which they emanate, whereby both the Water-masse, the Light and the Sunrays all belong to the object of Physics as empirically Natural Science. The Mathematical Science embraces Geometry, Arithmetic and Algebra. Geometry occupies itself with the form and structure - the linear or curved shape - of the container-component of the Reality under contemplation in the system of perfect linear or curved geometrical figures as in a mirror, wherefore Geometry is called the Science of Forms and Structures as of the principle of intelligibility. Arithmetic occupies itself with the quantum - the how much, the numerical strength, of the unions among the constituents - of the Content-component of the Reality under contemplation in the system of perfect numerical figures as in a mirror, wherefore Arithmetic is called the Science of Numbers. Algebra occupies itself with the conditions for the container to contain the content adequately, wherefore Algebra is called the Science of Equations as formulae, symbols of the formulated conditions put in the form of equalities, Equivalences). The Mathematical as meta-empirically Exact-Science (to the object of which belong geometrical figures or symbols, arithmetical figures or numerical symbols, and algebraic equations or formulae) is the mirror (mirror) in which can be contemplated that proper image (comprising both 'the contours on the face' and 'the curves and the lines constituting the shape') of the triune God which is His Trinitarian structure. This relationship between the Trinity and Geometry, or between the Trinity and Arithmetic, or between the Trinity and Algebra, is thus called 'speculative' in so far as Geometry or Arithmetic, or Algebra, is the mirror (speculum) in which the image of the Trinity is reflected and is the Science into which the religious symbols (namely creeds, articles of faith) concerning the divine Trinity are translated. An example of such creed, or article of faith, is that: of the three persons in one God, only the first of whom, the Father, has no origin, while the second, the Son, originates from only the Father through being generated from the substance of God and being born of God such that His being generated from the substance of God makes Him an image of the divine substance, hence a substantial image of God that is of the same substance with God, co-substantial with the Father, a Son of God, whose generation and birth by God makes God a Father, hence makes Him be called God

the Father, while the third person, the Holy Spirit proceeds from the Father and the Son, with the consequence that the three persons in one God are in one another. This speculative (i.e. mirrored) relation between the Trinity and Geometry, the Trinity and Arithmetic, the Trinity and Algebra, is particularly that in which the latter (Geometry or Arithmetic or Algebra) is the mirror (speculum) in which the former (the doctrines of faith on the inner-divine originations of the second person from the first person and of the third from the first and the second persons together, the image of the Trinity is reflected and can be contemplated, is the general requisite for the translation of the Trinity into a system of spheres as of perfect curved geometrical figures, or into a system of right-angled triangles as perfect linear geometrical figures, or into a system of arithmetical figures, or into algebraic equations. The translation of the creeds as religious symbols of the Supernatural truths into mathematical as exact-scientific meta-empirical Symbols aims at making it possible for the human spirit to see, through (in and with) those laws of stability and of dynamism derived from the system of complex geometrical or arithmetical figures or algebraic equations which reflect (and on which are reflected, and which are the images of) the laws of stability and of dynamism that are found inside God and that regulate the stability and dynamism within God, define the relations among the components of God, and describe the movements going on inside the one and triune God as in a living Being. On the basis of the good relation between Religion and Science, and hence between the divine Trinity and Arithmetic as Science of Numbers (numerical strength, figures and digits), the Christian doctrines on the divine Trinity and on the incarnate Word of God can be translated into a system of arithmetical figures as into a mirror, and the Christian faith is formulated in numerical terms and categories: there is numerically only one God, and this one God is in three persons, namely the Father and the Son and the Holy Spirit, and there are only these three persons in the numerically one God. The one God, His only-begotten Son, who is God and has become Man without ceasing to be God, and is thus both God and Man, the only one God-man, in whom there are two natures, the divine and the human, but only one person, the divine, and who has revealed to us that and how there are in God three persons but only one nature, and has instituted the only one Church and seven sacraments and sent to us the Holy Spirit whose gifts are seven, and by whose grace we live out the eight beatitudes and whose fruits are nine,

and by whose power we keep the ten commandments that have come down to us, through the twelve Apostles of Christ chosen out from that ancient Israel, Old People of God, that was made up of twelve tribes. On the basis of the good relation between Religion and Science, and hence between the divine Trinity and Geometry as Science of forms (structure, image), the most fundamental truths of the Christian faith, the two key-dogmas of the Christian Religion, namely the dogma on the Trinity of the triune God, the dogma on the divine-human duality of natures in the one person of the incarnate Son of the living God, Jesus Christ as Godman (Theandros) - a dogma on which is built also the dogma on the Eucharistic Sacrament as Sacrament of the real, substantial and true presence and continued salvific activity on earth from heaven of the ascended Christ - are teachings on the structure (as on the principle of the intelligibility of the Word) of God, of God's incarnate Son as the Godman, the God-with-us, the Emmanuel, the God-with-us-humans, the God-in-union-with-us-humans, the God-in-solidarity-with-us, in the one divine person of Jesus Christ (and hence of the intelligibility of the Eucharistic Sacrament instituted by Christ who is actively present in it). And since the structure of thought must correspond to the structure of the object of thought in order to be adequate, our systematic-theological thinking together with our theological thought on the Triune God and His divine Trinity and on His incarnate Son Christ as the Godman (Theandros) is structurally Trinitarian-theandric. Our structurally Trinitarian-theandric model of systematic-theological thinking is that i) to which (ex parte Dei) the Spirit of truth spurs on the mind and ii) which (ex parte hominis) aims at the exploration of the interior of the supernatural realities (God as the triune God, the incarnate Son of God as the God-man, the Blessed Eucharist as the Most Holy Sacrament of the salvific presence of God among men) as the proper objects of theological thinking. Such are the supernatural realities into the interiority of which the intellect gains access through speculative penetrations of the doctrines (as the taught supernatural, hence sacred, truths of faith) of the Church on such realities. And such penetrations are those effected through searching in mirrors (specula) in which the images (imagines) – as figures (figura) and signs (signa) and, hence, as symbols, and in fact as symbols of some sacred reality, therefore as sacred symbols, hence as sacraments (sacramenta), thus as mysteries (mysteria) - of the taught sacred truths of faith are reflected. And such mirrors are not so much the

empirical or the metaphysico-metaempirical creatures of God, in which the images as mysteries are reflected, as all the more (since the proper structure of any instrument of truly salvific work must be divine-human, comprising not only divinely created as natural but also humanly fabricated as invented components) the exact-metaempirical (i.e. mathematical and logical) creativities of man, especially the mathematical (i.e. geometrical, arithmetical, algebraic) symbols, that reflect the mysteries. For, the Spirit-propelled penetration is such that opens the gate and the eye to vast horizons for seeing and contemplating the fascinating mysterious interior: the contemplation of the transparent bosom of the Deep; the contemplation of the logicity, unity and power and beauty of the stable structures - as well as of the lively movements going on - inside each supernatural reality which account for (the stability of) the logicity, ever infallible unity, ever efficacious power and ever immutable beauty – as well as for (the dynamism of) the development, promotion and progress - of what that reality says and does, or of how that reality acts inwardly (ad intra) as well outwardly (ad extra); a contemplation of the mysteries, especially the mysteries peculiar to that reality, a mystical contemplation from which the human spirit passes over smoothly to the irresistible adoration of the Lord and prayer to Him and friendship with Him as that Spirit-worked holy habit in which we indulge as our daily delight. Our Trinitarian-theandric model of systematic-theological thinking is one characterized by speculative penetration and mystical contemplation and fuelled by the ever increasing fascination for God as the triune God and for His divine Trinity, as well as for the incarnate Son of God (the incarnate Word, the Godman), Jesus Christ, as the presence of God in human flesh (and for the Blessed Sacrament, the Most Holy Sacrament, the Eucharist, instituted by the earthly Christ as the Sacrament of the real, substantial and true presence of the heavenly Christ in the midst of men on earth, particularly in the midst of the pilgrim and missionary people of God on earth, the presence of the God-man both with His humanity and with His divinity). Our structurally Trinitarian-theandric model of systematic-theological thinking is a growth from our African natural religiosity into a spiritual- intellectual fascination for God as the triune God and for His divine Trinity. And it is such fascination that logically leads our meditative hearts and contemplative minds to speculative penetrations of the doctrines of the Church on the divine Trinity. And such penetrations

are effected through searching in geometrical symbols as in a mirror (speculum) that reflects the images (imagines) – thus mysteries (mysteria) - of the taught sacred truths of faith; whereby the Spirit-propelled penetration opens the gate and the eye to vast horizons for seeing and contemplating the fascinating mysterious interior: the contemplation of the transparent bosom of the Deep, the contemplation of the logicity, unity and power and beauty of the stable structures - as well as of the lively movements going on - inside the divine Trinity which account for (the stability of) the logicity, ever infallible unity, ever efficacious power and ever immutable beauty – as well as for (the dynamism of) the development, promotion and progress - of what the triune God says and does, or of how He acts inwardly (ad intra) as well outwardly (ad extra); a contemplation of the mysteries, especially the mystery of 1) how three persons can each be truly God but without the three of them being altogether three gods but rather one God in three persons that are the only three persons in the one God, and 2) how three persons the first of whom, namely the Father, has no origin, the second of whom, namely the Son, originates by generation from only the first, while the third, namely the Holy Spirit, originates by procession only from the first and from the second together, can, contrary to the usual hierarchical relationship between an offspring and its origin, be 2a) eternally penetrating and dwelling in one another, and 2b) even eternally equal in every value, hence be equivalent, to one another, without rendering one another superfluous (since beings are not to be unnecessarily multiplied - *entia non sunt multiplicanda sine necessitate*); 2ba) how the three can be equal in priority and in majesty - none is prior to, nor greater (major) than, any of the rest two, or prior to, nor greater than, all of the two together, 2bb) how the three can be equal in power (such that none is more powerful or less powerful than any of the rest two or than all of the two together), since usually the Origin is greater than its offspring, the Father than his child (cf. 'My Father is greater than me', even though 'My Father and I are one'), and 2bc) how the three can be equal in being (such that none is older nor younger than any of the rest two or than all of the two together), since usually the Origin is older than its offspring, 2bd) how they can be equal in goodness, equal in being good and in doing good (such that none is better or does better, nor is less good or does less good, than any of the rest two or than all of the two together), 2be) how they can be equal in trueness, equal in being true

(such that none is truer or less true, than any of the rest two or than all of the two together), 2bf) how they can be equal in beauty, equal in being beautiful (such that none is more beautiful nor less beautiful than any of the rest two or than all of the two together), and in sum 2bfg) how it is possible that none is greater nor less, major nor minor, in goodness, in trueness, in beauty, than any of the rest two or than all of the two together, rather all the three are equal to one another in being and in doing, hence in being good and in doing good, in being true and in being beautiful; a mystical contemplation from which the human spirit passes over smoothly to the irresistible adoration of the triune God and prayer to Him and friendship with Him as that Spirit-worked holy habit in which we indulge as our daily delight. Our structurally Trinitarian-theandric model of systematic-theological thinking is a growth from our African natural religiosity into a spiritual-intellectual fascination for Jesus Christ, the incarnate Son of the living God. And it is such fascination that logically leads our meditative hearts and contemplative minds to speculative penetrations of the doctrines of the Church on Jesus Christ, the incarnate Son of God as the God-man, as long as the incarnate Son is the incarnate Word as that Word of God in person who is God and has become man but without ceasing to be God and who, hence, ever since His incarnation took place on earth, is both God and man in one person, not in two persons. And such penetrations are effected through searching in geometrical symbols as in the mirror (speculum) that reflects the images (imagines) – thus mysteries (mysteria) - of the taught sacred truths of faith. And the Spirit-propelled penetration opens the gate and the eye to vast horizons for seeing and contemplating the fascinating mysterious interior: the contemplation of the transparent bosom of the Deep; the contemplation of the logicity, unity and power and beauty of the stable structures - as well as of the lively movements going on - inside the incarnate Word which account for (the stability of) the logicity, ever infallible unity, ever efficacious power and ever immutable beauty – as well as for (the dynamism of) the development, promotion and progress - of what the incarnate Son of God as the God-man says and does, or of how He acts inwardly (ad intra) as well outwardly (ad extra); a contemplation of the mysteries, especially the mystery of the interior of the Son of the living God (the Son constituted by His being 'the substantial Image of the Father', 'the Wisdom and Power of God' and 'the Logos, i.e. the eternal creative Word of God, in contrast to Mythos, i.e.

the temporal descriptive-narrative word of men'), the mystery of the interior of the incarnate Word of God constituted by 'three divine elements (called the divine Logos, the divine Life and the divine Will) and three human elements (called the human body, human soul and human spirit)', mystical contemplations, especially of the mystery of the presence of God in human flesh, of the plurality (duality) of natures and singularity of person, since the Logos remains a divine person of divine nature even after He has been made flesh by assuming the human nature and has become a human being but without losing His divine nature and without assuming the human personhood, thus without becoming a human person, the contemplation of the mystery of how, in the God-man, not only the Logos of divine nature is united with the flesh of human nature but also the divine nature of the Logos is united with the human nature of the flesh, hence iii) for the contemplation of the mystery of how someone that, though He has two natures, the divine and the human, can have only one personhood, the divine, and not also the human personhood, hence how someone can be a true human being, having the human nature, but without being a human person; iv) for the contemplation of the mystery both of the total exclusion and absence of any mistake, imperfection, inconsistency, and of the total inclusion and presence of every correctness, perfection, consistency in the God-man, the mystery of His being ever coherent, logical and infallible, a logical coherence that in turn gives no room in Him for any self-contradiction, neither in His thinking nor in His words nor in His actions, an infallible coherence that leads to His reliability, hence v) for a contemplation in search of knowledge of the ultimate reasons why Jesus is so coherent, logical, infallible and reliable as He always is, and in search of rational justification and verification of the teachings of the Church on Christ. Our researches have meanwhile come to the insight that such coherence results, as the logical consequence, from two particular premises: the inherence of the divine Logos in the human flesh to perfect the flesh, and the adherence of the human flesh to the divine Logos to participate in the life and mission of the Logos. Our structurally Trinitarian-theandric model of systematic-theological thinking is a growth from our African natural religiosity into a mystico-theological fascination for the Blessed Sacrament, the Most Holy Sacrament, the Eucharistic Sacrament as the Sacrament of the real, substantial and true presence of the heavenly Christ in the midst of men on earth, the presence of the God-man both

with His humanity and with His divinity in the midst of the pilgrim and missionary people of God on earth. 'With His humanity' means: with His human body and blood (blood as visible sign of the invisible soul and spirit) as spiritual food (in the form of material bread) and spiritual medicinal drink (in the form of material wine). 'With His divinity' means: with 'the eternal creative Word, the Logos that He is' and with 'the irreprehensible divine Will of the Father on the holy basis of which the Word was made flesh, the incarnation took place', and hence, with 'the divine Trinity' – since the Logos is inseparably united with the Wisdom and Power of God and with the substantial Image of the Father to constitute the Son, and the Son is united with the Father and with the Holy Spirit and with the one ineffable divine thing that the three divine persons own together and that unites them and is united with them into the triune God who, with His divine Trinity, irresistibly fascinates us. And it is such fascination that logically leads our meditative hearts and contemplative minds to speculative penetrations of the doctrines of the Church on the presence of the heavenly, and hence invisible, Christ as of the all-redeeming and all-healing Saviour in the visible bread and wine - bread that signifies the true body of Christ as spiritual food for eternal life', and wine that signifies the true blood (visible sign of the invisible human soul and spirit) of Christ as spiritual drink and medicine for resurrection from the dead on the last day'. And such penetrations are effected through searching – not in geometrical symbols, but rather - in the deposit of the truths of faith (*depositum fidei veritatum*), namely in the Holy Scripture and Tradition of the Church, as in the mirror (*speculum*) in which is reflected that truth of the Word of God which the Holy Spirit entrenched in the Scripture and Tradition and the infinite presence of which therein He sustains, like that image of the face of the Sun which the Sunrays coming from the Sun bring with them and to sink it into the limpid sparkling, mirror-like, crystal-clear waters and sustain its presence therein. And such penetrations are those that open the way and horizon for mystical contemplations, especially for the contemplation of the mystery of the transubstantiation of the bread and wine into the true body and true blood of Jesus the Christ, Christ the Emmanuel, Emmanuel the Saviour: the 'true body and true blood' of Christ as 'spiritual food and spiritual drink and medicine' with which Christ the Good Shepherd, through (Peter on whom He has founded) His Church, not only 'nurtures and strengthens and renders more robust' but also 'heals and renders more

lively' His flock comprising both His sheep (as those men who love the incarnate Son of God and with their words and actions believe in Him and for whom He prays to the Father that they be preserved from the Evil One, cf. Jo 17:15) and His lambs (as those men who shall believe in Him with their words and for whom He prays to the Father, cf. Jo 17:20b) as He leads them safely home. And such 'spiritual food and spiritual drink and medicine' are the means with which the Church alimts and keeps healthy the soul and spirit of those who, still on earth, are, under the illumination and guide of the Holy Spirit, travelling towards God who, as the heavenly and generous Father and King of eternal glory, has invited them to banquet in His house up there where His banquet with them will eternally take place at the end of times. And such true body of Christ is the proper spiritual food to quench man's spiritual 'hunger' for eternal life as the full life and, with it, the fullness of life, and thus for a truly fulfilled life, hence for divine donation of the divine life as the eternally full and fulfilled immortal life. And such true blood (visible sign of the invisible human soul and spirit) of Christ is the proper spiritual drink and medicine to heal man's 'physical and psychical' infirmities and 'moral and religious' sicknesses, and thus redeem man from the danger of 'material and spiritual' death and to quench man's spiritual 'thirst' for 'the beatific vision (as seeing the eternally living three divine persons and as man's full knowledge of God) at the end of the earthly life' as well as for the resurrection from the tomb, for union with the divine Trinity as with the source of eternal life and for the eternal banquet (as man's participation in the divinely donated divine life as the life of eternal mutual love, eternal mutual glorification, eternal joy at one another and eternal peace with one another going on inside God among the three divine persons) at the end of times and of the world.

- iii). Man's logical and mathematical way of thinking The expression in signs (symbolic articulation, formulation into literary or mathematical or artistic symbols) or in words (verbal articulation, formulation in words, Logoi, verba, verbalization, Logicalization) of the results of the reflection in their togetherness with, or in their separateness from, the reflected perceived reality, is such that 1) when and where the results of the reflection on the perceived reality in their separateness from the reflected perceived reality are expressed in signs, precisely in logical symbols, to think (thinking) is said to consist in the Logicalization of the

results of the reflection on the (perceived and reflected) reality, and 2) when and where the results of the reflection on the perceived reality in their separateness from the reflected perceived reality are expressed in signs, precisely in mathematical symbols, to think (thinking) is said to consist in the mathematization of the results of the reflection on the (perceived and reflected) reality. Logical thinking passes through analogies and syllogisms: 1) analogies in structure or function between two realities that are noticed from the common experience of men to be similar to one another and, only so, to be comparable with one another, a similarity noticed again from the common experiences of men to be on account of a certain genetic relationship between the two compared realities (like between a parent and their child, or like between two children of the same parent) or on account of a certain typological connection as connection between a type and its prototype or archetype as the two compared realities (like the anticipation of the prototype by the type as by that forerunner or precursor of prototype that must cease to function, but without ceasing to exist, when the predicted, foretold, or pre-announced and expected prototype arrives, or like the cohesion or coherence between the two the first of which namely the Prototype inheres beforehand in the second, namely in the type, while the type adheres afterwards to the Prototype upon its arrival, or like the correspondence or conformity of the type to the Prototype); 2) syllogisms as inductive or deductive forms of argumentation that uses the common sense of men to argue from two premise to arrive at a logical conclusion such that when the human reason proceed from particulars (be it as a hypothesis as in the case of a philosophical reasoning, be it as a thesis as in the case of a theological reasoning) to a general conclusion (assertion, judgement, statement) as to an affirmative synthesis (synthesis of a certain silent or latent question and an answer that is in the affirmative to such question and is directly or indirectly formulated in almost all the very words or terms in which the question was formulated). Mathematical thinking, on its own part, passes from 1) the arithmetization of the content-component of the structured reality which consists in the translation of the numerical strength as the quantity of the content of that reality into arithmetical figures symbolizing the numerical strength of the reality concerned, through 2) the geometrization of the container-component of the structured and, only

so, intelligible reality, which consists in the translation of the shape or figure or stature or form of that container into a geometrical figure that symbolizes the shape of the container-component of the structured reality and from which i) laws of stability as those laws regulating the stable relationships among the various components of the geometrical figure which recapture, reflect, represent the proper laws regulating the stable relationships among the various components of that particular reality that is symbolized by the geometrical figure, and ii) laws of dynamism as those laws that regulate the perfect movements that can be made along the various components of the geometrical figure and which recapture, reflect, represent the proper laws regulating the perfect movements that are being made as life processes among the various components of that particular reality that is symbolized by the geometrical figure, to 3) the algebraization of the conditions for the container-component of the reality to contain the content-component in an adequate manner which consists in the formulation of the required condition into an algebraic equation called formula made up of constants and variables and as symbol for the product arising from the multiplication of an arithmetical figure (the multiplicand symbolizing the constancy of the structure of the container-component) by a letter of the alphabet (the multiplier symbolizing the variability of the numerical strength of the content-component). In short: the mathematization of the results of the reflection on the (perceived and reflected) reality in their separateness from the reflected perceived reality comprises the arithmetization, geometrization and algebraization of the result of the reflection on the perceived reality. The arithmetization of the results of the reflection on the perceived reality in their separateness from the reflected perceived reality consists in the translation of such results into a system of arithmetical figures as numerical symbols. The geometrization of the results of the reflection on the perceived reality in their separateness from the reflected perceived reality consists in the translation of such results into a system of geometrical figures as diagrammatic symbols. The algebraization of the results of the reflection on the perceived reality in their separateness from the reflected perceived reality consists in 'the translation of such results into a system of algebraic symbols as a system of algebraic equations called formulae that express the laws regulating (the satisfaction of) the

conditions for the containing component of the perceived reality to contain the contained component of that reality in an ad-equate manner', Hence the algebraization of the results of the reflection on the perceived reality in their separateness from the reflected perceived reality as 'the translation of such results into a system of algebraic symbols as a system of algebraic equations called formulae that express the laws regulating (the satisfaction of) the conditions for the containing component of the perceived reality to contain the contained component of that reality in an ad-equate manner can be said to consist in 'the formulation of the laws regulating the satisfaction of the conditions for the containing component of the perceived reality to contain the contained component of that reality in an ad-equate manner', with the result that the formulae are in the form of equations expressing equivalency (the equality in value) of things that can replace one another or be exchanged with one another. As a result, to think the Reality God (Theos), is to mathematize the particular truths contained in the word of God spoken by Him through the successors of the Apostles of Christ in the post-biblical doctrinal Tradition of the Church and taught by the ecclesiastical Magisterium to be divinely revealed supernatural truths required to be believed in their entirety and by all the faithful. Theological thinking must proceed from geometrizing the dogmas by the Pontifical or Conciliar or Synodal Magisterium about God as the untriune Lord, namely the Lord that is one and triune, the oneness of the numerically one God as of the container-component of the Reality God having a trinitarian structure that is somewhat different from the trinity of the triune God, the divine Trinity, as the content-component of the Reality God , to be able to contain divine Trinity adequately.

- c. Theological thinking hence has to proceed: from 1) geometrizing - i.e. translating into systems of perfect curved geometrical, hence spherical, figures (since the sphere is the only one perfect curved geometrical figure) and of perfect linear geometrical, hence right-angled triangular, figures (since the right-angled triangle is the only one perfect linear geometrical figure) as into scientific symbols - the magisterial doctrines, namely the magisterially taught supernatural truths - of the Christian faith, put into Creeds called religious symbols concerning A) the two most primordial productions that exist namely A1) the passive origination of the Son from only the Father through the generation of the Son from the substance of God

the Father by God the Father, the Father who, being God, is eternal Light and shines by emitting eternal rays that He casts not on any other being than Himself (since before the creation of the world and History, hence before all ages, ante omnia saecula, there was not yet existing any other being except God) but rather that He casts on Himself, on His innermost Self, on His very substance as on His own Gene, to generate thereby an image of His substance, an image that is called the Son of God the Father (because such image is not a shadow as a dark thing that has no substance but rather is a lucid person that has a substance, a substance that is neither different from, nor equal to, but rather identical with the one and indivisible substance of God the Father, and A2) the active origination of the Holy Spirit from only the Father and the Son together through the procession of the Holy Spirit - as the Breath of Life breathed by the Father contemporaneously in from the Son and out to the Son at the same time that the Son is breathing the same Breath of Life contemporaneously in from the Father and out to the Father - from the two together (because between the two persons there is no interval of space) and contemporaneously (because between the two persons there is no interval of time); for - as long as God is eternal, has no beginning and no end and hence there is in Him 'no interruption, no interval of space nor of time, no discontinuity, but rather continuity - there is no division, but rather union, hence no separation, but rather inseparability and unity, and hence no succession, no coming or going of one before or after the other, but rather contemporaneity' between any two realities inside God, neither between any two persons, nor between any person and any thing, nor between any two things as objects or as events, hence none between the act or process of breathing in and the act or process of breathing out the Breath of life by any of the eternal persons, hence none between the proceeding of the Breath of life from the Father to the Son and the proceeding of the same Breath of Life from the Son to the Father, B) the intertwining relationship (perichoresis) that arises among the three persons in one God not only B1) from the togetherness of these two diverse originations according to which the second person (the Son) originates passively from the first (the Father who Himself does not have any origin, does not originate from any person, nor from any thing), by being generated from the substance of God the Father by God the Father as by eternal Light, while the third person (the Holy Spirit) originates actively from the first person and the second person together (since there is no interval of space between the two) and contemporaneously (since there is no interval of

time between the two inside the numerically one eternal God), but also and moreover B2) from the omnipresence - presence in all realities, in all persons, in all things, at the same time at all times - of each of the three persons as true God (as long as the person is united with the one and indivisible divine essence to be a divine person, an eternal and omnipotent and omnipresent person and, so-with, truly God). For as long as God the Father being omnipresent, is in God the Son and in God the Holy Spirit at the same time at all times, and God the Son, being omnipresent, is in God the Father and in God the Holy Spirit at the same time at all times, and God the Holy Spirit, being omnipresent, is in God the Father and in God the Son at the same time at all times, it follows that three are intertwined, C) the trinitarian structure that arises from this intertwining relationship among these three persons in one God who Himself is said to be triune as long as these three persons are united with the one and indivisible divine essence; for, the numerically one God (whose oneness is the container-component of the Reality God) is one in essence, three in Persons, contains one essence and three Persons, whereby this one essence and those three persons are inseparable from one another and united with one another (since there is no interval of space between them as realities contained in the eternal God) and contemporaneous with one another (since there is no interval of time between them as realities contained in the eternal God), and in the unity resulting from this union and inseparability and contemporaneity of the three persons and the one divine essence consists the divine Trinity, the trinity of the triune God, wherefore the (oneness of the) numerically one God (as the container-component of the Reality God) is said to contain the divine Trinity (the trinity of the triune God), hence the divine Trinity (the trinity of the triune God) is said to be the content-component of the Reality God, in short : the object of the geometrization is 'the pre-incarnational Trinitarian structure of God the Creator'; D) 'the incarnational Theandric structure of the incarnate Word of God as the Godman, Theandros, and Bringer of the salvation from God to Man as to the only being created in the image and likeness of God'; E) the Trinitarian-theandric structure of God the Saviour as the Unity resulting from the mediated union of 'the pre-incarnational Trinitarian structure of God the Creator' and 'the incarnational Theandric structure of the incarnate Word of God as the Godman, Theandros, and Bringer of the salvation from God to Man as to the only being created in the image and likeness of God' through 'the eternal creative Word of God, the Logos, as the uniting common element of the divine Trinity and the

Godman'); through 2) deducing from such geometrical figures certain laws of stability and of dynamism in the form of algebraic equations in which are formulated on the one hand i) 'the conditions for the possibility of the container-component of the Reality God to contain the content-component of the same Reality God in an adequate manner', 'the conditions for the equality in value and in power, in other words, for the equivalence and the equipotence and thus for mutual replaceability or substitution', and 'the conditions for the balance of forces, in other words, for the equilibrium among the forces in the whole of a system' as the tripartite law of stability, namely the law regulating the stable relations of the components of that system of perfect geometrical figures which symbolizes the pre-incarnational 'trinitarian', the incarnational 'Theandric', and the post-incarnational 'trinitarian-theandric' structures of the Reality God, and, on the other hand, ii) 'the condition for equal distribution of the values and powers or for distributive justice, hence for equity' among the constitutive elements of the reality (whereby that equality in the distribution of the common good among the various members as constitutive parts of the whole of the Reality concerned which is called distributive justice, or equity, is one of those conditions for the container to contain the content adequately and an indispensable requisite for governing that reality well and for peace between the governing and the governed members, and among the governing members, and among the governed members of that Reality), as the proper law of dynamism, namely the law regulating the pairs of perfect movements that can be made within that same system of perfect geometrical figures which symbolizes the structure of God in His pre-incarnate, His incarnate, and His post-incarnate state; to 3) the application of these laws of stability and of dynamism on the objects of the Natural Sciences (particularly Physics and Chemistry, the objects of which are the existing but not living creatures, and Biology the object of which is the living but not intelligent creatures called plants and animals) to produce through such application material goods for the defending and promoting, conserving and propelling, the progress or advancement of the development of the seven innate capacities of every human being as a living being to their perfection, fullness, and hence to the fulfilment of the human creature to the glory of the Creator that has willed such fulfilled life to every living human being, by: 3a) uniting - according to the terms of the laws of stability (derived from the geometrical symbol of the Trinitarian-theandric structure of God the Saviour as from the Unity resulting from the mediated union of 'the pre-incarnational Trinitarian structure of God

the Creator' and 'the incarnational Theandric structure of the incarnate Word of God as the Godman, Theandros, and Bringer of the salvation from God to Man as to the only being created in the image and likeness of God' through 'the eternal creative Word of God, the Logos, as the uniting common element of the divine Trinity and the Godman') - pertinent elements of those 'seed-bearing plants' and of those 'trees with seed-bearing fruits' which the Creator God has given to Man at creation to take as source of human nutrition (Gen. 1: 29), to produce - through such union of such elements according to the terms of such laws of stability - abundant material goods as objects like foods and drinks and medicine for the defence and promotion of the human natural life as of the capacity to nurture oneself and reproduce oneself - hence the production of foods and drinks to overcome the hunger for what to eat and drink among the peoples in the nations and of medicine for combating sterility and frequent mortality and for fostering fecundity and longevity among them; 3b) uniting 3ba) those pairs of laws of dynamism as of perfect movement that have been derived from the geometrical symbol of the Trinitarian-theandric structure of God the Saviour (as from the Unity resulting from the mediated union of 'the pre-incarnational Trinitarian structure of God the Creator' and 'the incarnational Theandric structure of the incarnate Word of God as the Godman, Theandros, and Bringer of the salvation from God to Man as to the only being created in the image and likeness of God' through 'the eternal creative Word of God, the Logos, as the uniting common element of the divine Trinity and the Godman'; with 3bb) those static objects that are invented or fabricated through Man's reproduction of the Creator's models of creativity in those living animals moving in the air or on the ground or in or upon the waters which the Creator has also given to Man at creation to be masters of them (cf. Gen 1: 28), in other words, to have mastery of how they live, especially of how they make their movement, or nurture themselves, or reproduce themselves, and mastery of the laws that regulate the movements they make, or regulate their self-nutrition, or regulate their self-reproduction, to learn from them, to take inspiration from God's creativity in them, thus to imitate the Creator's models of creativity in them as in living, hence diverse moving - be it flying, be it crawling or creeping, walking or running, be it swimming or floating - beings, in order through such imitation to reproduce them, whereby the imitation consists in replacing or substituting the natural components of the animal with rather humanly invented or fabricated objects that are analogical both in

form and in function to those natural parts of the animal required to be algebraically substituted, and so-with produce static objects similar to them as to the products of the creative God their Creator), 3bc) after inserting those pairs of laws of dynamism or of perfect movements into these invented or fabricated static objects - to produce (through such union of fabricated static objection with such pairs of laws of dynamism and of perfect movements diverse means of movement or mobility like trains, cars or bus, submarine ships or boats for the facilitation of travels and transportation defence and promotion of the human natural life as of the capacity to make movements - hence the production of vehicles, automobiles, aircrafts, etc., to overcome the fatigue inherent in long travels and the difficulty inherent in carrying or transporting heavy loads from place to place among the peoples in the society.