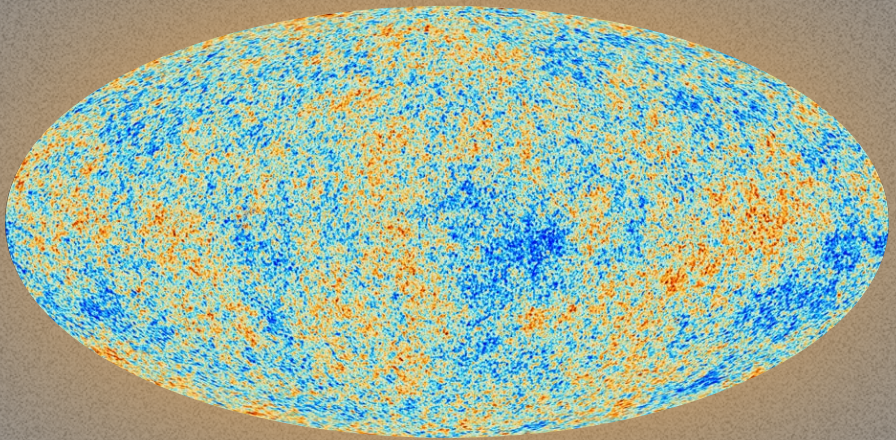


**:inquire within**



Meandering in the Temple  
for Answers to the  
Unanswerable

FRANK ARUNDELL

# **:inquire within**

## Meandering in the Temple for Answers to the Unanswerable

by  
FRANK ARUNDELL

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Cover: Cosmic Background Radiation Map produced by  
NASA's Wilkinson Microwave Anisotropy Probe (WMAP)

## Preface

*The most beautiful experience we can have is of the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder is as good as dead. A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and in the most primitive form are accessible to our minds. It is this knowledge and the emotion that constitute true religiosity.*

Albert Einstein

*The breath of the wind blows where it pleases. You can hear its sound, but you cannot tell where it comes from or where it goes. So it is with everyone who is born of the Spirit.*

Jesus to Nicodemus, John. 3:5-8

*God is spirit, and those who worship him must worship in spirit and truth.*

John,4:21.26

# **:inquire within**

It must be obvious to most of us that we have not created ourselves. We have been produced, to put it crudely, by a process that has been in effect for about 14 billion years. When we have come and gone — the process will continue; changing, renewing, replenishing, reconstituting. The process heads only into the "future"; it is a one-way street, and since we live day-to-day rather than second-to-second, we are blind to that future. We are evolving. Of course, we can plan and try to control what may happen, but we cannot, under any circumstances, be totally certain that things will happen the way we plan them, or the way we think they're supposed to happen.

Since we are programmed to look for origins, we usually attempt to follow a trail backward and review many reasonable hypotheses that have been offered by science as to how things happened in the past. Yet for some reason, inside of each of us is that unavoidable, inevitable and necessary interrogatory "why" and the mere but complex "how". It will be the purpose of this little essay to provide some answers based on a few years of reading and research to the persistent "why," knowing full well that there are no absolute answers here within these four dimensions west of Eden.

When we think of a void, most of us think of a place with nothing in it; emptiness. Concerning creation, many imagine the "Big Bang" taking place in an infinite empty space. We become a bit anxious when we understand that there was nothing before that event; nothing at all existed in any way

whatsoever beyond or before the big bang; neither space nor time nor matter. And what's more, we cannot possibly imagine what nothing was or is. Reality has us posit a cause, but we can only think about what was before the big bang, theoretically.

If the universe is expanding, what is it expanding into? Is the universe closed or open? Is it flat, round or saddle, shaped? If matter is condensed energy, how small does it get? How long will the universe expand, forever? If that's the case, infinity is not behind us, but must be before us.

Physics tells us, if there was a beginning, there should be a finale, regardless of the (ideas) of redundancy, but since (we) are finite, we are not able to define infinity. There is no explanation for (zero) except as a starting-point, and there is no recoverable time or space that we know of. Though some speak of 11 or 26 dimensions, the arrow of time only points forward, and so far, we cannot reverse events like we can reverse a movie.

There is nothing this side of "heaven" that can be called absolute. Even absolute zero (temperature), is not in fact absolute zero scientifically speaking. Newtonian physics has been enough to get us to other worlds but in fact the Copernican notion that the Earth and planets simply revolve around the Sun is in fact false when one considers the motion of the entire Solar System on its trajectory through the Milky Way galaxy. Newton had no understanding of quantum physics, where two things can be happening at the same time demonstrated by the wave/particle duality. Many of us will not expand our minds and concede that there is anything more than positivism, i.e., materiality, what can be seen or be proved

empirically. Many refuse to recognize the unique human supernatural ability to transcend the mundane. It is only through the grace of God, “Participation in the life of God,” that we are converted to a sincere faith in the Father; through Jesus, in the Spirit.

Generally, we learn by experience through the senses. There is no other way. Paraphrasing the famous double negative — *nobody knows nothin'* ...without the senses. If we desire to take excursions into the unknown we can do it in the mind only analogically from what we already know. Humanity is delimited; bounded by its finiteness, yet we can transcend our material being, cognizant of our intellectual capabilities, and offer calculated, transcendental guesses about what to expect, depending on our imagination.

In the last few centuries many highly intelligent individuals have done just that with regard to the phenomenon of “creation.” This developed into a discipline called Cosmology. Many intricate and ingenious formulas have been offered by physicists and cosmologists, theorizing and hypothesizing about the initiation and formation of the universe; quite a lot of it tested and proven scientifically. Any half-way decent science book will give you chapter and verse on the history of these theories and the men and women who devised them. It is important for us to know is that there are few scientifically proven theories about creation that can be universally accepted as conclusive and reasonably certain, though not absolute. Who would want there to be? If there was absolute proof it certainly would be somewhat anti-climactic. It would take all the mystery out of being. After all, half the fun of living is

inquiring. Einstein certainly knew that the other half is testing conclusions, only to find conditions have changed.

Absolutists always want people to shut down enquiry, a terrible way to stop progress and stifle or choke off healthy skepticism and doubt. Without doubt, future assurances are not possible. Searching for the "Absolute" is human nature, though it is fairly obvious that much of post-modern scientific thinking in the age of materialism and relativism is aimed at the elimination of hope, and through that, the demise of the concept of faith, and the eventual destruction of religion. The relativist would say: "the problem with religious people is they are afraid somebody out there might be happy." Frankly I think it's the other way around. The problem with the secularist or atheist is that he or she is afraid someone who has heard the word of God and is keeping it may be happy.

An open and continuous search for Ultimate Truth is what individual freedom is all about. It's amazing how many "end-of" books are out there: The End of Faith, The End of Time, The End of Science, etc. One would think all final answers have been given. "No more questions, please!" Fortunately, that is not nor has it ever been or ever will be the case. We are all pilgrims searching for absolute truth.

The entire edifice of cosmological science has been constructed, and broadly accepted, by most schools of thought only within the past seventy years; that is considerably less elapsed time since the Wright brothers flew at Kitty Hawk. It doesn't mean that all previous paradigm shifts and important observations of an astronomical nature have no relevance, only that what is currently accepted as true is very recent and

obviously built upon centuries of previous conclusions. Yet, so many things proven to be true in the past, subsequently often prove to be partially true or untrue.

Comfort with our own existence, and the ability to cope with being free, depends on the acceptance or rejection of ancient principles, substantiated by new facts continuously being revealed.

We can only live in the present, the now. Many would prefer to live in the past, since they are frightened by change. Others would like to live in the future, since they regret the past and are unhappy with the present; a sort of “utopian” perspective. Cosmologists experience a unique condition of going “back to the future” as a matter of science. With the “Ultra Deep Field” observations of recent years, they are able to gaze into the past because it takes light billions of years to reach us. Some of the galaxies they look at now are in the process of being born eons ago. The past the astronomer sees, definitely has a relationship to the future before us. We become aware of how our galaxy came to be and how it will eventually cease to be.

The most precious gift we have been given is the freedom of our imagination to transcend time and space, understanding the numinous by inquiring within.

Regarding our persistent habit of enquiry, I found some very good advice from G. K. Chesterton: “We must have in us enough reverence for all things outside us to make us tread fearfully on the grass. We must also have enough disdain for all things outside us, to make us, on due occasion, spit at the stars. Yet these two things (if we are to be good or happy) must be



combined, not in any combination, but in one particular combination. The perfect happiness of men on the earth (if it ever comes) will not be a flat and solid thing, like the satisfaction of animals. It will be an exact and perilous balance; like that of a desperate romance. Man must have just enough faith in himself to have adventures and just enough doubt in himself to enjoy them.”

As usual, let's look to Webster to give us an idea of what we're dealing with. The etymology of the word *universe* comes from the Latin *universum*, from the neuter of *universus* which means “entire or whole”. From *uni* [one] + *versus* [turned toward]; the whole body of things and phenomena observed or postulated. As for Cosmos there are three: (a): a systematic [whole] held to arise and persist through the direct intervention of divine power. (b): the world of human experience. (c): the entire celestial cosmos.

If we accept this standard definition, there is no doubt that what is considered universal is everything that is outside as well as everything that is inside of us; that includes our thought processes, our state of mind and will. Most important is our own consciousness of being. In that conscious state we can be both *objective* (to a degree) drawing conclusions about things around us and *subjective*, knowing that we know about things only with regard to ourselves. It can be said that very few people are able to mentally disconnect from the consciousness of self, and feel things (in a purely negative way) by an emptying of thought. Perhaps the Buddha and certain Christian mystics are examples of those who could reach a state of “ecstasy,” mentally severing the self from the consciousness of being. Strictly speaking, this would be an attempt at shutting

down all thought and imagination, losing one's self, so to speak, in a transcendent state. Some have called it “peering into the abyss” or into “the bottomless pit.”

For most, this remains almost an impossibility. Life's cares, practical involvements, family, entertainment, the job, hobbies, friends, etc., are simply too demanding to set aside or negate. If we are lucky, we can afford a little quiet time to shed our “selves” and try dialing down from the diversions that occupy our crowded days and nights. When we find a brief moment for contemplation, we usually and habitually fill it with plans and ideas that represent future actions, or regretful memories of past mistakes and omissions. Even our dream sequences relate, albeit in strange ways, to our waking experiences. The back-and-forth of reason and will; motivations and regressions; feelings; impressions; suspicions; opinions; convictions, the full output of the human mind housed in its organ of thought-processing is usually perking along at a good clip. It seems we can never make time; on the contrary, time seems to make us. Communication devices have connected us with every conceivable person, place or thing. The only entity we hardly ever commune with is ourselves. I mean our rock bottom selves, not the self we choose to project. The “thyne own self” to which we must be true.

Jose Granados, in the spring issue of *Communio*, 2005, offered this:

“For the technological mindset, the future is in man's hands, and man uses the future as a resource for production. Whenever time refuses to be compressed, forcing us to obey its natural rhythms of expectation, it is perceived as an obstacle to man's

freedom. Our desire is to anticipate the future, to transform it as soon as possible into the present. But when we do that, we lose the extendedness of time. By the same token, time, now contracted, loses its structure.”

In a footnote:

“In the end, time comes to be structured as a multitude of presents to be lived with unflagging excitement. There is no more room for ordinary hours. Since they are no longer part of an encompassing architecture of time that might give them depth, such common moments become unbearable and have to be replaced by the continual excitement of diversion.” See G. Greshake, *Communio* 31 (2004).

Since time and space were joined by the Theory of Relativity, human beings decided that everything must be in a “relative” state. Reason is not subject to will, will then is the slave of all kinds of reasoning. We can always find a good reason for any act; good, bad or indifferent. Process rules action, and the will’s freedom has absolutely no restrictions. Judgment depends almost entirely on emotions.

Emotions or feelings get automatic approval without a second thought. There are few inhibitions or limitations of a common order, and conscience is only occasionally heard from. As our modern culture suggest to “Just do it” and “Fly now, pay later,” that is precisely what will happen without our willing it! Conversely, I think I can safely suggest that genuine gratification comes from conscientious willing rather than spontaneous emotions. Emotions serve a vital function in our lives as communications from our primordial brain, but by

moderating them we temper self indulgence and make time work for us. The current culture would call that too restrictive or ridiculous. Many of us are subservient to our emotions, and sometimes they get the better of us.

Time is structured by the natural movements of our solar system. The rotation of the earth (days), its axial tilt (seasons), its orbit around the Sun (years), the phases of the Moon (months) and the gravitational interaction of the three bodies (tides), all contribute to setting our biological clocks and cycles. Through the millennia, human beings have made observations with incredible precision forecasting eclipses and other celestial events. The seemingly miraculous space probes and space flights of our century have all been due to wonder in the minds of exemplar human beings across the ages who were bold enough to ask the question “how?”. Fortunately, for us, the answers led us away from the gods of “dreamtime” to the God of “real time,” for whom, sad to say, many have no time.

For all intents and purposes the theory of the big bang contains most of the answers about the question of a beginning, a point zero, so to speak. While contributions to that conclusion were made by many or the “greats” such as Copernicus, Galileo, and Newton, four men of the Twentieth Century must be credited with its primary authorship: Albert Einstein, Alexander Friedmann, Père Georges Lemaître and Edwin Hubble. Each contributing a piece to the puzzle that was to fit together as the “Big Bang,” the phenomenon which Lemaitre called: “A Day Without Yesterday.” Mark Midbon of CERC wrote: “It was a radical departure from prevailing scientific understandings, though it has come to be the most probable explanation of the origin of the universe.” This small essay is not the place for an

extended explanation of how each man's contribution affected the accepted conclusion, but I must give a brief summation of how it came together.

Early in the twentieth century, Albert Einstein's Theory of Relativity stated that the laws of physics are the same for all observers in uniform motion. The notions of space and time were radically altered. Alexander Friedmann produced mathematical equations theorizing that the universe expanded from a given point. Simultaneously, Fr. Georges Lemaître, a Jesuit priest, deduced (1927) that the universe began from a primeval (singularity) atom. He combined Einstein's theory of relativity with Edwin Hubble's (1929) observations of the "Doppler Effect" (the red shift), which showed that the universe is composed of billions of galaxies all moving away from one another at increasing speed (recently proved scientifically). In 1965, two radio-astronomers at Bell Labs stumbled on a faint uniform "hum" that pervaded the sky. It had cosmologists suggesting that it might have been the fading initial "wall" from the rapid inflation of the big bang itself. In (2003/4) a map produced by NASA's Wilkinson Microwave Anisotropy Probe (WMAP), appears to have nailed that fact without a doubt. The big bang (a derisive euphemism uttered by Fred Hoyle in 1957), became part of our language since most scientists today agree that it is the most probable scenario for "Creation." If that is the case there really can be no question about the validity of evolution on a grand scale.

Arguments between Evolutionists and Creationists appear to be more centered on human emergence rather than on the origin of the cosmos. Most creationists tend to use the Bible (*Sola Scriptura*) as the basis for their hard and fast statements

referring to God's omnipotence in creating the world. Evolutionists, on the other hand, depend more on "scientific" data to bring their version of the creation-event to understandable proportions, or at least to conform to (their) ideas of how it all began. The arguments are useless since no one can prove anything before the first few nanoseconds of the event. Today's scientists are suggesting many hypotheses, such as Multiverses, Time-Warps, String Theories, etc., to "prove" a Godless creation; while others are taking on faith the words of Genesis or the many facets of metaphysics to "prove" (their) understanding or beliefs. Just as in the realm of extreme political posturing, no final answers are to be found. What (can) and probably should be understood by most people has been paraphrased by John Paul II when he reiterated:

"Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes."

Religious people have certainly softened their stance on evolution since the 1950s, and with the recent exposure of the "Design Theory" of the universe, and other ideas, scientists are paying a little more attention to the astounding odds in the development of our world; no certainties, but a gradual but sure coming together of minds.

Advances are being made by church-going scientists as well as scientists of atheistic persuasions. Theology should never discount scientific inquiry, nor should science eliminate metaphysics, after all, as we said, science originally began as metaphysics.

Science proves by empirical method, rightly a view that sees experience as the only teacher. Things may be believed only if they are tested and verified repeatedly by experimentation. Knowing how things work permits intervention, enabling man to improve on the way they work. Man has certainly been able to improve on nature without holding to belief in the existence of God. Standing on the shoulders of giants, the secularist scientists reach for the same answers as do the scientists who believe God to be the Primal-Cause. For instance, both Alexander Friedmann, a product of the Russian State before and after its revolution; and Georges Lemaitre, a French Jesuit, came up with pretty much the same hypotheses based on Einstein's theory of Special and General Relativity, where the laws of physics, in both mechanics and electromagnetics, hold true.

The twentieth century could certainly be called the grand century of science. It was the century where all previous discoveries culminated in the understanding of matter, to put it simply, as condensed energy, it must be noted that the same concept was thought of by the ancient Greeks. Space and time were joined as three dimensions plus one, time; and the prospect of hyperspace looms large in the thoughts of current theorists. With science now in its glory days, one residual effect is the mistaken notion that the (relativity) of Einstein applies to moral and ethical categories as well. In other words, the relativity of science overlaps into philosophy and becomes the "relativism" of modern thought. A perfect example would be the paint swabs of elephants or apes being viewed as art, since "beauty is in the eyes of the beholder"—relatively speaking.

The seventeenth and eighteenth centuries, known as the age of enlightenment, was also the age of great revolutions many of which proved productive and others most destructive. When we closed the door in Euclid and Newton and opened the door to Einstein, Planck and Heisenberg - much changed in science but the souls of men were still ruled by the eternal principles of Truth, Justice and Love, perfectly stated in the Decalogue. While the secrets of life were being understood, a way of life was being eroded. Faith in an Eternal Absolute became a matter of “pragmatics.” What was known to be sacred was being contravened. Some men had determined to become god, as science became their religion.

Professor Richard Wolfson of Middlebury College, after remarking numerous times “the earth is no special place,” finally had to say:

*Believing that Einstein’s work declares everything relative has sometimes been used to assert relativity in aesthetics, morality, and other humanistic areas. But even if everything in physics were relative, why should this carry implications for morality, for example? Clearly, everything isn’t relative. The principle of relativity declares one absolute: the laws of physics. They are the same for everyone (at least, at this point, for everyone in uniform motion). A corollary of the laws of physics being absolute is that the speed of light is the same for all observers. So the speed of light is not relative.*

He did not fail to mention, though, that even in science there are absolutes. Nothing works without the invariability of the speed of light, (that) is not thought of as relative. There are many other “constants,” scientifically proven, that give us the



basis for (believing) in the physics that has recently been offered.

We, indeed, live in “humanistic areas” and are bound by the laws of nature. One of those accepted laws or principles is human persistence in seeking the Absolute, whether it be in physics or meta-physics where every thoughtful person somehow understands the unexplained. Who can deny the miraculous functioning of the human brain. Modern science has probed deep into the human psyche and with the help of brain imaging has a fairly clear idea of how the brain works, but we are nowhere near a full understanding of the complexities of cognition or memory-retention, and have little knowledge of the terrible debilitating diseases of the human mind. The great resources we expend in the study of human behavior has left us little to show.

In the nineteenth century science had all but dispensed with the concept of (soul) and had, in many ways, determined that the mind (and its brain) was the center of everything. It was man against nature in many ways, and man in conjunction with nature in other ways. Again, this refers to life itself as having only relative value and not at all to be considered as a sacred gift of God. One only need reference the present interest in abortion, euthanasia and assisted suicide to get the drift, all performed for “easing” the mind of man. This is the direction of today's thinking. There is no “higher authority” to answer to but the law, a codification of practices, based on today's ethics and morality, designed to keep us living in peace and security with one another. And, of course, it is (we) who make the very laws we live by. The idea of the after-life is only a myth, simply based on fear of the unknown. When we die “everything

just goes black; there is nothing.” Perhaps it is the nothingness of before the big bang which we are not able to describe. How is it possible to use the word nothing with the verb “is,” i.e., to exist? I suppose it is possible if one is speaking relatively. Can you see the mind-set here? To put this in perspective, we only have to reference today's great dichotomy, the divergent views on the American Constitution. On one side, the constitution is regarded as a “living document” which can and must change with the times. One must favor the new and effusive thinking in the hearts and minds of the people. The Constitution must morph and evolve as man progresses and a modern cultural wave sweeps old and antiquated ideas from the landscape.

The other side, the so-called originalists, maintain that the authors’ genius understood the minds of men so well, that the document must be taken at face value and that any deviation from its original intent would be a step in the wrong direction and destructive of the document itself.

In my estimation, these views are at the extreme opposite ends of the spectrum. The US Constitution, the founding document, the law of the land, if you will, is a marvelous statement of overarching principles, as well as a schematic for the smooth representational governing of a people. It was put in place by the Founders for the People, and accepted by their own ratification. As the Declaration of Independence had stated previous to it, there was no question as to where the “blessings of liberty” had come from. The people derive their power from their “Creator,” the government, from the consent of the governed. Therefore, those of us who live by this document have a sacred responsibility to defend and protect it. Without question this demands an understanding of what a principle is,

The first and foremost definition is that a principal (noun) is a basic truth, a fixed and pre-determined rule; a basic (source). When a people decide to live by the principles of: forming a more perfect union; establishing justice; insuring tranquility; providing for their own safety, and promoting their own welfare they create and establish the rules that serve those principles. Principles never change, truth is truth, justice is justice, life, liberty and the pursuit of happiness are inalienable rights. Whenever a government becomes destructive of those principles it is the right of the people to terminate that government and to institute a new government founded on those principles “with a firm reliance on the protection of Divine Providence.” Beliefs can change based on an evolving culture, but the principles do not change. Man must have a fixed star to navigate the turbulent seas. Whatever rules or laws are made after throwing inalienable notions of truth, justice and happiness out the window have absolutely no validity. There is certainly no chance of truth being any more or less relative than the speed of light. Truth is truth, no matter how it is manipulated, twisted and distorted, it will always remain indestructible, it is the guideline for love and without love, all fails. Each heart knows, intrinsically, that love is the most important contingent of life. A short example will explain this clearly.

Take the fifth commandment of God, given to Moses according to scripture: “Thou shall not kill.”

If we accept that as a firm principle for the good and for the preservation of love, does it mean we cannot kill to eat? Even removing an ear of corn from the stalk is killing part of the plant. Shall we not protect ourselves or family from the attack

of a determined murderer? In principle killing is wrong. That principle is not relative; although under certain circumstances we believe that killing is justified. Believing that, does not undermine the principle of: "Thou shall not kill." Beliefs and Principles are two different things, but both are intimately entwined. No one has the right to act against a principle indiscriminately. The right to life is not relative. What we believe though, is open to dialogue and decision, but no dialectic should breach an inalienable principle, thus justice (a principle) is served. Believing that life becomes arbitrary when another life is imminently threatened, does not negate the principle of the sacredness of life. As a matter of fact it becomes the imperative that supports the principle. Wars are fought against people who would destroy universal principles which have proven to be the basic truths for all human beings everywhere. Still, that is not to say that unjust wars have never been fought. Wrongheaded beliefs can fly in the face of principles. The belief that there was no "salvation" outside the Church was wrong and it was corrected. Believing that the whole world must be subject to the Moslem code is wrong, and was and is being corrected. Both of them with severity, to protect the eternal principal of love among peoples. To love one's neighbor is not arbitrary. Love is vital; though many love to hate and others hate to love, but love is the over arching principle of life. Without it, human salvation, succession, or survival, becomes impossible.

There are three most basic virtues from which all other virtues stem. They are faith, hope and love. They are called the theological virtues because they are intimately connected to the values mankind has placed on creation and the Creator.

Let us return to Lamaitre's "Day Without Yesterday," the *day* of the big bang. As we have said, the human mind is incapable of being conscious of nothing. All time, space, and protomatter came to be on that *day*. It is scientifically thought to be the zero point of existence, and scientifically proven by the (WMAP) probe. However, mankind will not allow itself to sit still with the notion that (nothing) existed; which, to begin with (no pun intended), is a non sequitur. Science, particularly, needs an action to produce a reaction to keep science whole. Non-scientists, who also cannot comprehend (nothing) need an action to produce a reaction in order to keep cause and effect, and reason whole as well. The object of both the scientist and non-scientist is precisely the same; that is, to keep (cause-and-effect), an immutable law of nature, intact. In other words, something coming from nothing is absurd for everybody. Since science ostensibly has rested (at least for now) on the big bang as the most probable initial cause of our cosmos, it has been looking for the cause of that (cause) to keep science whole, as we have said. Hyperspace, Parallel Universes, Time Warps, etc., are only a few of the theories that are being presented. The "String Theory" being offered is likely to be proven but only mathematically. The Scientific Method requires experimentation and verification. One may say that science is having to take "on faith" that something other than an omnipotent and omniscient God created the universe. A secular nonscientist would most likely agree.

Religious people from all walks of life, who make up two-thirds of the world's population, take on-faith that an Infinite God made the world. That is, God as the prime cause of the big bang for those who accept evolution on a cosmic scale. The uncertainty principle as stated by Werner Heisenberg in the

early 1920s, as applied to the Quantum Theory of the micro-universe, so far, has no mirror image in the macro-universe. The only deep mystery we are totally ignorant of in the macro world is what happens to space-time and light on the other side of a Black Hole, and we're not speculating about Worm Holes which cannot be proven at this time. So it seems that both secularist and religionist are living on the fulcrum of faith. We all believe in the principle that something, some power, began it all. Those who don't care are not thinking. It must be said here that even apes think, a little.

As a manner of thinking it appears that everyone understands what faith is all about, despite the tons of material written about its being a weakness of the mind, or a shortcut to empiricism. It is agreed though, that a deep abiding faith in a Supreme Being takes a lot of anxiety out of modern life. One famous social scientist called it "the opiate of the people."

Faith is acquiescence to the most evident and apparent probabilities, as well as the assurance of things hoped for. One can easily see how faith in something is a sincere trust in that something being true. In order to place trust it is obvious that truth must exist as a principle. Without this "Ultimate Truth" somewhere only chaos rules and no one can live in chaos for very long.

Hope does not see probabilities as apparent as faith does. But hope is a most ardent desire, believing that what is seen, may become more evident and generate assurance. Hope is not plagued with skepticism but gently tinged with honest doubt. It really is a recognition of human frailty; of the boundaries of human finiteness. Actually, it is an honest act of humility in the

face of the question of Ultimate Truth; though it is not Agnostic.

Love, the most sublime of the three theological virtues, is surrender. It is accomplished only by giving itself away based on hope and faith combined. It is seeing Ultimate Truth as subject and object as being a complete entity and calling that entity God. Love sees God as the truth in all things. It sees the Spirit of Truth as God in all things. Love sees the goodness of God in all Creation and as the Infinite Ultimacy behind the big bang, not just a “theory of everything” as an answer to the puzzles nature presents. To assign God the title of (Energy) would diminish the Deity and call God (his act) since before the big bang there was nothing but God.

To paraphrase Jack Miles in: *Christ, a Crisis in the life of God*: The God of the big bang is not himself the quanta, just the same as he is not the process of sexual generation; evolution is the continuum; God provides life; God creates! To put it another way, just as van Gogh left his brush strokes on the canvas, he is not his brush-work, he is in them, he is revealed in his painting. Life is God's gift, love is God's reason, and we are made in his image. We can call God “Father” simply because on the “Day Without Yesterday” God gave us all we have. He is, was and ever shall be, forever giving. Holy Trinity, One God!

What more proof of God does one need, other than what we can see in creation? God, from the beginning of the thinking process, has been reaching out to us. The Deity is revealed in all that is good, joyful, peaceful, just, tranquil, humble, patient, charitable, enduring, modest, temperate and decent. We can tell

by knowing ourselves as a reflection of our Creator. As stated in the Bible, to many “at the fullness of time” God was revealed in the person of Jesus Christ with his promise of total fulfillment in the Father by the practice of true love in the Spirit. It was the Christ who showed us, triumph over death. After seeing and believing, it was Peter who said, “Lord, to whom shall we go.” After his return from the (abyss) he greeted his friends with: “Peace be with you.”

One may Sincerely ask, where does one find that peace that was offered to those who saw and believed. The answer is in the belief itself. By stepping across the boundaries of the finite, into the realm of the infinite (which is what Hyperspace is all about to science), we can be assured of the things we hope for; such as “life everlasting” and the “beatific-vision” as promised. Can indications outside of the transcendent mind show us the supernatural? When one looks around, it is not too difficult to see that all of nature is extraordinary, as science continues to prove. The more we see the more extraordinary it gets. Ordinary only means the “usual” or the tendency to overlook the miracle that life is. We now have advanced from a less superior smaller brain, to one able to touch the stars and even to hypothesize or theologize beyond them.

Where can we accomplish what science theorizes; in the lab; in the CERN particle-accelerator? Have we not already established the “field” where we can warp space and walk through walls, as Christ is reported to have done? Where can we meet ourselves, and plan to express ourselves in every conceivable way, traveling in time backward or projecting ourselves into the future? The human mind has been programmed over millions of years to do these very things. We



:inquire within

are our own time capsule. We can ride on the speed of light and eventually pass through the door of this creation to another state of being, a supernatural state beyond anything we could ever fully understand as human creatures. Isn't both science and religion asking us to take our understandings on faith?

It has been man's wish to transcend his limits to the unlimited, to pure freedom, for as long as he has acquired the capacity of being conscious of himself. The miraculous combination of body and mind linked to the energy of life from the first moment of conception as a result of creation makes the human soul a-kin to the supernatural (to say the least); to the Supreme Being. That being can only be comprehended on a one-to-one basis (yet darkly) by the transcendence of the human mind. The spirit of man can be made fully conscious of the Spirit of God by inquiring within, finding the Spirit there, and clutching it with all his might. Hang on, it can be a beautiful ride

*The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.*

Genesis 2:7

*In You is the source of life; In Your light we see light.*

Psalm 36: