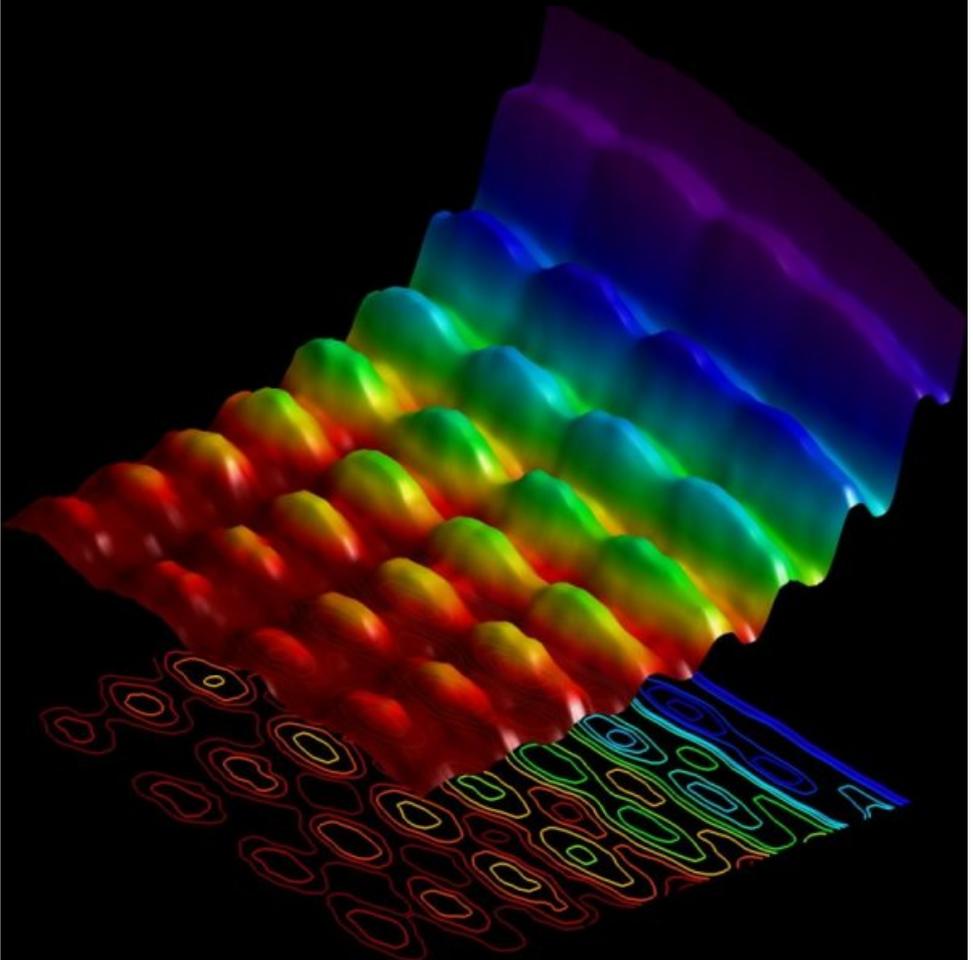


Unwinding Consciousness

FRANK ARUNDELL



Unwinding Consciousness

Quantum mechanics tells us that **light** can behave simultaneously as a **particle** or a **wave**. However, there has never been an experiment able to capture both natures of **light** at the same time; the closest we have come is seeing either **wave** or **particle**, but always at different times. Mar 2, 2015

Cover: [The first ever photograph of light as both a particle and wave - Phys.org](#)

Frank Arundell

Unwinding Consciousness

Consciousness, *potentially*, has been abroad in the cosmos since the beginning. Did we put it there by thinking it there, or were the elements that would inevitably constitute potential waves of consciousness in a quantum-cosmos, evolve and eventually obtain in us? Semantically, consciousness does not mean “awareness, cognizance or knowingness” as most dictionaries assign it. Were that the case, we should be able to say that we know *what* consciousness is, but have not yet discovered *how* it works in creatures and particularly in human beings. We need to be conscious to be aware; cognizance can only be gained by being aware in a conscious state; no knowledge is obtained and accumulated without preordained consciousness.

Most scientists cannot come up with a convincing argument about what consciousness *is* no less how it works with regard to the human mind, or how it relates to being or whether it *is* being itself. Biological, neurological, physiological and psychological studies, or any combination of them in our time has not been able to fully and completely explain consciousness.

The closest Descartes (1596–1650) came to describing his idea of consciousness he wrote in his (1641) meditations:

“I have convinced myself that there is absolutely nothing in the world, no sky, no earth, no minds, no bodies. Does it now follow that I too do not exist? NO: if I convinced myself of

something then I certainly existed. But there is a deceiver of supreme power and cunning (The Evil Genius) who is deliberately and constantly deceiving me. In that case I too undoubtedly exist, if he is deceiving me; and let him deceive me as much as he can, he will never bring it about that I am nothing so long as I think that I am something. So after considering everything very thoroughly, *I must finally conclude that this proposition, I am, I exist, is necessarily true whenever it is put forward by me or conceived in my mind.*" (Med. 2, AT 7:25)

This is the famous Cogito Ergo Sum: "I think therefore I am." Of course the greatest "I am" occurred when God is reported to have revealed his name to Moses: "I Am Who I Am." (Exodus 3:14) It seems to me that René was convinced he could "think," but his thinking was not necessarily what made him conscious; It was his parents who *thought him up* and passed consciousness on to him. For Moses, the world's greatest prophet, it was absolutely clear to him "Yahweh," the God of our fathers, the Creator, *thought us all up*, and would never deceive us. Obviously, this was *the* most powerful revelation that lead to the Incarnation, and for many— salvation from an original baser nature to a freer human-nature, with the added "good news" of a novel awareness within "intensified" consciousness. God was with us, indeed in us and heaven not that far away easily available to those faithful in Christ by the grace of God and the sacraments instituted by the Second Person of the Trinitarian God: Father, Son and Spirit. This conclusion was rooted in the Word of God from scripture and tradition as recorded by eye witnesses to the life, death and resurrection of Jesus Christ. Later firmly established as the Christian faith.

Mind–body dualism, or mind–body duality:

“This is a view in the philosophy of mind that mental phenomena are, in some respects, non-physical, or that the mind and body are distinct and separable. Thus, it encompasses a set of views about the relationship between mind and matter, and between subject and object, and is contrasted with other positions, such as physicalism and enactivism (Cognition arising from dynamic ‘environmental-chemical’ interaction), regarding the mind body dichotomy.”

“Aristotle shared Plato’s view of multiple souls and further elaborated a hierarchical arrangement, corresponding to the distinctive functions of plants, animals, and people: a nutritive soul of growth and metabolism that all three share; a perceptive soul of pain, pleasure, and desire that only people and other animals share; and the faculty of reason that is unique to people only. In this view, a soul is the hylomorphic (analytic) form of a viable organism, wherein each level of the hierarchy formally supervenes upon (takes place over) the substance of the preceding level. Thus, for Aristotle, all three souls perish when the living organism dies. For Plato however, the soul was not dependent on the physical body; he believed in metempsychosis (re-birth/transmigration) i.e. the migration of the soul to a new physical body.” A concept not prescribed by the Jews but preeminent in Hinduism thousands of years before the classical Greeks.

“Dualism is closely associated with the thought of René Descartes (above), which holds that the mind is a nonphysical—and therefore, a non-spatial—substance. Descartes clearly identified the mind with consciousness and self-awareness and distinguished this from the brain as the seat of intelligence. Hence, he was the first to formulate the mind–body problem in the form it exists today for many people. Dualism is contrasted

with various kinds of monism (body-mind unity). Substance dualism is contrasted with all forms of materialism, but *property dualism* may be considered a form of emergent (incipient, nascent) materialism or non-reductive physicalism in some sense” (mental states such as “qualia” are *not* reducible to physical states) (Wikipedia modified)

Aristotle /Aquinas and Natural Philosophy

“The Aristotelian/Aquinas account of the soul [spirit] is part and parcel of Natural Philosophy. It makes use, therefore, of the notions of matter and form, potency and act. Aristotle defines the soul as the act of a natural body with the capacity for life i.e. (the life of the body, Aquinas) and as the first act of a natural organic body. ‘Soul’ is thus the *formal* cause of the animal, the *efficient* cause of its motions, as well as its *final* cause. The body cannot be the principle that accounts for life, since a body, when deprived of life, is still a body, but not alive. The body is matter to the soul, and soul is the form or act to the potentiality of the body. Moreover, the matter i.e. the constituents that make up the body, are constantly changing while the animal persists. The animal’s form or functional organization i.e. organization of material parts by which an animal accomplishes its vital functions, remains the same. This form is the animal’s soul,” spirit or life. (Thomistic Philosophy Page, modified)

Whitehead On Science in the Modern World

Alfred North Whitehead, no slouch to those prone to the practicalities of philosophy if only as a hobby, wrote something in Chapter 1 of his *Science and the Modern World* which struck me as being ingeniously true, the chapter was titled *The Origins of Modern Science*, Whitehead wrote:

“I do not think, however, that I have even yet brought out the greatest contribution of medievalism to the formation of the scientific movement. I mean *the inexpugnable belief that every detailed occurrence can be correlated with its antecedents in a perfectly definite manner, exemplifying general principles. Without this belief the incredible labors of scientists would be without hope.* It is this instinctive conviction, vividly poised before the imagination, which is the motive power of research: *that there is a secret, a secret which can be unveiled.* How has this conviction been so vividly implanted on the European mind?”

“When we compare this tone of thought in Europe with the attitude of other civilizations when left to themselves, there seems but one source for its origin. *It must come from the medieval insistence on the rationality of God, conceived as with the personal energy of Jehovah and with the rationality of a Greek philosopher. Every detail was supervised and ordered: the search into nature could only result in the vindication of the faith in rationality.* Remember that I am not talking of the explicit beliefs of a few individuals. What I mean is the impress on the European mind arising from *the unquestioned faith of centuries.* By this I mean *the instinctive tone of thought* and not a mere creed of words.”

These words of Whitehead make positively clear the validity of revelation, in a catholic [universal] way, was through the Jews with the coming of the messianic age in Jesus the Christ. While most “modern” philosophers resist the witnessed life, death and resurrection of Jesus, they favor a determinate-rationalism primarily grounded in the latest empirical science, [which, by the way, over time, often becomes merely theoretical] Whitehead correctly saw that modern science was born with

the “medieval insistence” on the rationality of an unquestioned faith in God and in my opinion miraculously expressed and explained by the Word of God in Christ. Although there were evolutionary doctrinal-innovations in the institutional church which Christ himself founded: the Catholic Church and Jesus “*is the same yesterday, today and forever,*” (Hebrews.13:8) and under the guidance of the Holy Spirit “the personal energy of Jehovah,” he and it will be with us until “the end of the age.” (Matt. 24: 3-14) (Matt. 28: 20)

Quantum Theory

“Our newest understanding of natural sciences is based on *quantum theory*. According to the standard interpretation of this theory a trans-empirical domain of reality exists, which does not consist of material things but of trans-material forms. Even though these forms are trans-empirical, they are real, because they have the potential (Aristotelian potentiality) to manifest themselves in the empirical world. Thus, physical reality appears to us in two domains: potentiality and actuality. Physics posits that the forms in the realm of potentiality are waves— potentiality waves (Villars, 1987). Since the waves are contiguous, the nature of reality is that of *an indivisible Wholeness, in which all things are interconnected*. The claim that a trans-empirical part of physical reality exists seems at first sight self-contradictory. However, it is suggested by numerous empirical phenomena. Since I have given detailed descriptions elsewhere (Schäfer 1997, 2004, 2006, 2008, 2009; Schäfer, Valadas-Ponte und Roy, 2009a, b), only a short summary shall be presented here. Potentiality Waves, the concept of Aristotelian potentiality was first introduced into the description of quantum reality by Werner Heisenberg ([1958] 2000; 1962). This view suggests that the quantum mechanical state vector represents a network of potentialities governed by

Schrödinger dynamics. Accordingly, *a microphysical object can exist in a state that is not a state of actuality, but potentiality, where the state vector introduces something “standing in the middle between the idea of an event and the actual event”* (Heisenberg 1962, 41). In such a state a particular property of a system, such as the position in space, does not have a single actual value but a multiplicity of potential values (Villars 1984, 1987). The actuality emerges out of the potentiality by controlled or uncontrolled acts of measurement — that is, *irreversible interactions of a microphysical potentiality state with a macroscopic object or environment.*”

(*Quantum Physics of Consciousness*, Cosmology Science Publishers. Kindle Edition.) Lothar Schafer Ph.D

Pierre Teilhard de Chardin, and the Omega Point

In volume nine of his unsurpassed history of philosophy, Fredrick Copleston SJ gives us a short summation on the life and thinking of Pierre Teilhard de Chardin (1881-1955) a French, Jesuit geologist and paleontologist. Teilhard came along right in the middle of our introduction to the new physics of a quantum world. It seems to me that as a scientist as well as a deeply spiritual man of God, Teilhard must have been greatly influenced by the scientists of his day especially Darwinian Evolution introduced to the world in 1859.

“Teilhard tries to show how this way of seeing the world broadens out, or can broaden out, to take the form of a *Christocentric vision of the world and of human existence*. In so doing he gives hostages to fortune, in the sense that the scientific theories on which he bases his world-vision are, from the logical point of view, revisable in principle. But it would be a mistake to think of him as claiming that religious faith is

logically dependent on the truth of certain scientific hypotheses. He is concerned with showing that a marriage, so to speak, between the evolutionary View of man and Christian belief bears fruit in a general world-vision in which Christianity is seen neither as something parochial and outdated nor as despising this world and concentrating on another *but as a world-affirming faith and as the religion for present and future, man*. It is sometimes said that the idea that science and religion are incompatible is dead. For with some exceptions Christians do not now interpret Biblical texts in a manner which produces a clash with science. But even if there is no logical incompatibility between religion and science, there can obviously be divergent mentalities or outlooks. For example, belief in God can appear not as logically incompatible with science but as superfluous and irrelevant.”

“Teilhard, with his firm belief in the value of scientific knowledge and theory, along with his deep religious faith, tries to display their interrelations in one [grand] unified look,” the Omega Point. “Teilhard's way of thinking was of course opposed not only to any sharp dualism between matter and mind or spirit but also to any bifurcation of reality into natural and supernatural spheres cut off from one another or so related that *the supernatural is simply superimposed on the natural*. His mind was so filled with the idea of the organic unity of the developing universe, of its convergence on man and of human consciousness and knowledge of the world as the world's self-reflection in and through man as part of the totality that some of the lyrical passages in which he praised or exalted the universe gave to some readers the impression that for him the universe was itself divine and that he denied the divine transcendence. In spite however of his reverential feeling for the material world as pregnant with spirit and as evolving creatively towards a goal he insisted that the source of the

whole process and the centre of unification 'must be conceived as pre-existing and transcendent. Further, as a Christian he believed that God had become incarnate in Christ, and he thought of the risen Christ as the centre and consummation of the movement towards Omega Point. He saw Christ as progressively uniting all men in love, and in the light of his Christian belief *he interpreted Omega Point as the point at which, in St. Paul's words, God becomes 'all in all'*. For Teilhard, evolution has come to infuse new blood, so to speak, into the perspectives and aspirations of Christianity. In return, "is not the Christian faith predestined, is it not preparing, to save and 'even to take the place of evolution?'" Evolution in the-widest sense of the term becomes a process not simply of 'hominization' but also of divinization in and through the risen Christ."

"This optimistic vision of the cosmic process constitutes a form of apologetics, not indeed in the old sense of apologetic arguments designed to serve as external buttresses or supports to an act of faith in revealed truths, but rather in the sense that Teilhard hopes to make people see what he sees, the relevance of Christianity to an evolutionary view of the world and the significance conferred on the process of evolution when the process is conceived in the context of Christian belief. In a sense Teilhard's world-vision renews the ancient idea of the 'emanation' from God and the return to God. But with him the return does not take the form of the individual turning his back on an alien world and seeking an ecstatic union with the One, Plotinus's 'flight of the alone to the Alone'. The evolutionary process is itself the process of return, and individuals are envisaged as becoming a one-in-many in and through Christ. Nietzsche refused to admit that man as he existed was the peak-point of evolution and proclaimed the idea of Superman, 'a higher form of man.' Teilhard sees man as attaining a higher

form of existence through following the lines of evolution converging to the point at which the person, while remaining a person, is united with all other persons in a *whole* which is greater than himself. This point turns out to be what we might perhaps describe as the ‘Christosphere’. From one point of view the universe is seen as interiorizing itself, as taking more and more the form of self-reflection (through man) in the noosphere. From the point of view of Christian faith this process of cosmogenesis is seen as a process of Christogenesis, the total Christ that is to say, *Christ in his mystical body.*” (Vol IX Modern Philosophy, (A History of Philosophy, Ch. XV Fredrick Copleston SJ, Doubleday 1974)

What is astonishing to me is how germane Teilhard’s thoughts are to the current thinking involving quantum theory. The Jesuit Order got very nervous with him as a scientist spouting off about matters of intense theology that they curtailed his teaching venue and had him shelve his writings on the subject for life. Since the 50’s and with the advent of Vatican II Teilhard’s thoughts have become, for the “divines,” less like “mysticism” or “scientism” and more like the probability function in quantum mechanics regarding evolution, with a strong emphasis on the Risen Christ of the future— concepts being held in many quarters of Catholic thought today. Please reference Sr. Ilia Delio – Omega Center <https://www.omegacenter.info/ilia-delio/>

NOTE:

Ilia Delio, OSF is a Franciscan Sister of Washington, DC and American theologian specializing in the area of science and religion, with interests in evolution, physics and neuroscience and the import of these for theology. Ilia currently holds the Josephine C. Connelly Endowed Chair in Theology at Villanova University, and is the author of seventeen books including *Care for Creation* (coauthored with Keith Warner and Pamela Woods) which won two Catholic Press Book Awards in 2009, first place for social concerns and

second place in spirituality. Her book *The Emergent Christ* won a third place Catholic Press Book Award in 2011 for the area of Science and Religion. Her recent books include *The Unbearable Wholeness of Being: God, Evolution and the Power of Love* (Orbis, 2013), which received the 2014 Silver Nautilus Book Award and a third place Catholic Press Association Award for Faith and Science.

Carl Jung and Synchronicity

C. G. Jung's interest in quantum theory with his concept of "Synchronicity" is certainly important to our latest attempt to unwind consciousness. Wikipedia posted a short piece on it which I will gyp here. Many people connect Jung's thoughts to the "paranormal" rather than as strictly scientific inquiry; nevertheless, I believe it is in a large sense conterminous.

"Jung coined the word 'synchronicity' to describe 'temporally coincident occurrences of a-causal events.' In his book *Synchronicity: An Acausal Connecting Principle*, Jung wrote: 'How are we to recognize a-causal combinations of events, since it is obviously impossible to examine all chance happenings for their causality? The answer to this is that a-causal events may be expected most readily where, on closer reflection, a causal connection appears to be inconceivable.'"

"In the introduction to his book, *Jung on Synchronicity and the Paranormal*, Roderick Main wrote:

'The culmination of Jung's lifelong engagement with the paranormal is his theory of synchronicity, the view that the structure of reality includes a principle of a-causal connection which manifests itself most conspicuously in the form of meaningful coincidences. Difficult, flawed, prone to misrepresentation, this theory nonetheless remains one of the most suggestive attempts yet made to bring the paranormal within the bounds of intelligibility. It has been found relevant

by psychotherapists, parapsychologists, researchers of spiritual experience and a growing number of non-specialists. Indeed, Jung's writings in this area form an excellent general introduction to the whole field of the paranormal.”

“In his book *Synchronicity: An Acausal Connecting Principle*, Jung wrote:

‘...it is impossible, with our present resources, to explain ESP, or the fact of meaningful coincidence, as a phenomenon of energy. This makes an end of the causal explanation as well, for ‘effect’ cannot be understood as anything except a phenomenon of energy. Therefore it cannot be a question of cause and effect, but of a falling together in time, a kind of simultaneity. Because of this quality of simultaneity, I have picked on the term ‘synchronicity’ to designate a hypothetical factor equal in rank to causality as a principle of explanation.’”

“Synchronicity was a principle which, Jung felt, gave conclusive evidence for his concepts of archetypes and the collective unconscious.^[10] It described a governing dynamic which underlies the whole of human experience and history — social, emotional, psychological, and spiritual. The emergence of the synchronistic paradigm was a significant move away from Cartesian dualism towards an underlying philosophy of double-aspect theory. It has been argued that this shift was essential to bringing theoretical coherence to Jung's earlier work.”

“Even at Jung's presentation of his work on synchronicity in 1951 at an Eranos lecture, his ideas on synchronicity were evolving. On Feb. 25, 1953, in a letter to Carl Seelig, the Swiss author and journalist who wrote a biography of Albert Einstein, Jung wrote, ‘Professor Einstein was my guest on several occasions at dinner. . . These were very early days when

Einstein was developing his first theory of relativity [and] It was he who first started me on thinking about a possible relativity of time as well as space, and their psychic conditionality. More than 30 years later the stimulus led to my relation with the physicist professor W. Pauli and to my thesis of psychic synchronicity.’ Following discussions with both Albert Einstein and Wolfgang Pauli, Jung believed that there were parallels between synchronicity and aspects of relativity theory and quantum mechanics. Jung was transfixed by the idea that life was not a series of random events but rather an expression of a deeper order, which he and Pauli referred to as *Unus mundus*. This deeper order led to the insights that a person was both embedded in an orderly framework and was the focus of that orderly framework and that the realization of this was more than just an intellectual exercise, but also had elements of a spiritual awakening. *From the religious perspective, synchronicity shares similar characteristics of an ‘intervention of grace’*. Jung also believed that in a person's life, synchronicity served a role similar to that of dreams, with the purpose of shifting a person's egocentric conscious thinking to greater wholeness.” (Wikipedia)

Jacques Maritain (1882-1976)

Jacques Maritain was a French Catholic philosopher. Raised Protestant, he was agnostic before converting to Catholicism in 1906. An author of more than 60 books, he helped to revive Thomas Aquinas for modern times, and was influential in the development and drafting of the Universal Declaration of Human Rights. (Wikipedia) It would be a pity to overlook Maritain in our pursuit to help unwind some of the difficulties regarding consciousness in a quantum age. His primary work was devoted to the theology of St. Thomas Aquinas. Combining the theological principles of faith with the

philosophical principles of reason, St Thomas is ranked among the most influential thinkers of medieval Scholasticism, however, it is my feeling not all scholasticism went out the open windows at Vatican II. Thomas' thoughts on the evolution of the "soul" I think enhances much of the theological directions currently being taken in today's quantum environment. We will gyp some pieces from James Arraj's book *The Mystery of Matter*:

Thomism as a Living Tradition

"Before we begin, a short digression is in order. We have had some hard words to say about the Aristotelian-Thomist philosophy of nature. For long periods it gave way to unreflective repetition; it buried itself under poor pedagogy. Nonetheless, it is part of a living tradition of philosophical wisdom. This certainly doesn't mean that all Thomists are wise or, as I just mentioned, the tradition hasn't been passed down on many occasions in a dead and mechanical fashion, or even that its individual members are historical experts on Aristotle or St. Thomas."

"It is a living tradition because its fundamental principles, or insights, conform well enough with reality that they can be increasingly clarified and applied to new challenges. Thomism, then, can continue to grow if it has the imagination and energy to apply itself. It is a living tradition in the sense that its history, however rich and important, does not rule it. It is a philosophy, not a history of ideas. We only need to find some point of entry, whether it be through St. Thomas, or someone like Maritain, to be in contact not just with words about it, but an intelligible universe of philosophical wisdom."

"With these qualifications, it is inspiring to contemplate a philosophical tradition that stretches over 2,300 years,

especially when we live in a climate of almost frantic change in which 30 years can easily cover a philosopher's popularity. It would be a mistake, then, to think that Thomism has seen its day and will slowly fade from the scene. It has immense reservoirs of vitality, and has shown itself in the past capable of prodigious displays of energy, and hopefully when it rediscovers itself, the whole question of a philosophy of nature will receive the attention it deserves.”

“We need to understand the nature of form in relationship to matter and existence, and the structure of our argument will run like this. Aristotle had a particular view of being, and this view vitally effected his idea of matter. *St. Thomas transformed Aristotle's understanding of being, and in doing so, he transformed his view of matter, as well.* But Thomas kept a great deal of Aristotle's language and perspective on matter and didn't focus on the implications that his new view of being would have for it, and the Thomist school, for the most part, neglected to develop a distinctively Thomist view of matter.”

Aristotle on Being

“For Aristotle, being first and foremost meant *substance, or essence, or form*, and for our purpose we can consider these terms roughly equivalent. Aristotle wrote, for example, in his *Metaphysics* that being means ‘what a thing is...’ And though being has many senses, its most fundamental one is as a ‘what, which means the substance of a thing.’ ‘The thing seems really to exist because of something definite that underlies it, which is substance...’ Therefore, ‘what is being is actually the question what is substance.’ Substance also means essence. ‘Your essence is what you are...’ Or as one modern Aristotelian scholar put it, substance ‘primarily means beingness, the

density or fullness of being...’ ‘It primarily refers to the immanent form,’ and ‘the beingness of all beings.’”

“But what about matter? Aristotle conceived the need for a material principle or cause because of his observation of radical change in which it appeared that one thing became another, for example, the bread we ate was transformed into flesh, or the tree, consumed by the flames, became ashes. His reasoning was quite straightforward. If one substance disappears, and another appears, how can we explain this transformation? Do we say that the change we are seeing is simply on the surface and things are fundamentally the same underneath? That would deny the reality of one thing truly becoming another thing. Or do we conceive it as the total destruction of one thing followed by the creation of another? That would deny that one thing becomes another. Neither of these alternatives pleased Aristotle. Somehow there was an underlying continuity, and yet there was radical substantial change. So Aristotle set out to try to understand what that principle of continuity could be. He reasoned that it could not be a formal principle because the old form had suffered corruption and disappeared, and the new form had been generated, and yet some kind of fundamental continuity remained. There must be a principle, then, between nothing and substance, and this is what Aristotle called matter. Since being meant form or substance, and it was clear that in this radical change the old form disappeared and a new one took its place, then the underlying principle of continuity, Aristotle concluded, could be ‘neither a particular thing, nor of a particular quantity, nor otherwise positively characterized.’”

“Aristotle, working within the limitations of his own view of being, has set up the parameters of the problem, and these parameters will influence the whole tradition to come. Being equals whatness equals form, and thus, substantial change points to a principle that has no what or form, *is pure potency*

or prime matter. The notion of prime matter is let loose to bewitch and bedevil the Aristotelian-Thomist tradition that is to come. The Thomists will try to understand what prime matter is despite Aristotle having said that it really has no ‘what.’”

St. Thomas and His Metaphysical Revolution

“St. Thomas was an Aristotelian at a time when Aristotle in his full stature was just being discovered by the West, and being an Aristotelian was a rather daring thing to be. But that's not all he was. He took Aristotle's being and transformed it in a very Aristotelian way, but one in which Aristotle had never thought of. For Aristotle, as we have just seen, being was substance, or form, or the whatness of things. This is what was real in the full sense of the term. This was act in relationship to matter, which was potency. But Thomas, probably early in his career, had a revolutionary metaphysical insight in which he saw that form, itself, was not the ultimate principle of being, but stood in a relationship of potency to the ultimate principle of being, which was existence, or the very act to be. It is as if he had asked himself, ‘What makes a what to be a what?’— a question that could have had no meaning for Aristotle — and found the answer in existence.”

“This transformation of metaphysics is easy to state, but very difficult to grasp. It is as if we suddenly saw that the very what of things, the principle that makes something to be what it is, a stone, a tree, or a bird, is not the deepest manifestation of being, but a higher principle is to be found in the fact at once banal and mysterious that things are, they exist. Form, or essence, or the what of things, is then seen as a certain capacity to exist. If forms were to be compared to different colors, then existence would be the sunlight that contained them in a higher way. *This is a completion of Aristotle that leaves the best of*

Aristotle in place, but encompasses it in a wider and deeper synthesis. With this insight St. Thomas went about remaking both philosophy and theology. But we certainly couldn't have expected him to apply it with equal rigor in every area. When it came to Aristotle's ideas on matter, it appears that he did not fully focus on this new perspective on matter that he had made possible. Sometimes he would simply stay within the parameters Aristotle had set up, while at others, he would relate matter to his ultimate principle of being, which was existence. The Thomist school had trouble enough keeping in sight the metaphysical revolution that Thomas had wrought in relationship to essence. Often it settled for a more or less Aristotelian view of being, and it could have hardly be said to have spent any energy working out a truly Thomistic view of matter.”

“The Thomistic renaissance that had started in the 19th century and had lasted until the beginning of the Second Vatican Council had one of its finest moments when it rediscovered around the time of World War II the central role that existence played in the metaphysics of St. Thomas. Men like Maritain and Gilson, de Finance and Fabro, uncovered what could be called *Thomas' existential metaphysics*. This remarkable feat is a concrete example of the ability of Thomism to recover itself that I mentioned before. But wouldn't it have been logical for this rediscovery of the primacy of the act of existence to be applied to the question of matter? This, in fact, is what happened, but it happened in such a way that it went virtually unnoticed.” (The Mystery of Matter: Nonlocality, Morphic Resonance, and the Philosophy of Nature of Thomas Aquinas. James Arraj, Inner Growth Books 1996)

For those who are at least somewhat familiar with St. Thomas' theology without having a Ph.D are able to see the connection

between today's post Vat.II theological direction and that of the residue of Trent. I believe we are on the brink of a new encompassing era of Catholic theological thought. We shall see how the men of future Magisterii respond. Much of medieval scholasticism's tendency to generate superstition, and perhaps even idolatry will slowly fade away and be replaced by new theological concepts geared to a Christ oriented quantum world. The church never lost keeping pace with science. Jesus' ability to penetrate locked doors may not at all be a-causal for the God-man by whom nothing is imposable. The consecration of every holy mass is exactly that at the hands of Jesus over twenty centuries ago, and not in any way merely symbolic. Jesus is the cause of the transubstantiation at every mass just as he was the cause of the phenomenon in the upper room. That understanding by those willing to love one another in the name of Jesus Christ as well, will fill the pews in a world once again being made straight for the way of the Lord. Only by the *grace* of God the simple faith of Christians will be entirely restored.

“... In those days, after that tribulation, THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken. Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory. And then he will send forth the angels, and will gather together his elect from the four winds, from the farthest end of the earth to the farthest end of heaven.” (Mark 13:24)

The struggle to understand the “mysteries of matter” since Einstein replaced Newtonian physics has been going on from around the middle of the 19th century. Many hypothetical and theoretical ideas have been offered by the giants of science. The foundations of **quantum mechanics** were established during the first half of the 20th century. The names are familiar

to most of us: Max Planck, Niels Bohr, Werner Heisenberg, Louis de Broglie, Arthur Compton, Albert Einstein, Erwin Schrödinger, Max Born, John von Neumann, Paul Dirac, Enrico Fermi, Wolfgang Pauli, Max von Laue, Freeman Dyson, David Bohm, Satyendra Nath Bose, Hugh Everett III and many others too numerous to mention. One of these men, Richard P. Feynman, whose contribution to quantum theory is most notable said:

“Today, all physicists know from studying Einstein and Bohr that sometimes an idea which looks completely paradoxical at first, if analyzed to completion in all detail and in experimental situations, [proven] may, in fact, not be paradoxical at all.”

Paradox

The adjective “paradoxical” is a wonderful word. It deals only with possibilities— as does science, religion, art, and everything else worthwhile in this life. As human beings we like to think that nothing is incomprehensible. Without possibilities there is no motion, no motivation to act. Without possibilities creativity is stymied. In logic, a paradox is a statement that appears to be contradictory, for instance: *“‘I always lie’ is a paradox because if it is true it must be false.”*(WordWeb) Now, for those of us who favor the “Coincidence of Opposites,” a paradox becomes more understandable in human terms. Regardless of the fact that the particular example above is a semantic riddle, let’s have a look at “paradox” as the *normalcy of possibilities*.

If certain statements start with something *apparently true* and is superimposed with a counterintuitive *possibly false* (and becomes a paradox), observation resolves the truth or falseness of the paradox. The statement can be considered *true and false*

at the same time before a free and conclusive act of an observer. With the existence of possibilities isn't this precisely the case? We live on a common plane of encountering the superimposition of the false and the true all the time— until an observation (“I see”) is made. Until there's a resolution doesn't the truth exist together with falsehood and falsehood exist with the truth? Should the person who said: *“I always lie”* be believed or not believed— the possibility is either she is lying or being truthful about lying? *That* we cannot know in the abstract, but *only by observation in reality*, presuming we know what reality is. Trust is only possible in the ultimacy of being proven (in an empirical sense) true. The possibility of contradiction is always *coincidental* with noncontradiction until one or the other is proved. In Genesis the tree of good **and** evil is metaphorically rooted in the soil of the Garden of Paradise. In Homo Sapiens the availability of choosing between good and evil emerged with the power of intellection *at the transition from brain to mind by evolution*; rooted in humanity as a creature of intelligent creation by an Intelligent Creator and made in his image, proven by the observed life, death and resurrection of Jesus Christ as recorded in scripture.

“For judgement I came into this world so that those who do not see may see, and those who see may become blind”. (John 9:39)

Jung on Grace

We should revisit Jung's thought that: *“From the religious perspective, synchronicity shares similar characteristics of an intervention of grace.”* “Jung influenced one philosophical interpretation (not the science) of quantum physics with the concept of synchronicity regarding some events as a-causal. That idea influenced the physicist Wolfgang Pauli (with whom,

via a letter correspondence, he developed the notion of *unus mundus* (One world) in connection with the notion of non-locality) and some other physicists as well.”(Wikipedia)

Our interest here is Jung’s understanding of grace. In a snippet from *On Symbols and Shadows: Flannery O’Conner’s Jungian Concept of Grace*, Joshlin Sheridan gives us a clue as to how Jung’s Concept of Grace fit with many of O’Conner’s story lines. To open the piece Sheridan writes:

“While participating in a literary circle discussing whether or not the Catholic Eucharist was purely symbolic, the fiery Flannery O’Connor famously responded, “Well, if it’s a symbol, to hell with it!” (Habit 125). O’Connor, a deeply devout Catholic, reveals through her short stories and personal letters a strong desire to prevent religion from becoming merely symbolic or explainable phenomena.”

“The connection between Jung’s theory of the unconscious and O’Connor’s concept of grace can be summed up and illustrated through Plato’s myth of the Men in the Cave. The setting of the cave, which could be a symbolic form of natural imagery, provides the ideal setting for the individuals inside to learn about themselves. According to Simon Beaven’s interpretation, the characters in the cave cast dark shadows on the walls, a reflection of their grotesque inner selves. It is only by recognizing that these shadows come from themselves that the characters “turn around to discover the source of the light that casts the shadows” (Beaven 19). This would help them understand the larger reality in order to gain exaltation, or achieve individuation.”

“Ultimately, this seems to be the goal of both religion and psychology: to understand reality at large through a study of

the smaller, interworking mysteries of the soul, which manifest themselves in both symbols and shadows.”

“A didactic argument as to whether psychology or religion provides a more correct interpretation of the universe is not as helpful as acknowledging the intimate connection between the two. By recognizing these similarities in O’Connor’s work, there comes a roundness of interpretation, because texts, just as humans, are rarely one-dimensional. To understand the psychology woven into Flannery O’Connor’s works is to have a deeper insight into *the refining concept of grace* that blankets the morals of her stories.” What is grace anyway?

Grace

Part 3 Article II of The Catechism of the Catholic Church gives us about four pages explaining Grace. As with many other things in the catechism, the writers, all doctors of theology I presume, were trying to explain the *supernatural* in natural terms. Under the auspices of St. John Paul II and Joseph Cardinal Ratzinger, later Benedict XVI, they did as good a job as could be expected with such a difficult task. The source material goes back many centuries, through the early fathers, through many saints and sages and through council after council in many languages and styles, to make it understandable for us in the twenty-first century. On August 15, 1997—the Solemnity of the Assumption of the Blessed Virgin Mary— John Paul II promulgated the Latin typical edition, with his apostolic letter, *Laetamur Magnopere*. The Latin text, which became the official text of reference (*editio typica*), amended the contents of the provisional French text at a few points. As a result, the earlier translations from the French into other languages (including English) had to be amended and re-

published as "second editions". In *Laetamur Magnopere* John Paul said:

“Drawn up by the special Commission of Cardinals and Bishops established in 1986, the *Catechism* was approved and promulgated by me in the aforementioned Apostolic Constitution, which today retains all its validity and timeliness, and finds its definitive achievement in this Latin typical edition.”

“This edition was prepared by an Interdicasterial Commission which I appointed for this purpose in 1993. Presided over by Cardinal Joseph Ratzinger, this Commission worked diligently to fulfill the mandate it received. It devoted particular attention to a study of the many suggested changes to the contents of the text, which in these years had come from around the world and from various parts of the ecclesial community.

In this regard one can certainly understand that such a remarkable number of suggested improvements shows the extraordinary interest that the *Catechism* has raised throughout the world, even among non-Christians, and confirms its purpose of being presented as a full, complete exposition of Catholic doctrine, enabling everyone to know what the Church professes, celebrates, lives, and prays in her daily life. At the same time it draws attention to the eager desire of all to make their contribution so that the Christian faith, whose essential and necessary elements are summarized in the *Catechism*, can be presented to the people of our day in the most suitable way possible. Furthermore, this collaboration of the various members of the Church will once again achieve what I wrote in the Apostolic Constitution *Fidei Depositum*: “The harmony of so many voices truly expresses what could be called the ‘symphony’ of the faith”

Since it is relatively short, we should gyp the text here to re-familiarize ourselves with its contents. Hopefully, to see how grace fits with quantum theory and consciousness in our time :

II. Grace

1996 Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.⁴⁶

1997 Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an "adopted son" he can henceforth call God "Father," in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.

1998 This vocation to eternal life is supernatural. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature.⁴⁷

1999 The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism. It is in us the source of the work of sanctification:⁴⁸

Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself.⁴⁹

2000 Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. Habitual grace, the

permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.

2001 The preparation of man for the reception of grace is already a work of grace. This latter is needed to arouse and sustain our collaboration in justification through faith, and in sanctification through charity. God brings to completion in us what he has begun, "since he who completes his work by cooperating with our will began by working so that we might will it."⁵⁰

Indeed we also work, but we are only collaborating with God who works, for his mercy has gone before us. It has gone before us so that we may be healed, and follows us so that once healed, we may be given life; it goes before us so that we may be called, and follows us so that we may be glorified; it goes before us so that we may live devoutly, and follows us so that we may always live with God: for without him we can do nothing.⁵¹

2002 God's free initiative demands man's free response, for God has created man in his image by conferring on him, along with freedom, the power to know him and love him. The soul only enters freely into the communion of love. God immediately touches and directly moves the heart of man. He has placed in man a longing for truth and goodness that only he can satisfy the promises of "eternal life" respond, beyond all hope, to this desire:

If at the end of your very good works... you rested on the seventh day, it was to foretell by the voice of your book that at the end of our works, which are indeed "very good" since you have given them to us, we shall also rest in you on the sabbath of eternal life.⁵²

2003 Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are sacramental graces, gifts proper to the different sacraments. There are furthermore special graces, also called charisms after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit."⁵³ Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.⁵⁴

2004 Among the special graces ought to be mentioned the graces of state that accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church:

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.⁵⁵

2005 Since it belongs to the supernatural order, grace escapes our experience and cannot be known except by faith. We cannot therefore rely on our feelings or our works to conclude that we are justified and saved.⁵⁶ However, according to the Lord's words "Thus you will know them by their fruits"⁵⁷ - reflection on God's blessings in our life and in the lives of the saints offers us a guarantee that grace is at work in us and spurs us on to an ever greater faith and an attitude of trustful poverty.

A pleasing illustration of this attitude is found in the reply of St. Joan of Arc to a question posed as a trap by her ecclesiastical judges: “Asked if she knew that she was in God's grace, she replied: ‘If I am not, may it please God to put me in it; if I am, may it please God to keep me there.’”⁵⁸

Notes:

46 Cf. ⇒ Jn 1:12-18; ⇒ 17:3; ⇒ Rom 8:14-17; ⇒ 2 Pet 1:3-4.

47 Cf. ⇒ 1 Cor 2:7-9.

48 Cf. ⇒ Jn 4:14; ⇒ 7:38-39.

49 ⇒ 2 Cor 5:17-18.

50 St. Augustine, *De gratia et libero arbitrio*, 17: PL 44, 901.

51 St. Augustine, *De natura et gratia*, 31: PL 44, 264.

52 St. Augustine, *Conf.* 13, 36, 51: PL 32, 868; cf. ⇒ Gen 1:31.

53 Cf. LG 12.

54 Cf. ⇒ 1 Cor 12.

55 ⇒ Rom 12:6-8.

56 Cf. Council of Trent (1547): DS 1533-1534.

57 ⇒ Mt 7:20.

58 Acts of the trial of St. Joan of Arc.

(1996) Who will say they don't want to live in the grace of God? I reckon only those who have “spiritually” experienced it and decided against it for one reason or another. Even in atheism one must be rejecting something they vaguely know about. They may ask, “How can one experience something that's ‘supernatural,’ the only thing available for the average person in this regard is hope?” For a person who has “hope” he or she must have a pretty good idea of what they're hoping for; hope is not blind, that's why hope can be called the “threshold” of faith. An individual who is fully aware of hope, at once a theological virtue *and* a summons from God, is already experiencing grace. Satisfying that hope is not far from a leap of faith by augmenting the gift of grace with personal acts of

love in the name of God, through Christ in the Spirit. In terms that are very practical, hope is the connecting bridge between faith and love. To hope for something is certainly that one really wants it. *“Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.”* (John 16:24)

With humility we should like to offer a few comments on other passages in the Catechism on grace.

(1996) The whole idea of “justification” is to be in a “state of grace,” the unsolicited gift of God; favor. Bestowing this favor is strictly an act of God on our behalf. As an act and a gift of God, one would think, in human terms, we ought to know we possess it. Shouldn’t it be experiential? At the beginning when “man” became aware of himself (as a self) he experienced a transcendent power beyond himself (grace?) giving modern anthropologists the mistaken idea that man created God; a concept kept alive by today’s sad anti-God psychology. The power of the intellect permitted us to transcend ourselves and landed us in the laps of vaguely understood gods. Every ancient burgeoning civilization had their gods. It wasn’t until Abraham’s monotheistic acceptance of God’s grace, that idolatry began to subside. Though they kept blood sacrifice, Abraham’s descendants waited for the Messiah whom we now know as Jesus Christ. *“Son of the Most High.” “He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,”* (Luke 1:32)

(2005) In 1547 when Trent told us that *grace* cannot be known without faith, one could get a little confused, because we believe we cannot have faith without the grace of God. God chose the faithful before they chose him. That doesn’t mean we subscribe to Calvin’s “elect.” When Peter’s faith in Jesus as the

Messiah was expressed, he said to him: “*Simon, son of Jonah, you are happy because you did not learn this from man. My Father in heaven has shown you this.*”

“*And I tell you that you are Peter. On this rock I will build My church...*” (Matt. 16:13) We, on the other hand, did learn this from men, the writers of the scripture, but only through the grace of God. Deo Gratias! For those who have received Jesus in the Eucharist, Grace is personified in the Spirit.

Conclusion

At this point we cannot eliminate the Immanent Trinity from the modern concepts of Consciousness and Quantum Theory. Were we to do this, we would deny God’s act of the creation of all things “visible and invisible”. We cannot argue how many Jesus’, died for our sins if there are many others like us or unlike us in the ever expanding cosmos. We can say that through the grace of God, there is only one God, one Son, and one Spirit, proven by Jesus’ resurrection where Creation and Redemption are inexorably joined.

In (1997) the Catechism says: “*Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an "adopted son" he can henceforth call God "Father," in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.*” How do we see the *life of God* in this world? Could this not be the “consciousness” in which we experience the contiguous life of God, in the spirit, with our life? “*In that day you will know that I am in My Father, and you in Me, and I in you.*” (John 14:20) These words are not at all out of line with certain concepts of quantum-theory where instantaneous information is continuously passed along regardless of the

speed of light, in the wholeness of being. Of course this cannot be proven in our age, no more than the String-Theory, other than mathematically, or the sight of the Father outside of the faith in Jesus of Nazareth. We will rest here on hope in the future, when *“all will be in all.”*

Saturday: Second Week in Ordinary Time.

Gospel Acclamation:

Alleluia, alleluia.

*Open our hearts, O Lord,
to listen to the words of your Son.*

Alleluia, alleluia.

Gospel: Mark 3;20-21

Jesus came with his disciples into the house. Again the crowd gathered, making it impossible for them even to eat. When his relatives heard of this they set out to seize him, for they said, “He is out of his mind.”