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## Widening Our World Of Theology in theory and practice and sharpening Our scientific and technical expertise

1 Formatio:

On the origins of Theology in the Salvation wrought by Christ. Christ's holistic approach to salvation as ideal model

§1 Jesus Christ , who as the Son of God made man for us men and for the sake our salvation, has finished His work on earth and returned to the Father in heaven, but - for the bringing of His salvific work to reach all the ends of the earth - has instituted the Church as the people of God. .

The people of God is like a stem of a certain living tree that is bearing three branches : the first branch is constituted by the people of God on earth, the second by the people of God in purgatory, the third by the people of God in heaven. This stem is inseparably united with the invisible root called the divine Trinity as a family, the family of the three persons in one God called the Father, the Son and the Holy Spirit who proceeds from the two together, from the Father and from the Son at the same time. And the divine Trinity as the root and the people of God as the stem and the three groups of the people of God as the branches, namely the earthly group, the purgatorian group and the heavenly group as the three groups in one Church reflecting the three persons in one God, constitute together the one family of God that the living tree represents. And inside the tree there is a pair of dialogical contemporaneously ascending and descending movements of going and returning to and fro, going

on and transporting with it some nutrients from the leaves above, after the process of photosynthesis, downwards (catabasis) to the roots below, and from the roots below, after the process of osmosis, upwards (anabasis) to the leaves above. This interior movement recaptures the invisible presence and activity of both the Holy Spirit as the life-giving Spirit, as Dynamis and as Pneuma, and the heavenly Christ in the family of God into which the heavenly Christ and the Holy Spirit intrinsically permeate and unite the entire people of God, the three groups of projections of the one people of God, and the divine Trinity as eternal family. But the Sun shining on high, without which there were no photosynthesis, recaptures the essence of God as of that absolute and eternal and almighty and supreme Light that is the First and the Last Being. The soil of the earth below, without which there were neither the osmosis nor the stability of the roots in the soil nor the firmness of the necessary standing position of the tree on the ground, recaptures the substance of God as that all-embracing power which underlies and sustains the infallible efficacy of the acts of the three persons in one God and which is constituted by that unity that results from the nature of God, whereas the divine nature itself consists in the union of all the attributes of God that derive from the essence of God, while the divine essence itself consists God's being (*esse*) the First and the Last Being (*ens*) that the absolute and eternal and almighty and supreme Spirit, Light and Love is.

§2 And Christ has instituted particularly the people of God on earth, the earthly group of the one people of God to be sign and instrument for the necessary prolongation of the material salvation, the moral salvation and the religious salvation that He has accomplished for the entire humanity to the individual human persons of each place and time, each nation and generation, in the human society and history. Himself is the Word of God (*Logos tou Theou*) in person, the divine Logos who, in His pre-incarnate state, is He through whom God calls all beings into

existence and who, in His incarnate state, is He through whom, in whom and with whom God has given to men universal and holistic salvation willed by God, and who will judge the living and the dead and with the Father in the unity of the Holy Spirit will at the end speak the last and ultimate, final word on the unity and truth, conformity and truthfulness, about each of the creatures, as the Creator in the beginning spoke the first and primary, original, word about the goodness and beauty of each.

§2a) The universal salvation willed by God is the salvation to all the shades of human collectiveness, namely to the whole human family, the entire human society, all the nations, all the peoples, the whole human race.

§2b) The holistic salvation is the salvation to the whole of each human being, namely: i) to the human person (as to that single unit the unity of which results from the indissoluble and immediate union of the human spirit with the human soul and, hence, consists in the unity as inseparability of the human spirit and the human soul on account of the indissolubility of their union), and such salvation of the human person is called the religious salvation of man; ii) to the human nature (as to that single unit the unity of which results from the dissoluble but mediated union of the human body as material component of man with the human spirit that is both in an indissoluble union with the human soul and in a dissoluble union with the human body and is therefore both separable from the human body and inseparable from the human soul in every human being, except in the Son of Man in whom there is no human personhood because of the separability of the soul and spirit on account of the dissolubility of their union, a separability revealed at the moment of the death of the Son of Man on the Cross when and where His human spirit was separated from His soul and body and consigned into the hands of the heavenly Father, whereas the human soul was separated from the body and remained united with the Logos who descended with it together to the souls of

the departed in the land of the dead to preach to them the Good News of liberation of the captives as He had preached to the living on earth before His death on the Cross, while the body was consigned to the grave to rest there till the return of the Logos with the soul from the land of the dead to the grave and the return of the human spirit from the hand of the heavenly Father to the grave, for all the three to be reunited into one for the resurrection from the dead of the Son of Man as the Son of God made man but without ceasing to be God) , and such salvation of the human nature is called the moral salvation of man; iii) to the human flesh (as to that single unit the unity of which results from the dissoluble and mediated union of the human body with the human soul through the human spirit containing the human soul and contained by the human body), and such salvation of the human flesh is called the material salvation of man.

§3 Christ accomplished the material salvation of Man through His miracles, be it the physical and psychical healing miracles, be it the social (socio-cultural, socio-political and socio-economic) miracles.

§3a) God prepared Man right from creation for the reception of the material salvation by inserting into the material creatures – both in the living material creatures, namely in plants and animals, and in the non-living but existing material (as solid or liquid or gaseous) creatures – hidden treasures and resources (secret laws and goods) that man can discover and transform into sources of material welfare, of wealth and health of mind and body, hence His imperative word: “Search (and you shall find)”.

§3b) And for the foreseen prolongation of the material salvation accomplished by Christ through His miracles for the entire humanity to the individual men of all times and places by the Church as instrument Christ instituted the Christian theological Science.

## 2 Informatio

### The Christian theological Science instituted by Christ

§1 As long as Science is that intellectual activity in which the human spirit seeks to multiply knowledge through research, inculcate (masterly transmit) knowledge through teaching (as imparting ideas or techniques to a learner), and to acquire knowledge through studying (as learning from a Master - an authoritative and exemplary teacher), and the means of which are thus Research, Teaching and Studies, but 2) Christ has instituted such research, teaching and studies that are called 'theo-logical' because of their proper relatedness towards the eternally speaking and, thus, eternally living God (Theos) who is revealed by His Word (Logos) and in whom the Christians believe and His proper relationship with man through His Word (Logos) as His Son who has been made man in the person of the incarnate Word Jesus Christ for the humans themselves and for the sake of their salvation, whereas because it is Christ that has instituted them and it is the followers of Christ that practice them such research, teaching and studies are called 'Christian', 3) it follows that Christ has instituted a Science that is theological and Christian, and hence that such a Science can be synthetically called the Christian theological Science.

§2 The Christian theological Science is thus, from the point of its goal, that Science which 1) on the one hand (in its epistemical first half) aims at the acquisition (through studies), multiplication (through research) and inculcation or masterly transmission (through teaching as imparting ideas or techniques to a learner) of the knowledge of God ("Eternal life is to know you, Father, the only one true God, and Jesus Christ your Son whom you have sent" Jn. 17:3, "No one can know the Son except the Father and no one can know the Father except the Son and he to whom the Son chooses to reveal Him") as He is in Himself (whereby to know God as He is in Himself is to know Him as the numerically

one but structurally triune God whose divine Trinity - i.e. the Trinitarian structure of God - is the proper principle of His intelligibility) and as He is united with man (whereby to know God as He is united with man - ever since the Word that is eternal and almighty and, therefore, truly God has been made man but without ceasing to be God - is to know Him as He is in solidarity with mankind and this in the person of Jesus Christ the incarnate Word as the Godman) and 2) on the other hand (in its technical second half) aims, with the help of this acquired, multiplied and inculcated knowledge of God, at the discovery and invention (or fabrication, production, creation, cf. *techne*) of new things that, together with the old but ever valid and thus still today valid things, serve for the conservation, protection and promotion of the human life and the progress, advancement, of the human person, individually and collectively to perfection and fulfillment, to the fullness of life and to a fulfilled, successful life.

§3 The means of arriving at such knowledge of God as He is in Himself and as He is united particularly with His creature man are studies, research and teaching.

And Christ has instituted them partly by word and partly by action.

Christ is said to institute a thing by word there where He speaks an imperative word, word of command, to the believers in Him which mandates or invites them to do a certain thing and which He accompanies immediately with a word of promise that assures them that they would not be working in vain by doing what Christ has commanded them to do, since God the Almighty, with whom nothing is impossible, would be with them and do it together with them – hence *Emmanuelance* (the fact that God is with us, the ‘God-with-us-ness’) is the guarantee of the feasibility and success of the agenda contained in God’s commands to man.

And Christ is said to institute a thing by action there where He does before others should do it what He intends to command them to do.

§4 The Christian theological Science aims at the acquisition of the knowledge of God through study as learning from a Master (i.e. from an authoritative and exemplary Teacher).

Christ instituted Studies as learning from an authoritative and exemplary teacher by word there where He spoke the following imperative words accompanied with promissory words: “Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy (to put on, if one puts it on gently) and my burden light (to carry, if one is humble)” (Mt 11: 28-30). “If you make my word your home you will indeed be my disciples, and you will learn the truth and the truth will make you free” (Jn 8: 31-32) .

Christ instituted Teaching also by His very act of learning from the Father who sent Him. “The one who sent me is truthful, and what I have learnt from Him I declare to the world... you will know ...that I do nothing of myself: what the Father has taught me is what I preach; *the one who sent me is with me, and has not left me to myself, for I always do what pleases him*” (Jn 8:28-29). “I tell you the truth as I have learnt it from God” (Jn 8: 40). “What I, for my part, speak of, is what I have seen with my Father; but you, *you put into action the lessons learnt from your father*” (Jn 8:38). “*What you are doing is what your father does...*The devil is your father and you prefer to do what your father wants” (Jn 8: 41.44). “If God were your father, you would love me, since I have come here from God; yes, I have come from him; not that I came because I chose, no, *I was sent, and by him*” (Jn 8:42).

The human knowledge of God to be acquired through study as learning from a Master, is thus man’s knowledge of divine ideas (words, will, wishes) and techniques.

§5 The Christian theological Science aims at the multiplication of the knowledge of God through research.

Christ instituted Research by the imperative words ‘Ask, search and knock’ which are accompanied immediately with the

promissory words ‘and you shall receive, you shall find, and the door shall be opened for you’ respectively (“Ask, and it shall be given to you; Search, and you shall find; knock, and the door shall be opened to you” Mt. 7:7), whereby the promises are founded : “for he who asks, receives, he who searches, finds, he who knocks, to him the door shall be opened” ( Mt. 7:8), and their fulfillment is grounded, based, on a condition: as long as the one who does these things (namely ‘asking’ as interrogating and as requesting, ‘searching’ or researching, and ‘knocking’) does them with God, i.e. as long as the three persons in one God do it with him: the Holy Spirit who prays in him, crying ‘Abba’, ‘asks’ for it with him, while the Son - who is a Shepherd that goes in search of the lost sheep and goes after the other sheep that do not belong to this fold in order to find them and unite them with those in this fold so that there be only one flock and one Shepherd - searches for it with him, whereas the Father as the one true God, who is standing at the door and knocking and is ready to enter if anyone opens for Him, knocks with him at the doorway into discovery or into revelation, at the door the opening of which results in that discovery (*Entdeckung als Aufdeckung*) which passes through the removal (*Entfernung*) of the cover (*Decke*) that has hitherto covered (*bedeckt*) and hidden (*verdeckt*) the realities for which the researcher is looking, searching, with a certain *aprioristic* knowledge of these realities, a discovery that is the human act that most resembles that divine act of revelation (*Enthüllung*) which passes through the removal of the sponge and shell (*Hülle*) that has hitherto shelved round (*umhüllt*) and hidden (*verhüllt*) the kernel (*Kern*) and or a lot of realities - persons or things, things as objects and events, events as happenings, actions of persons or occurrences of things - that were hitherto unknown.

The human knowledge of God to be multiplied through research is thus man’s knowledge of God in this world which is: 1) his knowledge of Someone 1a) who transcends our human



knowledge and 1b) whom no one has ever seen, but 1c) who has made us know Him as the triune God, by making us not only 1ca) to know each of the three eternal persons in one God, namely 1caa) to know the Father, there where God has made us know His divine goodness with the providence with which He conserves His creatures, 1cab) to know the Son, there where God has made us know His divine truth - the truth that underlies and sustains the trueness of every true being and thus determines the validity of the value of every true being as being really good, i.e. useful, suitable and desirable, cf. *verum et bonum convertuntur*, for: the truth is the criterion for determining the authenticity, genuineness, or honesty and sincerity and, hence, reliability and acceptability, of being, as against all fakeness and counterfeit, feigned appearance and make-believe, deceitful trick, dishonesty, insincerity, hypocrisy, and 1cac) to know the Holy Spirit, there where God has made us know His divine fidelity with the firmness and immutability of His words and with the accomplishment of His promises, but also, 1cb) to know the one and indivisible substance of God, *the divine substance* (the eternal all-embracing triadic power which embraces all the three most powerful powers that can exist - namely the power to do all things and do each well at the absolutely superlative level of being well done, the power not to do any evil and to make any mistake, and the power to overpower, overthrow and overcome every evil - and which eternally *underlies* and *sustains* the eternally infallible efficacy of every act, action and word - and hence the eternally infallible efficiency - of the three divine persons and is constituted by the eternal unity existing out of that eternal union in which consists the one and indivisible nature of God, *the divine nature*, as the eternally indissoluble union of all those attributes of God, *divine attributes*, which derive from that one and indivisible ineffable divine thing that the three persons in one God own together and that unites them together and consists in God's being - *esse* - the first and the last Being, *ens*, and thus constitutes the *essence* of

God, *the divine essence*), there where God has made us know His divine power through the miracles done by Jesus Christ;

2) a true, authentic, *reliable* knowledge of God that comes to us men from the *impeccable* revelation of God to us by the incarnate Son and *most credible* Messenger of God, Jesus Christ, whose unparalleled credibility is founded (in correspondence with the Trinitarian structure of God) on the fact that He, on the one hand (in correspondence to the three divine persons), i) is the only one who truly knows God, ii) is the only one who has seen God and iii) is one and same thing - not one and same person - with God and, on the other hand (in correspondence to the one and indivisible divine substance), is God that has manifested Himself in human flesh, with the consequence that to know Jesus is to know the Father, whereas to know both God the Father and Jesus Christ His Son and Messenger to men in the world is eternal life. Jesus Christ has revealed to us i) God the Father, ii) the true nature of God, especially through Himself and His acts, iii) the love of God towards men, iv) His own love for us men by giving His life for us men, v) what He has heard from God the Father, vi) the teaching and the words of God, vii) the true sense, the true meaning, of the law and of the Word of God.

Jesus Christ reveals Himself to whoever loves Him and keeps the commandments (cf. Jn 14: 18-24). But it is through the Holy Spirit that God i) makes us know Christ as God the Saviour (cf. Mt 16:13-20; Mk 8:27-30; Lk 9: 18-21; Jn 15: 18-27; 16: 1-4a; 4b-15) and ii) teaches everything to the Apostles of Christ (cf. Lk 12: 8-12; Mt 26:30; Mk 14:26; Jn 14: 25-31; 16: 4b-15), in fulfillment of the prophecy 'They will all be taught by God' (Is. 54:13 in Jn 6:45), whereby such '*docibiles Dei*' have become the first '*doctores Ecclesiae*' through being '*imitatores Dei*' (cf. Eph. 5:1) - with the consequence that the Faithful know Jesus (cf. Jn 6:22-71; 10: 1-21) and shall see God (cf. Mt 5:1-12; Lk 6: 17.20-26), whereas the (unteachable !) wicked - those who prefer darkness to light, evil to goodness, the devil to God (cf. Jn 3: 1-21) - do not

know God (cf. Jn 7: 14-29; 8: 12-20; 48-59; 15: 18-27; 16: 1-4a; Mt 22: 23-33; Mk 12, 18-27; Lk 20: 27-40). God manifests Himself to the little ones and not to those who claim to be wise according to the worldly standard (cf. Mt. 11: 25-30; Lk 10: 21-22). The world is ignorant of the three persons in one God, for: it does not know God the Father - the primary Origin – (cf. Jn 17: 20-26), and does not know Jesus - the incarnate Son of God who is the Truth, Jn 14:6, the correspondence itself in person of the Offspring to the Origin - (cf. Jn 1: 1-18; 15: 18-27; 16: 1-4a), and does not know the Spirit of truth - the Holy Spirit as the Spirit of the Son and of the Father together - (cf. Jn 14:15-17). The man of the flesh as the worldly man neither understands the things of God (cf. Mt 13: 10-17; 16: 21-23; Mk 4: 10-12; 8, 31-33; Lk 8: 9-10; 9:2) nor knows the thoughts of God (cf. Jn. 8:37-47).

§6 The Christian theological Science aims at the inculcation (masterly transmission) of the knowledge of God through teaching as imparting ideas or techniques to a learner.

Christ has instituted Teaching by His imperative word – ‘Go, make disciples of all the nations, teach them to observe all I have commanded you’ – that is immediately accompanied with a promissory word: ‘For behold, I will be with you till the end of times’ (Mt 28: 19-20) .

He instituted Teaching also by His very act of teaching as a major daily activity of His in towns and villages. And He taught partly by His exemplary practice of good works - “If I, then, the Lord and Master, have washed your feet, you should wash each other’s feet. I have given you an example so that you may copy what I have done to you ....Now that you know this, happiness will be yours if you behave accordingly” (Jn 13:14-15.17) – and partly by illustrating in diverse parables the lessons He wanted to communicate.

The human knowledge of God to be inculcated (masterly transmitted) through teaching as imparting ideas or techniques to a learner , is thus not only 1) knowledge as episteme : the

knowledge of the divine ideas expressed in the words spoken by God, the knowledge of the Will of God as of His commands and wishes expressed by the divine Word, and hence the knowledge of the (24) obligations of the Christian, be it towards God (cf. the 6 obligations, e.g. prayers, especially doxology, as instituted by Christ), be it towards fellow men (cf. the 24 obligations, e.g. charity, especially material works of mercy like almsgiving, as instituted by Christ), be it towards oneself (cf. the 4 obligations, e.g. mortifying or denying oneself of one's rights or privileges, or renouncing one's advantages, opportunities or possibilities - especially abstinence like fasting from material wealth or pleasures - for the good of other persons, as instituted by Christ beginning with His kenosis, self-emptying, His incarnation and condescension, for us men and for the sake of our salvation), but also 2) knowledge as *techne*: the knowledge of the divine techniques expressed in God's method of creating the human being, be it of creating the male human being, be it of creating the female human being, the knowledge of God's models of creativity found in His living as moving - flying, running, walking, creeping or crawling, swimming, floating or sailing, etc. - material beings, and knowledge of His method of regulating the life, hence the movement, the nutrition, the growth, the reproduction - of His creatures and hence knowledge of the laws (rules, *regulae*) according to which He regulates such life and thus governs the universe.

### 3 Deformatio:

The problematic reduction of the Model given by Christ in the methodology adopted by the Church in her missionary activity of prolonging subjectively to the individual human persons of the different generations and nations the objective and holistic salvation wrought by Christ.

§1 On the one hand, for years the Church was concentrating herself more and more on prolonging the spiritual - namely

moral and religious - part of salvation wrought by Christ, i.e. on prolonging 1a) the moral salvation as salvation of the human nature (as of that single and indivisible unit the unity – hence truth, goodness and beauty – of which results from the union of the visible and mortal human body with the invisible and immortal human spirit contained by the body and containing the human soul) wrought by Christ through His proclamation of the luminous mysteries of the Kingdom of God as of the reign of divine justice (consisting in God's gift of forgiveness to the sinners that but believe in Christ the Godman), divine peace (consisting in God's gift of tranquility that arises in the hearts and society of those whose sins have been forgiven by God) and divine joy (consisting in God's gift of happiness that arises from the peace that the divine forgiveness has brought into the heart and society of the sinners that but believe in Christ) brought by the Holy Spirit and 1b) the religious salvation as salvation of the human person (as of that single and indivisible unit the unity - consisting in the unity - hence truth, goodness and beauty – of which results from the indissoluble union of the invisible and immortal human spirit with the equally invisible and immortal human soul contained by the human spirit that is in turn contained by the body) wrought by Christ through His partly dolorous and partly glorious paschal mysteries as His passages from mortal life, through suffering to death and from death, through His resurrection from the dead and His ascension into heaven, to His effusion from on high of the Holy Spirit upon the believers in Him for their sanctification.

§2 On the other hand the Church at the same time occupied herself less and less with prolonging the material half of such salvation, namely with prolonging the material salvation as salvation of the human flesh (as of that single unit the unity – hence truth, goodness and beauty – of which results from the dissoluble union of the visible and mortal human body with the invisible and immortal human soul through the equally invisible and immortal human spirit directly containing the soul and

directly contained by the body) wrought by Christ through His operation of the joyful mysteries of the prodigies, wonder works, called miracles, on persons and on things, on individuals and on human groups, hence the miracles of physical and psychical healing and of waking up the dead, and the social miracles, socio-cultural miracles like the multiplication of food, namely of a few loaves of bread and of fishes, to feed the multitude, the change of drink, namely of water into wine, to the pleasure and satisfaction of the guests at the wedding feast, or socio-political miracles like the calming of the tempest at the high Sea to prevent the threatening drowning of the ship and its inmates, and the walking on the waters without sinking, or socio-economic miracles like the invoking of money into the fish and extracting it from there for the payment of tax to the government .

§2a) The cause of the Church's occupying of herself less and less with prolonging the material salvation wrought by Christ through the miracles and hence of her gradual self-restriction to the prolongation of the spiritual - moral and religious – dimension of the otherwise holistic salvation wrought by Christ was her experience of her inability to do similar miracles as Jesus did.

§2b) But the cause of her inability to do such miracles as Jesus did and so-with to prolong the material salvation wrought by Christ through those miracles was that she, for long, overlooked, ignored, discarded, abandoned a certain richly pregnant resource that Christ had instituted as a source from which to generate and develop the materials with which to prolong to individual nations and, therein central, individual human persons the material salvation accomplished by Christ the Saviour for the whole world and, therein central, for the entire humanity through his miracles on things and persons, on individuals and on groups of persons in the human society in all its three cardinal sectors, namely cultural, political and economic.

§2c) Indeed one of the long-standing short-comings in the missionary activity of the Church of Christ the Saviour in the

world consists in the discrepancy between Christ's methodology as the ideal principle and the Church's methodology in the real practice. The discrepancy consists in the fact that, although 1) on the one hand Jesus - who accomplished His work for the material salvation through His miracles, and accomplished His work for the moral salvation through His proclamation of the Gospel of the Kingdom of God as of the reign of justice, thus of divine forgiveness and pardon, and of peace and joy that the Holy Spirit brings, and accomplished His work for the religio-spiritual salvation through His paschal mysteries as of His passage from the mortal life, through suffering, to death and from death, through the resurrection, to immortal life - has instituted the Sacraments for the Church's prolongation of the religio-spiritual salvation in space and time and to every human person (man and woman) and human collectiveness (family, people), and has instituted the proclamation of the King Himself of the Kingdom as the good shepherd, the gateway, the light of the world, the bread of life from heaven, the life and the resurrection, the way and the truth and the life, and the true vine, as means for the Church's prolongation of the moral salvation, and has instituted the Christian theological Science

§2d) When the Church began to practice 'Theology', she understood it first as the explanation of the words ('*logoi*') of God ('*tou Theou*') to the nations to which she had been sent by the risen Lord Jesus to preach the Gospel to them all. What was developed from that Kerygma, from that proclamation (preaching and teaching), of the Word of God, she did not yet call it 'Theology' in that immediate post-biblical time called the Patristic Age, the Epoch of the Church Fathers, nor did she call it 'Science', till the Middle Ages, though she was doing it all under the promptings of the Holy Spirit sent into the Church on earth in the world by the Heavenly Father with the intercession of the risen, ascended heavenly Christ His Son, nor did the Church, till the contemporary Age of Technology, take cognizance of the

technical second half of Science as that part in which the proper Meta-empirical Sciences deployed to explore the contents of the truths of the Christian faith are not so much the Metaphysical Group of the Meta-empirical Sciences ( a group that comprises General Metaphysics and Special Metaphysics, Ontology) as all the more the Exact Group of the Meta-empirical Sciences (a group that comprises Logic and Mathematics), for it is precisely the deployment of these Exact Sciences of Logic and Mathematics that leads to Technology; and Technology - more of practice than theory of craftsmanship ('Techne') - is a most apt means of producing and reproducing wonderful works similar to the miraculous works done by Jesus Christ for the material salvation of men.

The proper contents of the truths of the Christian faith which are explored are particularly those of the two major dogmas of Christianity, namely the Trinity of the numerically one adorable God and the Theandricity of the saving incarnate Word of God. The exploration is technically done namely from the point of view (primarily of the structure as the principle of the intelligibility) of God as He is in Himself (namely His pre-incarnational Trinitarian structure) and as He is related - united and in solidarity - with the humankind (namely His post-incarnational Trinitarian-theandric structure as the unity resulting from the union of His pre-incarnational Trinitarian structure and the incarnational theandric structure of the incarnate Word of God as Godman, Theandros, through the eternal creative Word of God, the Logos, who is a constitutive element of each of the two united parties, namely both of the divine Trinity and of the Theandros.

The Church stopped midway in her reception of the proper means instituted by Christ for her Christ-willed prolongation of the material salvation accomplished by the same Christ through His miracles. She stopped midway in her reception namely of the Christian theological Science by taking cognizance of only the epistemical first half of the Christian theological Science as of



that half in which the proper meta-empirical Sciences deployed to explore the contents of the truths of faith are the Metaphysical Sciences (namely General Metaphysics and Special Metaphysics, otherwise called Ontology). But it is precisely the deployment of Metaphysics that leads to Epistemology. For, the road to Epistemology (cf. episteme) passes through Metaphysics, while the road to Technology (cf. techne) passes through Logic and Mathematics as the Exact Sciences. Technology is more of practice than theory, more of the application of principles than theorizing on principles, more of producing concrete and tangible works than distributing the products or ruminating on how they could be produced. Epistemology, more of theory than practice of knowledge, more of theorizing on knowledge than putting knowledge into practice, is means for producing and reproducing more words and theories than concrete and tangible material goods.

§2c) In sum: the Church for long, did not know i) that that Kerygma was Theology, and ii) that Theology is Science, and iii) that full Science comprises two – the epistemical and the technical - halves, and iv) that a full Science has been instituted by Jesus, and v) that Jesus had instituted it as an instrument with which the Church could produce the proper materials with which to carry out her duty of prolonging the material salvation accomplished by Jesus through His miracles. Consequently, for long the Church has not been able - to know how - to use the full Science instituted by Christ, called Christian theological Science, to arrive at prolonging the material salvation accomplished by Christ through His miracles. The Christian theological Science is, particularly through its technical second half, a patrimony bequeathed by Christ to the Church as the proper source of generating the proper materials with which to prolong the material salvation wrought by Him through His miracles

§3 The Christian theological Science is that Science, epistemtechnical activity

of the human spirit, on the saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe as He who, through His eternal, pre-creational and, hence, pre-incarnate Word, has called all - both the invisible and the directly or indirectly visible - beings into existence and, through His incarnate Word, has saved man as the only being that He has created in His image and likeness and that unites in itself all created – both the invisible and the directly or indirectly visible – beings).

§3a) It is the Science of Man's belief in the one and triune God as the Saviour of the entire humankind and in the only one God-Man as the only one infallible Mediator of the salvation from God to humans and of all glory and honour from humans to God)' as means for the Church's prolongation of the material salvation accomplished by Christ through His miracles.

§3b) But the Church, in carrying out the task of prolonging the salvation wrought by Christ, has meanwhile gradually restricted herself to 'the proclamation of the word' and 'the administration of the sacraments' and to the epistemical first half of the Christian theological Science, without entering into its technical second half.

§3c) The abandonment of the technical half of the Christian theological Science by the Church is a short-coming that has been existing for a long time now in the missionary activity of the Church, in her service to Christ the Saviour, in her effort to prolong the salvific works of Christ, and has constituted a chain of problems.

§3ca) The first consequence of the abandonment of the technical half of the Christian theological Science by the Church is the problem of imbalance between the ideal and prototypical bilateralism in how Christ has done masterly, i.e. authoritatively and exemplarily, what He has asked the Church to continue after Him on the one hand, and the real and typical unilateralism in how the Church has been doing for a long time now in her missionary activity what Christ has done and asked her to do the

way Himself did it, on the other hand. The imbalance consists in the fact that the Church, with the course of time, has concentrated herself on being only a distributor without being the producer of the distributed nor being the distributed itself. But modeled on her Master, Jesus the Godman, who is 'both God and man', 'both the Creator and a creature similar to the Creator', 'both the Lord and a Servant of the Lord', 'both the Way from God to men and the Way from men to God', and who, by offering Himself for the life of his friends, is 'both the Offering person and the Offered thing', 'both the Giver and the given Gift', 'both the Shepherd and the Lamb', the Church should be 'the producer, the product and the distributor in one collective person', and hence be 'both the distributor and a producer of what she is distributing among the materially needy' through being 'both the producer and the product' and 'both the product and the distributor'.

§3cb) The second, and more bitter, consequence of this abandonment of the technical half of the Christian theological Science by the evangelizing Church of Christ in the world is that she does not produce - but rather begs for and receives from the world and distributes among the materially poor - the materials with which to prolong the material salvation of men which Christ had through his miracles accomplished for humanity of all times and places, for the young and the old, the male and the female. But as long as the Church is modeled on Christ, but now Christ produced by Himself the means of material salvation that He accomplished by His miracles of socio-cultural, socio-economic, etc. (foods and drinks and money, etc.) character, it follows that the Church has to produce by the power and presence of the person of Christ that is in her and operates through, with and in her, the means with which to prolong the material salvation accomplished by Christ, and such means that the Church for the prolongation of the material salvation accomplished by Christ through His miracles has to produce have to relate to the miracles used as means by Christ to accomplish such salvation in the same

way as the Sacramentals instituted by the Church relate to the Sacraments instituted by Christ for the Church's prolongation of the religious salvation of men accomplished by Christ through his paschal mysteries.

§3cc) The third consequence of the Church's abandonment of the technical half of the Christian theological Science is most grave. It consists in the problem that that the Church, not only has, with her failure to enter into the technical second half of the Christian theological Science, \_ inevitably failed to use this Science to produce those material things with which to prolong to the individual humans the material salvation accomplished by Christ for all humanity, but also has , with this failure, unintentionally put her Master Jesus into the danger of being suspected of incapability of producing the materials for taking also material care of individual humans of all times and places , and hence suspected of not being almighty, and thus of not being God. For, as long as Christ is God and present in the Church and acting in and through and with the Church, and it is actually Himself that is doing the work that that Church is doing in His name - like the Father who is God and is present in Christ His Son and acting in and through and with Christ, is, according to Christ himself, the one that is actually doing the works which Christ is apparently doing - it follows that the Church (as long as she is in Christ, is sign and instrument of the heavenly Christ who as God is omnipresent, everywhere at the same time, and can therefore be on earth at the same time that He is in heaven, and as long as He is eternal, having neither a beginning nor an end, wherefore His acts have no interval nor interruption in space and time, wherefore He has continued from heaven to do on earth what He was doing on earth before He ascended into heaven) has got to be the mirror in which the wonder-working, miracle-doing Christ can be seen, and that the actions of the Church should be signs and instruments of the actions of Christ, signs and instruments of the continued miraculous acts on earth of the

ascended heavenly Christ. The absence, in the Church, of such signs and instrumentality of the actions of the heavenly Christ as of His continued miraculous acts on earth, not only would weaken the credibility of the Church as Body, and hence as sign and instrument, of the heavenly Christ still present and efficiently active in the midst of His faithful on earth, but also would give the impression that the heavenly Christ is either not present in her or is no longer capable of doing those miracles on earth from above which he was doing before he ascended into heaven and that his power is therefore one that is limited, not endless. But a Christ that has a limited power were no longer the omnipotent, hence were no longer true God. Therefore there should be in the acts, actions and activities and works of the Church reflexes of those miraculous deeds of Christ through which Christ accomplished material salvation among men.

#### 4 Reformatio

The chain-solution to the chain of problems

§1 The above discussed chain of problems calls for a chain of solutions that must proceed from the root-causes in order to thoroughly get the situation rectified.

§2 The Church, by being only a distributor of the (moreover borrowed!) materials for the prolonging of the material salvation rather than embarking both on producing and on distributing the produced materials to the needy, not only has made a costly deviation from the ideal Model set by Christ and given by Him her Founder, to her, His disciple, to follow, but also has, through such a deviation, put Christ in danger of being denied of his divinity and degraded to a creature.

§3 And the Church can remedy this situation by transmitting and releasing to the world the whole of Christ and the whole of His person and of what He has said, taught, and done and the whole of what His institutions contain and are capable of realizing, releasing and offering to the whole humanity. Such institutions are principally four in number but have an aggregate the system of which is Trinitarian as they embrace, on the one hand (in correspondence to the one and indivisible divine essence), the

one collective person called 'the Church as new people of God' and, on the other hand (in correspondence to the three persons in the numerically one God), three collective things called: i) 'the Sacraments and the prayer to God the heavenly Father', ii) 'justice and perfect charity to fellow men and the Proclamation - preaching and teaching - of the Word of God as the Good News of the Kingdom of God, the reign of the Holy Spirit and of the divine gifts that he brings: divine life as the eternal life for which all men are longing and searching, divine justice consisting in God's pardon or forgiveness to His sinful and guilty people, divine peace as tranquility in the mind and heart and society of the divinely pardoned persons, and divine joy in the peace-filled persons', and iii) 'knowledge of God and the means to it, namely the Science that is at once Christian and theological, hence the Christian theological Science

§4 To be able to transmit and release to the world the whole of Christ and of His person and of what He has said, taught, and done and the whole of what His institutions contain and are capable of realizing, releasing and offering to the whole humanity the Church dare not forget nor overlook nor neglect nor abandon any part of the whole. And it is for the necessity of not forgetting nor losing sight of any of the parts of the whole that Christ has promised the Holy Spirit who would come and remind the apostolic Church of all that Christ has said to them and done for all humankind. And it is for the necessity of not dropping or missing any of its parts that the whole is put into a system, - unity resulting from the mediated or immediate union of all the diverse parts of the whole. Since evil - the privation or deprivation of goodness - is caused by some defect (cf. *malum est privatio seu deprivatio boni, bonum enim ex causa integra est, malum ergo ex quocumquo defectu*), then every defect leads to some evil, i.e. to some privation, or deprivation, of a certain goodness. Any defect in a system leads to some evil as to privation or deprivation of a certain goodness and, hence, of a

certain trueness or truth or truthfulness , and of a certain oneness or unity, and of a certain beauty and beautifulness . But the privation of the technical second half of the Christian theological Science is an evil in the system of this Science and hence is apt to lead to the privation or deprivation of some goodness and , hence, of a certain trueness or truth or truthfulness , and of a certain oneness or unity, and of a certain beauty and beautifulness . in the system of this Science . It follows that - since a stich in time saves nine - the Christian theological Science has to be liberated, cleansed, from the danger of being robbed, deprived, of some goodness and, hence, of a certain trueness or truth or truthfulness, and of a certain oneness or unity, and of a certain beauty and beautifulness in its system. .

§5 And as long as the Christian theological Science is a part of the Church and needs such cleansing, it follows that the Church needs such cleansing. And this cleansing of the danger of privation and deprivation of a certain goodness, truth, unity, beauty etc. in the system of such a Science and hence of the Church which is done with the integration of the technical second half of this Science as with the correction of that evil which is caused by the defect that consists in depriving this Science of its technical second half , gives rise to a renewal of the Christian theological Science and, hence of the Church (cf. J. Egbulefu, *Wahrhaft Christliche Theologie . Ein Systementwurf als Beitrag zur Erneuerung der Theologie.* – Truly Christian Theolgy. A design of a system as contribution to the Renewal of Theology - *Habilitationsschrift / Postdoctoral Essay, Universität Bonn, 1985-1989*).

It thus results in the renewal of the ever renewable Church (*ecclesia semper renovanda*) , ever listening to Christ the Son of the living God (as the Father enjoins the three Apostles at Tabor to do) doing what Christ tells her (as the Mother of Christ puts it in the injunction to the servants at the marriage feast in Cana) and following the Holy Spirit's reminding (as Christ Himself

promised) to her of the (self-assertive , imperative, invitational, mandatory, instructive, promissory) words and (exemplary) actions of Christ who has asked her to learn from Him ('learn from me'), and ever taking up courage to take up (once more) or get (re-) integrated what she has overlooked, forgotten or discarded or abandoned, and that includes entering and re-entering into that technical second half of the Christian theological Science which she has for long discarded and abandoned, only to be faced now with the job of having to get it deployed to effect the - till now missing - production of those materials which she has hitherto been rather borrowing from the world and distributing without producing them herself.

§6 Such a producing of the things by oneself would assure an increase of them to such superabundance that the producing Church would always be having much leftovers to be conserved after the distribution of them among the needy. And that was often the case with the caring service of the compassionate Jesus to the multitude of needy humans looking up to Him as to the true Man united with the true God, to Him the true Man - like today many look up to the Church - as to the sacred sign and instrument of the fatherly God of goodness who, from heaven, gives bread everyday to men on earth and gives to them each day the proper bread of that day (cf. *material salvation*), and forgives them their trespasses, as they forgive those who trespass against them (cf. *moral salvation*), and not only does not lead men into temptation to fall but also liberates and delivers them from the evil One , from the Devil, as from the proper agent of all the evils that can befall them in their fragility or into which they may have already fallen (cf. *spiritual salvation*).

## 5 Conformatio :

Christ instituted the Christian theological Science as epistemotechnical activity of the human spirit for the prolongation of the material salvation of man



## 5.1 Preparing man for the reception of the God-willed material salvation for all

For the reception of the material salvation God prepared Man partly 1) at creation through the Word , by inserting into the material creatures - both into the existing but non-living but existing material (as solid or liquid or gaseous) creatures (called the inanimate beings), thus into the earth, the waters, the sand, the rocks, the mountains, the air, the wind, the sky etc.) and into the living but not intelligent material creatures (called the animate beings), thus into the plants and animals - certain hidden material treasures (goods) and resources (secret laws) that man can discover and transform into sources of material welfare, of wealth and health of mind and body, hence His imperative word: “Search, and you shall find (Mt 7.7) ”, and partly 2) at the incarnation of the Word , by rendering discoverable to man those laws of stability and of dynamism that regulate the interior life of the incarnate Word as Godman (Theandros) and, inseparably united with Him, of the divine Trinity, and according to which God creates – calls into existence – all beings through His pre-incarnate Word and saves all mankind through His incarnate Word, and man can not only interpret creation but also produce new things (that serve for the conservation, protection, defense, security, maintenance and sustenance of the human life and the promotion, uplifting and transforming, progress and advancement, of the human person, individually and collectively, to perfection and fulfillment, to the fullness of life and to a fulfilled, successful life) by uniting (joining or mixing) different elements of diverse material creatures of God according to the terms of these laws.

## 5.2 Providing the means for the Church’s prolongation of the Christ-worked material salvation to all : Christ instituted the

## Christian theological Science.

§1 For the foreseen prolongation of the material salvation accomplished by Christ through His miracles for the entire humanity to the individual men of all times and places by the Church as instrument Christ instituted the Christian theological Science.

§2 The Christian theological Science is that epistemotechnical activity of the human spirit the object of which is the triune God (Theos) the Creator and Saviour who is revealed by His Word (Logos) and in whom the Christians believe as He who, through His eternal, pre-creational and, hence, pre-incarnate Word, has called all - the invisible and the directly or indirectly visible - beings into existence and, through His incarnate Word in the person of His incarnate Son, Jesus Christ, has saved man as the only being that He has created in His image and likeness and that unites in itself elements of all created beings, both the invisible and the directly or indirectly visible.

§3 The word 'Christian' in the term 'Christian theological Science' is the adjective from the collective noun 'Christianity'. Christianity is namely that religious body the one and indivisible Head of which is called 'Christ' and the diverse members of which united with one another and with and under the one Head Christ are called 'the Christians', and the aggregate (assembly) of the members of which united with one another and with and under the head Christ is called the Church (ecclesia), while the blood that keeps flowing in the interior part of the body to keep the entire body alive is called the Holy Spirit

The 'Christians' are those who believe in Christ, i.e. make their home in Christ, beginning with binding themselves to Him like the branches to the Vine, whereby the faith in Christ leads both to eternal life and to the ability to perform the same works as Christ does and to perform even greater works.

The faith in Christ leads to eternal life : "I am the resurrection. If

anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die” (Jn 11:25b-26a); “I have come so that they may have life and have it to the full” (Jn 10:10); “Yes God loved the world so much that he gave His only Son, so that everyone who believes in Him may not be lost but may have eternal life. For God has sent his Son into the world... so that through him the world might be saved” (Jn 3: 16-17). The faith in Christ that leads to eternal life is the root of, and the current underlying, man’s mystical knowledge of God, as far as eternal life consists in the knowledge of the Father as of the only true God and of His incarnate Son, Jesus Christ, whom He has sent into the world for the salvation of men - “And eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent” (Jn 17:3) – and man’s knowledge of the divine persons consists in his sharing of spiritual affection with them, beyond being aware or conscious of them and having insight into them or a vision of them.

The faith in Christ leads to the ability to perform works similar to those performed by the earthly Christ does (Jesus of Nazareth whom God anointed with the Holy Spirit and power and who, because God was with him, went about doing good and liberating all who had fallen into the power of the devil, cf. Acts 10:37-38), and to perform even greater works. “Whoever believes in me will perform the same works as I do myself, he will perform even greater works” (Jn. 14:12).

The faith in Christ that leads to the ability to perform works similar to those performed by the earthly Christ is the root of - and the current underlying - man’s technical knowledge of God, as far as the ability to perform works similar to those done by the earthly Christ consists in the ability to produce much fruit, invent many life-serving products, to the glory of God: “it is to the glory of my Father that you should bear much fruit, and then you will be my disciples” (Jn 15:8).

A believer in Christ will be able to perform works that are as

greater than those performed by the earthly Christ as causing a mountain to get up and throw itself into the sea by one's command is greater than causing a fig tree wither there and then when one curses it with one's word, saying to it 'may you never bear fruit again : "If you have faith and do not doubt at all, not only will you do what I have done to the fig tree, but even if you say to this mountain, 'Get up and throw yourself into the sea', it will be done" (Mt 21: 21). But the reason why the one can perform greater works is that when Christ has gone to the Father He would intervene for the one and unfailingly obtain for the one from the Father the grace to accomplish such works that are greater than the ones performed by Christ Himself while on earth : "Whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father. Whatever you ask for in my name I will do so that the Father may be glorified in the Son. If you ask for anything in my name I will do it" (Jn 14: 12-14). "Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks, always receives; the one who searches, always finds; the one who knocks will always have the door opened to him" (Mt 7:7-8), provided the one has faith and does not doubt at all (cf. Mt. 21:21). Hence, the conditions for the possibility of performing greater works are four: i) one must be a believer in Christ, one that has faith in Christ and does not doubt at all, and therefore one that can ask for anything in prayer and receive it; for, faith leads to the ability to ask for anything in prayer and receive it : "If you have faith, everything you ask for in prayer you will receive" Mt 21: 22; put in other words – as long as to have faith, to believe, means to remain in Christ like the branches remain in the vine, hence to make one's home in Christ, cf. Jn 15:1-6; - "If you remain in me and my words remain in you, you may ask what you will and you shall get it" Jn 15:7; for "Make your home in me, as I make mine in you. As a branch cannot bear fruit all by itself but must remain part of

the vine, neither can you unless you remain in me. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing” Jn 15:4-5; in other words, unless one believes in Christ, one cannot bear fruits, for one can only bear fruits when one binds Himself to Christ, remains in Christ, makes one’s home in Christ, remains part of Christ, and “it is to the glory of my Father that you should bear much fruit, and then you will be my disciples” Jn 15:8); ii) Such a believer must have asked (invoked) ‘the heavenly Christ as the incarnate Son of God to help him since Christ knows that the Father always hears Him and Christ never fails to obtain from the Father whatever He asks of the Father (cf. Jn 11: 41-42); iii) what the one has asked for must be for the purpose of glorifying the Father in the Son; iv) Christ must have interceded for such a one in front of God the Father from whom all good things come.

For, Christ - who is the Truth (cf. Jn 14:6) that does not deceive nor disappoint - has already (in correspondence with the Trinitarian structure of God) promised 1) not only (in correspondence to the one divine substance that the three divine persons own together) to intercede for His faithful in front of the heavenly Father 2) but also (in correspondence with the three divine persons) 2a) that whoever believes in Him will perform the same works as He Himself does, 2b) that whatever His faithful asks for in His name He would do, so that the Father may be glorified in the Son, and 2c) that if His faithful ask for anything in His name He would do it (cf. Jn 14: 12-14).

§4 The word ‘Theological’ in the term ‘Christian Theological Science’ is the adjective from the noun ‘Theology’.

§4a) Theology (a non-biblical term that is formed as a synthesis out of two Greek words ‘Theos’, meaning ‘God’, and ‘logos’, meaning ‘word, speech, discourse, reflection’) designates a Spirit-led continued reflection and discourse (*logos*) 1) on God (Theos) 2) by spiritually illumined human persons in the one Church of Christ as the Spirit-filled people of God who

believe in Him (by abandoning themselves to Him) and hope in Him (by trusting that what He has promised to them would also come to fulfillment, i.e. trusting in His *promissory words*) and love Him (by doing what, the good, He wants and as He wishes it to be done, avoiding what, the evil, He does not want, and obeying His commands, i.e. following His *imperative, invitatory, mandatory, admonitory words*) and believe Him (by accepting as true His *assertive words* as His answers to the questions posed at Him by men to whom He has revealed Himself in signs, words and actions and on the basis of which divine self-revelation there can be human knowledge of God), and who, with their reflections and discourses, 3) aim at 3a) understanding the words of the speaking (and, thus, not only living, and hence perceptive and self-moving and self-reproducing, but also self-revealing, intelligent) God (as person - spirit capable of producing words intelligible to fellow spirits - and in fact an eternal supernatural and collective person), in order, through such understanding, to arrive at 3b) deeper knowledge of the speaking God Himself and (through such increased knowledge of Him) at 3c) loving God more and (through such increased love for Him) 3d) serving God better, i.e. improving the quality of the work done for Him, as He deserves and desires it (for, God created man that man may in this world know Him, love Him and serve Him in order in the next world to live with Him His divine life of eternal mutual love among the three persons in Him and, hence, of their eternal joy at one another, eternal glorification of one another and eternal peace with one another).

Humans believe God by accepting as true His *assertive words* as His answers to the questions posed at Him by men to whom He has revealed Himself in signs, words and actions and on the basis of which divine self-revelation there can be human knowledge of God.

The signs in which God reveals Himself to men are such which men perceive but without hearing – whereby they sense and feel,

and get conscious or aware of, His presence but without hearing - any word of Him.

The words in which God reveals Himself to men are such which men perceive but without touching or taking and tasting - whereby they first hear His voice and word but without seeing Him, and then see Him in broad daylight in human flesh but without taking and tasting His flesh.

The actions in which God reveals Himself to men are such which men perceive but without being able to possess whom and what they have perceived – whereby they take and taste it and Him and then, seeing that it is sweet and He is good, thus unique and beautiful, true and truthful, chase it and Him, go after it and Him, pursue it and Him in order to take possession of it and Him but cannot possess it and Him in this world – for, this flesh in whom He, God, the divine Word, is and which men have touched, taken and tasted and found to be sweet is the bread of life from heaven, the bread of heavenly life, the bread that gives the life of the heavenly Father, the bread of divine life, the bread of eternal life, the bread that gives the eternal life that is the ultimate desire of all men.

The human knowledge of God which can exist only on the basis of divine self-revelation stretches from intuitive knowledge, through scientific knowledge and technical knowledge, to mystical knowledge.

*Man's Intuitive knowledge of God* is that human knowledge of God which consists in man's consciousness or awareness of the presence of God.

*Man's Scientific knowledge of God* is that human knowledge of God which consists in man's vision of God or insight into God

*Man's technical knowledge of God* is that human knowledge of God which consists in man's possessing of the skill, technique, craft (*techne*, technical know-how) with which God generally acts, operates, or particularly has created man, *be it how He created the male human being*, namely by first taking mud from

the soil of the earth, and then giving form or shape to matter, i.e. shaping the mud, molding the clay, into a structure and container called the human body, and then breathing through the nostrils into the body that breath of life which is the unity (oneness and uniqueness, hence goodness, trueness, truth and truthfulness, beauty and beautifulness) resulting from the union of breath and life as union of human spirit and human soul, whereby the breath that is breathed is called the human spirit, while the life the breath of which is breathed into the body is called the human soul, *be it how He created the female human being*, namely by first making the male fall asleep, and then pulling out a rib from the side of the male, and then putting flesh on it.

*Man's mystical knowledge of God* is that human knowledge of God which consists in man's sharing of affection with God.

The self-revelation of God to men, only on the basis of which there can be man's intuitive, scientific, technical, and mystical knowledge of God is that in which God has revealed Himself as the only being that 1) has called all the other beings than Himself into existence and 2) is at the same time in the world and outside and above the world and, from above, 3) sees all things and 4) governs all things - protecting and defending and conserving them, nurturing them and directing their course, their steps, along the way, to green pastures, to the fullness of life, to full life, to eternal life, to salvation as (first of all) the return of man to God, till well into the deep interior, lucid bosom of God his Creator from where God called him out into existence and where alone there is security for man and (above all) man's participation in the eternal life of God as intimate life of eternal love of one another, eternal joy at one another, eternal glorification of one another and eternal peace with one another that is going on among the three persons in one God, namely the Father, the Son and the Holy Spirit.

The questions posed at God by men to whom He has revealed



Himself in signs or words or actions - and hence the divine answers to such questions, and thus the assertive words of God in answer to such questions - are those 1) about Himself (presented under five centers of gravity similar to the five fingers of the palm), namely about 1a) who He is (cf. His person), 1b) what He is (cf. His essence), 1c) how He is (cf. His nature - deriving from His essence - and number and His structure), 1d) what He wants (cf. His Will - wishes or desires, and demands or commands) and intends (cf. His intention), and 1c) what He does (His acts, actions and activities, hence His operations – *operationes*, ‘opera et actiones’ – as His works and actions), and 2) about His relationship with other beings than Himself (a relationship presented under two centers of gravity like the two – upper and lower - halves of the arm), namely 2a) about His relation towards the other beings (cf. His creative and salvific relation towards them in general, but particularly towards man as the only one of His creatures that He has intentionally created for the purpose of man’s knowledge of Him, love of Him and service of Him as working for Him, here on earth, in this world, in order to live with Him His divine life of eternal love, joy, glorification and peace in the hereafter, in heaven) and 2b) about man’s proper relation to Him as a relation corresponding to the nature of man as image of God, hence a relation that is reflex of God’s creative and salvific relation to him, a relation that is thus supposed to be similar and not dissimilar to that of God towards him, thus a good and not bad relation, responsible and not irresponsible, true and not false, beautiful and not ugly, graceful and not disgraceful (cf. God’s commandments to man and terms of agreement, covenant, alliance, with man).

The aggregate of the assertive words of God in answer to the questions posed at Him by men to whom He has revealed Himself in signs or words or actions - in other words the aggregate of the divine answers to such questions – thus constitute the object of that discussion on God by men who believe in Him and hope in

Him and love Him and believe Him which is called Theology. And since such aggregate comprises two sets of the assertive words of God, namely God's assertive words about Himself and His assertive words about His relationship with other beings, particularly with man, it follows that the structure of the object of Theology is bipartite.

§4b Thus : Theology presupposes on the one hand God's revelation of Himself to men (speaking to men, telling them about Himself, namely about what He is, who He is, hence how He is, and about what He wants , i.e. what He wishes or desires, commands or orders, and about what He does and how He does it) and His revelation of man to men (speaking to men, telling them about man, namely about the human being and the human life and about how and why He created man) and on the other hand Man's asking God questions (cf. Theodicy), and telling God the problems of men, and requesting God for help (cf. supplicatory Prayers), thanking God and praising God directly for God's goodwill, good words and good deeds towards men (cf. doxological Prayers).

Theology consists in man's speaking of God to men, talking to fellow men about God and about the God-revealing Word of God, i.e. both about the Word of God as person, namely the incarnate Word and God-man Jesus Christ, and about the Word of God as thing, namely the series of words spoken by God to men concerning Himself and concerning man, as found in the Scripture and Tradition as in the mirror in which the earthly Church under the illumination from the Holy Spirit as eternal Light contemplates the truth of the word of God, like in the limpid, sparkling waters in which man under the illumination from the sunrays contemplates the image of the face of the Sun, "This Sacred Tradition, therefore, and the Sacred Scripture of both the Old and the New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought in the end to see Him as He is, face to face, cf. 1Jn 3:2" (Dei

Verbum 7) .

Theology consists in man's speaking of God to men in a way comprehensible to them at their time, by communicating masterly to them (transmitting into their heart and mind, inculcating into them, imparting to them) that knowledge of God derived from the God-revealing Word (Logos) of God (Theos) which they need for the attainment of their God-willed salvation and full knowledge of the truth in the Kingdom of God as in the reign of the divine justice consisting in His forgiveness and of the resulting peace and joy in the human heart and society accomplished by the power of the Holy Spirit through Jesus Christ the Word incarnate as the God-man who mediates the divine salvation to men. "God our Saviour ... wants everyone to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all" (1 Tim 2: 3b-6) and "the kingdom of God ....means righteousness and peace and joy brought by the Holy Spirit" Rom 14: 17), making them thereby see from the God-revealing Word of God God's true and proper answers to their questions, anxieties and complaints concerning the human life and concerning God the author of life.

Theology consists in man's speaking of God to men in a manner pleasant to God at all times, by accompanying the transmission of the human knowledge of God with prayers to God comprising both supplications for everyone to God, telling God the problems of men, and requesting God for help to them. and praise and thanksgiving to God, thanking God and praising God directly for His goodwill, good words and good deeds towards men. "My advice is that, first of all, there should be prayers offered for everyone – petitions, intercessions and thanksgiving – and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please God our saviour" (1 Tim 2:1-3).

The God-revealing Word of God from which the knowledge of God is to be derived is both a person and a thing.

a) The Word of God as person is only the only begotten Son of God who is eternal and almighty and thus truly God and has become man but without ceasing to be God, wherefore ever since His incarnation took place in history, He is both God and Man, hence the Godman, in the person Jesus Christ.

b) The Word of God as a thing consists in what God has said about Himself; and such Word comprises what God has said about His name - hence His numerical strength and His structure (as principle of His intelligibility, thus as the key to understanding Him, His words and works), and His Will (what He wishes to all men as to His children, cf. the sanctity or sanctification of all, the perfection of all in charity, the salvation of all, the arrival of all at the full knowledge of the truth, His wishes as His desires and expectations from men towards Himself, towards themselves and towards their fellow men, His plan and His actions and intention especially for establishing His kingdom in general and for creating man and giving holistic salvation to man and for salvaging His creation from the forces of evil, in particular, His commands to man as demands from man, His caring for man, giving to man every day man's daily bread, forgiving man man's trespasses, leading man never into temptation, liberating man from the clutch of the devil, delivering man from all dangers)

The knowledge of God that is derived from the God-revealing Word of God and is to be transmitted to men by Theology is of four kinds:

1) man's knowledge of God as man's sharing of spiritual affections and intimacy with God (cf. Mystical Theology) in which the human knowledge of God in question is knowledge as sharing of spiritual affection and intimacy between persons - and the model of man's sharing of spiritual affection and intimacy

with God is that mutual love between God the Father and His only begotten Son which regulates i) ad extra: the mutual love going on between Jesus Christ as the incarnate Son of God and the Good Shepherd on the one hand and the Church as the people of God as His flock comprising of lambs and sheep on the other hand, and ii) ad intra: the communication of idioms going on within Jesus Christ, the incarnate Word as Godman, between the Word of divine nature and the flesh of human nature, whereby the divine Word penetrates and permeates the human flesh and perfects it from within, while the flesh clings to the Word and participates in the life of the Word of God and functions as *instrumentum laboris salvificae* in the hand of the operating Word;

2) man's knowledge of God as i) man's insight into, hence as human vision of, the internal and interior half of the whole reality that God is, of the external and exterior half of which the human mind and heart as the two natural spiritual eyes of man have already caught sight and ii) man's insight into, hence as human vision of, both the divine things (divine essence, divine acts and actions and activities, divine existence and life and intelligence, divine speech and creativity, the structure and method of God's acts of creating man, becoming man, redeeming man, giving salvation to man) and the divine persons - God the Father, God the Son and God the Holy Spirit;

3) man's knowledge of God as i) man's consciousness of both the divine things (divine essence, divine acts and actions and activities, divine existence and life and intelligence, divine speech and creativity, the structure and method of God's acts of creating man, becoming man, redeeming man, giving salvation to man) that constitute only the external (exterior, extreme) half (as the container-component) of God and the divine persons (the Father and the Son and the Holy Spirit) that constitute the internal (interior, intimate) half (as the content-component) of the whole reality 'God' and ii) man's awareness of the correspondence of the two halves to one another ;

4) man's knowledge of God as man's possession of the technical know-how *learnt* from God the Creator by man as image and imitator of God, and such is the human possession of that proper technical know-how by which God has created man and the possession of which enables man to know to do the way God Himself does what God wants man to do whom God has created in His image and likeness. "God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth'. God created man in the image of Himself, in the image of God He created him, male and female He created them" (Gen 1: 26-27).

For, as long as Man is created in the image and likeness of God, Man is that reflex of God in person that not only is similar to God and resembles God, and can present and represent God, but also can imagine God and reflect on God, imitate God and reproduce God's operations (*opera et actiones*), i.e. works and actions. Furthermore, as a result of God's creating Man in the image and likeness of Himself, Man can act towards God in a way similar to the way God acts towards man; and the way man acts towards God should be a reflex, an image, of the way God acts towards man; thus man's act of knowing (or loving or serving, i.e. working for) God should be similar to God's act of creating man; and the structure of man should resemble the structure of God; thus the structure and method of (each, or the sum, of) man's acts towards God, e.g. of man's act of knowing God, loving God, serving - i.e. working for - God, should be a reflex of the structure and method of (each, or the sum, of) God's acts towards man, hence should reflect the structure and method of (each, or the sum, of) God's act of creating man, becoming man, redeeming man, giving salvation to men.

Man can reproduce the works and actions of God: 1) be it by imitating God's model of creating man, 1a) be it through the way He created the male human ("Yahweh God fashioned man of dust

from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being” Gen 2:7), 1b) be it through the way He created the female human being (“So, Yahweh God made the man fall into deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. Yahweh built the rib he had taken from the man into a woman, and brought her to the man” Gen. 2: 21-22); 2) be it by imitating God’s models of creativity found in God’s living and non-living creatures particularly found in the movement of the living material creatures that God has asked man to master (e.g. in the flying of the birds in the air, in the movement of the animals – reptiles, bipeds, quadrupeds, millipedes, etc. – on the ground, and in the swimming of fishes in the waters or of ducks on the waters - “Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all the living animals on earth’ Gen 1: 28a); 3) be it by uniting or mixing material – gaseous, solid and liquid - elements of the existing but not living material creatures in which or on which the living things make their movement (namely elements of that air in which the birds move, and of that ground on which the animals move, and of those waters in which the fishes or on which the ducks move) with material elements of those living material beings that God has given as food to man, namely elements of the seeds, of the fruits and of the plants and trees that bear these seeds and fruits (“See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruits; this shall be your food” Gen 1:29) - cf. the technical as that second arm of Scientific Theology in which the human knowledge of God in question is knowledge as *techne*, whereby the road to Technology passes through Logic and Mathematics.

In fact: the Technical component of the Christian theological Science - as the particular Science (i.e. epistemotechnical activity of the human spirit) the proper object of which is that saving God (Theos), who is revealed by His Word (Logos), and in whom the

Christians believe - consists in the Christian craftsmanship and creativity of producing material goods for the material wellbeing of man by the following three methods:

1) by uniting, mixing, blending, fusing particular elements - taken from those material creatures of God (namely plants and animals) to be masters of which God has commissioned man - according to the terms of the formulae (laws of stability and of dynamism) derived from curved and linear geometrical figures resulting from the translations of the revealing words of God i) on that pre-incarnational Trinitarian structure of God the Creator which results from the order of originations among the three persons in one God, ii) on that incarnational theandric structure of the incarnate Word of God which results from the union of the divine Word and Will and Life with the human body, soul and spirit in the incarnate Son of God, and iii) on that post-incarnational Trinitarian-theandric structure of God the Saviour which results from the union of the divine Trinity with the incarnate Word as Godman (Theandros);

2) by imitating the method by which God created the male human being, whereby what are produced or invented by imitating such divine method include *means of promotion, transformation, development of the human life*, hence means of movement or transport and of communication that are similar in structure and in function to the living, and thus moving, material creatures of God in which are contained divine models of creativity through the imitation and reproduction of which models man – whom God has created in His image and likeness that he, man, may resemble and represent and imitate and Him - can produce (invent, make) new creative works similar to those of God, whereby each of such human products (inventions) is a single unit the unity of which results from the union of ‘the laws of stability and of dynamism (derived from the divine Trinity as from the structure of the triune God and Creator , or from the theandric structure of the incarnate Word of God as the Godman –Theandros - and Redeemer , or



from the Trinitarian-theandric structure as the unity resulting from the union of the divine Trinity with the Godman)' and 'static objects (resulting from the substitution of the various exterior and interior components of living, and hence moving, material creatures of God - e.g. the animals 'creeping on the round or grass cf. reptiles like snails and snakes, or crawling, cf. the tortoises', 'gliding or marching on the ground or climbing up and down solid materials, cf. wingless insects like ants' as well as millipedes', 'hopping or jumping, cf. toads or frogs', 'swimming on the waters, cf. fishes, or sailing on the waters, cf. ducks', 'walking or running on the ground, cf. bipeds such as cocks and hens, and quadrupeds such as cats and dogs, sheep and goats, lions and leopards, cows and lamas, beasts of burden and of sport like elephants, giraffes, donkeys, colts and horses', 'flying in the sky, cf. the birds, or in the air, cf. winged insects' - with rather objects invented by man which are similar in structure and function to those exterior and interior components of that living creature)', whereby the laws of stability and of dynamism are inserted into, and remain contained in, the static objects to constitute with such static objects rather dynamic objects that are similar in structure and in function to those living, and thus moving, material creatures;

and 3) by imitating the method by which God created the female human being, whereby what are produced or invented by imitating such divine method include *means of conservation, of maintenance, of defense of the human life*, hence means of stability and of security that are similar in structure and in function to the living, and thus moving, material creatures of God in which are contained divine models of creativity.

God instituted the technical component of the Christian theological Science (as that Science, epistemotechnical activity of the human spirit, on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) through the way He created the human being: 1) be it through the way

He created the male human, 2) be it through the way He created the female human being.

God created the male human being by first i) molding out of mud as of matter the human body as a form and container and then ii) breathing into the body that breath of life which is the unity of soul and spirit as the proper content. The breath is thereby the spirit, the principle of consciousness or of awareness and of irritability, i.e. the capability to perceive and to react to the perceived reality; it is the presence of the spirit in the body that makes the body capable of being conscious and aware and of perceiving and reacting to perceived realities. The life itself the breath of which is breathed into the body is the soul, anima, the principle of animation and of movement; it is the presence of the soul in the body that makes the body capable of making a movement, such that without the soul the body were motionless, static. The method of creating the male into a living human being by first creating the container and then putting into the container the proper contents, is such that the structure or shape (form) of the container must correspond to the structure or shape of the content, thus the structure of the container must be conformed to that of the content, in order to be honest, sincere, true, no deceitful, and the nature of the container has to be contrary (opposite but not opposed) to, or same as, but not contradictory (opposite and opposed) to, that of the content, in order to be adequate or in order that the container can conserve the content. God's technique of creating the living male human being as a single unit - the unity of which results from the union of the two ('the body which by nature is visible and material and mortal and having a shape, form, that by structure, is a container' and 'the soul and spirit which by nature are invisible, immaterial or spiritual and immortal and are to be contained in the body as the body's proper contents') - is adopted i) in Christ's mediated act of effecting at the Holy Mass - through His Priest and minister as His alter ego acting in His person - the one Most Holy Sacrament

of the Eucharist as the single unit the unity of which results from the union of ‘the Bread and Wine’ and ‘the Holy Spirit and the very words spoken by Christ over bread and wine at the last Supper’, whereby the divine Spirit and Words are contained in the Bread and wine to constitute with the latter together the Eucharistic Sacrament, or ii) in Christ’s act of instituting - at the Pentecost - the Church as the single unit the unity of which results from the union of ‘the Holy Spirit as Wind and as tongue of fire’ and ‘the assembly of the waiting Christfaithful people in Jerusalem’, whereby ‘the Holy Spirit as Wind and as tongue of fire’ is contained in ‘the assembly of the waiting Christfaithful people in Jerusalem’ to constitute with such assembly together the living Church of Christ, iii) in Christ’s mediated act of effecting – in ordinary time through His ordained ministers, namely priests and deacons, and in extraordinary times through His non-ordained minister, namely the lay faithful - the sacrament according to the formula: ‘add word (as invisible spiritual reality) to material (as visible) element and at once there is sacrament’ (cf. St Augustine), like in Man’s act of putting tea into a cup and at once there is a cup-of-tea (as a single unit the unity of which results from the union of ‘a solid empty cup’ and ‘liquid filling tea’, whereby the liquid tea is contained in the solid cup to constitute with the cup together the one, solid-liquid and full, cup-of-tea).

God created the female human being by first i) taking out of the side of the living male human being, whom He made to fall asleep, a rib as one of the constitutive parts of the body of the male human being, and then ii) putting flesh of human nature (the human flesh as that single unit the unity of which results from the union of ‘the material and mortal human body the exterior components of which are directly visible, while the interior components are only indirectly - namely through x-ray or microscopes or telescopes – visible’, with ‘the immaterial, immortal and invisible human soul’ through ‘the immortal and invisible human spirit that is both in a dissoluble union with the

mortal body and in an indissoluble union with the immortal soul') on that element taken from the side of the male being; it is like putting clothes on a body, or putting veil on a tabernacle. God's technique of creating of the living female human being as a single unit - the unity of which results from the union of the two ('the flesh of human nature, a flesh that by nature is material, whereby the exterior components of it are directly visible, while the interior components are only indirectly - namely through x-ray or microscopes or telescopes - visible', and 'the rib taken from the sleeping male living being') - is adopted 1) in the Holy Spirit's act of effecting - at the incarnation of the Word (the event in which the Word was made flesh, but without ceasing to be God, by the power of the Holy Spirit who effected the Father-willed incarnation of the Son by uniting the Word of divine nature with the flesh of human nature and uniting the divine nature of the Word with the human nature of the flesh in such a way that the two natures are united unconfusedly, *inconfuse*, i.e. without confusion, without one being confused with the other, hence not unconfusably, *inconfundabiliter*, , undividedly, *indivise*, i.e. without division, without any division or quarrel between the two, hence not indivisibly, *indivisibiliter*, inseparably, *inseparabiliter*, i.e. without any separability of one from the other) and immutably, *immutabiliter*, i.e. without changeability or transformability of one into the other) - the one incarnate Word as the single unit the unity of which results from the union of 'the divine Word and Will and Life' and 'the human soul, spirit and body', whereby the divine Word and Will and Life are united with the human body, spirit and soul, to constitute with the human body and spirit and soul together the one incarnate Word, wherefore there are altogether eleven diverse theandric (i.e. divine-human) unions in the incarnate Word as God-man, whereby these diverse theandric unions are the sources and regulating principles of the diverse salvific signs, words and acts or actions or activities emanating from, discharged by, the one

God-man Jesus Christ the Saviour, the One in whom man is united with God, humanity is united with divinity, the divine Word and Will and Life are united with the human body and spirit and soul, and thus who is able to unite, and actually unites, man with God, the human being with the divine Trinity, thus to effect that union in which the salvation of man consists, and 2) in the Church's act of sacramentalizing the divine, eternal, mysterious realities (persons and things like events as actions of persons or occurrence of things in time and space, in history and in the universe, or in eternity and in the supernatural world), whereby the Church 2a) veils (covers, wraps) the mystery in a material, visible element as in a sign that signifies the veiled (covered, wrapped) mystery, while 2b) using two types of action – rituals and ceremonials - to express (articulate) and explain (interpret) the action of God to man and the proper (corresponding, befitting) reaction of man to God. Rituals are actions accompanied by words, e.g. at the Holy Mass: 'making the sign of the Cross', 'raising, one after the other, the bread in the paten and the wine in the chalice to God as gifts required to be blessed by him before being consecrated for sacrifice to him', 'washing of hands', 'the epiclesis', 'raising together the body of Christ in the paten and the blood of Christ in the chalice with the left and right hand respectively as the final doxology, i.e. per ipsum, et cum ipso, et in ipso ...', 'showing and giving the body and blood of Christ to the people for communion', 'the blessing of the people'. And ceremonials are actions not accompanied by word, e.g. at the Holy Mass: 'the bowings', 'the genuflections, at the beginning of the Mass, or after elevating the consecrated species, or before receiving communion', 'the kissing of the altar at the beginning and at the end of the Mass', 'the elevation of the body of Christ to the people of God for adoration, immediately after consecrating and transubstantiating the bread into it', 'the elevation of the blood of Christ to the people of God for adoration, immediately after consecrating and transubstantiating the wine into it'.

Hence the knowledge of God to be masterly transmitted to men by Theology and which they need for their attainment of their God-willed salvation and full knowledge of the truth embraces i) their knowledge of God as of a person, ii) their knowledge of the divine persons (the Father and the Son and the Holy Spirit) and ii) their knowledge of divine things.

a) The human knowledge of God as of a person is the knowledge of Him as of Spirit capable of producing words intelligible to fellow spirits, whereby the person that God is, is a collective, not singular, person.

b) The human knowledge of the divine persons is that knowledge of God the Father and of His Son (who is as eternal and almighty as the Father and therefore truly God and has become man but without ceasing to be God and is thus the God-man in the person of Jesus Christ sent by the Father to men on earth for the purpose of their salvation) which is eternal life : “Eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent” (Jn 17:3), whereby Jesus Christ is that incarnate Son of God, that son of God who is eternal and almighty and therefore truly God and has become man through the incarnation of the Word but without ceasing to be God, and who as Godman has come to men on earth for the sake of their God-willed salvation and of their redemption from the danger of dying on the way to God to receive the salvation, in which consists eternal life, the full life, and thus has come to men so that they may have life and have it to the full, have the full life, have the fullness of life, have a fulfilled life.

c) The human knowledge of divine things embraces i) man’s knowledge of the divine name, kingdom and will, the divine structure and power, divine essence and existence, divine life and spirit, divine personhood and divine Creatorship, ii) man’s knowledge of God’s secrets – hidden intention, hidden plans - for creating Man , and the human knowledge of the hidden laws regulating God’s diverse models of creativity in the diverse living

and non-living material creatures, and iii) man's knowledge of God's method of creating man, iv) man's knowledge of the pre-incarnational and pre-creational Trinitarian structure of God, and the human knowledge of the post-incarnational Trinitarian-theandric structure of God and of God's system of operations before and after the incarnation of His Word as Son.

ca) The human knowledge of God's intention for creating man is knowledge of the reason for which God created man. In fact God has created man that man may in this world know God, love God and serve God in order to, in the next world, live together with God His divine life as the life of eternal love for one another, eternal joy at one another, eternal glorification of one another, and eternal peace with one another going on inside God among the three persons in the numerically one God. Thus the knowledge of God for which God created man is knowledge as the sharing of spiritual affections and intimacy by a person with a person. And in such a knowledge lies the core of mysticism as long as it consists in that cognition of God by man which grows with man's love for God, a love born from that cognition and preceded by, concomitant with, and subsequent to God's knowledge and love for man which is as mysterious as God Himself, the first and the last Being and eternal Love itself in person.

cb) The human knowledge of God's method of creating man is the knowledge of how to create, invent, fabricate, produce first a container and then fill it up with an adequate content, and such knowledge is knowledge as *techne*. For, Man, being created in the image and likeness of His Creator, can be creative, inventive, fabricating, productive, and can, as far as he is image of God, reflect God, imagine God, reflect on God and can, as far as he is like God, similar to God, resemble and represent God and reproduce God's designs, i.e. produce, invent, fabricate, fashion, designs similar to those of God, hence he can imitate God's operations – works and actions – and imitate God's models of creativity found in God's creation, be it in God's living – hence

moving- creatures, be it in God's existing but not living, hence not moving, thus immovable, static, stable, creatures). With the knowledge of God as of the Creator which is transmitted to him by theology man can more adequately translate these innate potencies and potentialities into action and actuality.

cc) The human knowledge of God's models of creativity found in the living - as well as in the existing but not living - material and infra-human creatures of God, is that knowledge of God with the help of which man can actualize the potencies and potentialities inherited from, and consequent upon, his being created in the image and likeness of the Creator God, and such knowledge is knowledge as *techne* which consists in possessing the technical know-how of creativity acquired by man from God the Creator through man's studying (learning from God the Master's as from) the divine authoritative and exemplary Teacher's technique or method of creativity (inventiveness, productivity), appropriating and assimilating it, and using it to imitate the divine Master's models of creativity, in order, through such imitation, to arrive at the production, invention, fabrication, creation, of novelties for innovations as insertion of new valid things into old but still valid things and, through the innovations, for the renovations as transformations and progressions and hence for the progress of the quality of the human life towards perfection.

cd) The human knowledge of the pre-incarnational and pre-creational Trinitarian structure of God and of the post-incarnational Trinitarian-theandric structure of God and of God's system of operations before and after the incarnation of His Word as system of the divine operations before and after the incarnation, is that which is rooted in, and derives or results from, the facts that the knowledge of both God the Father and Jesus Christ as of the Father and His incarnate Son in which consists eternal life is – on account of the inseparability among the three persons in one God - the knowledge of the togetherness of the



entire divine Trinity and the incarnate Word as God-man (Theandros), thus the knowledge of the unity resulting from the mediated but indissoluble union of the divine Trinity with the God-man through the eternal creative Word of God, the Logos as the one element that the divine Trinity and the incarnate Word as God-man own only together and that unifies the two into one indivisible whole, thus the knowledge of the post-incarnational Trinitarian-theandric structure of God that regulates the system of Gods operations (*opera et actiones*, works and actions) ever since the incarnation of the Word took place in space and time, in the womb of the Virgin and in the history of humanity on earth.

In sum: “God said, ‘Let us make man in our own image, in the likeness of ourselves....’. God created man in the image of himself, in the image of God He created him, male and female he created them” (Gen 1: 26a.27).

For, as long as man is created in the image and likeness of God, Man is that reflex of God in person that not only is similar to God and resembles God, and can present and represent God, but also can imagine God and reflect on God, imitate God and reproduce God’s operations (*opera et actiones*), i.e. works and actions. Furthermore, as a result of God’s creating Man in the image and likeness of Himself, Man can act towards God in a way similar to the way God acts towards man; and the way man acts towards God should be a reflex, an image, of the way God acts towards man; thus man’s act of knowing (or loving or serving, i.e. working for) God should be similar to God’s act of creating man; and the structure of man should resemble the structure of God; thus the structure and method of (each, or the sum, of) man’s acts towards God, e.g. of man’s act of knowing God, loving God, serving - i.e. working for - God, should be a reflex of the structure and method of (each, or the sum, of) God’s acts towards man, hence should reflect the structure and method of (each, or the sum, of) God’s act of creating man, becoming man, redeeming man, giving salvation to men.

As long as 1) on the one hand the structure and method of man's acts towards God, e.g. of man's act of knowing God, should be an reflex, an image, of the structure and method of God's act towards man, e.g., of God's act of creating man, but 2) on the other hand the structure and method of God's act of creating man is that in which "Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being" (Gen 2:7)", wherefore God's act of creating man is such according to which i) man as a living being descended as the fruit of two preceding contrary – opposite but not opposed, namely 'fashioning and breathing' – acts of God and ii) the objects of the two contrary acts are also two contrary materials, namely 'solid soil and gaseous breath', it follows 3) that the structure and method of man's acts towards God, e.g. of man's act of knowing God, should be such according to which the product of such human act, e.g. the human knowledge of God as the fruit of man's act of knowing God, must descend as fruit of two certain preceding contrary – opposite but not opposed -human acts that are similar to God's acts of 'fashioning man' and 'breathing the breath of life into man's nostrils', whereby the objects of the two contrary human acts must also be two contrary – opposite but not opposed - materials that are as related with one another in man's act of knowing God as 'solid soil' and 'gaseous breath' are correlated - related with one another – in God's act of creating man.

In similarity to the first of the two divine acts that precede the descent of the living human being as fruit of the two acts, and which consists in God's molding first the material part of man into a corpus, body, out of the soil taken from the dusty ground (like a potter molds a pot out of clay, or a mason molds brick or blocks out of the mixture of cement and sand and water), the first of the two human acts that should precede the descent of the human knowledge of God as fruit of the two acts, should thus consist in man's creating first a container.

In similarity to the second of the two divine acts that precede the descent of the human knowledge of God as fruit of the two acts, and which consists in God's breathing then into man's nostrils a breath of life (whereby a breath is that airy and hence dynamic invisible thing which is (breathed in, inhaled, by one living being from another living as breathing being, and) breathed out, exhaled, spirated, by one living being to another (living as breathing) being, wherefore, as long as it is breathed out, spirated, to another (living) being (that breathes it into itself), it is called the spirated being, the spirit, wherefore such a spirit is, in man into whom it is spirated, the human spirit, thus the human spirit is in man the principle of inspiration, and hence of knowledge, whereas that life the breath of which is breathed into the human nostrils as into the human body is that principle of animation of the body which is called the anima, the human soul), the second of the two human acts that should precede the descent of the human knowledge of God as fruit of the two acts, should thus consist in man's pouring into the created container a certain content, whereby in the unity that results from the union of the container with the content consists the wholeness (hence truthfulness) of the resulting knowledge of God, whereas in the union of the content and the container lies the human act of knowing God from which results the human knowledge of God.

It follows that the structure and method by which man can re-create God's creatures, or pro-create, produce, fabricate, invent, things similar to God's creatures, must be such that reflects, resembles, is similar to, the structure and method of God's act of creating man according to which God first fashions the material part of man into a corpus, body, out of the soil taken from the dusty ground (like a potter molds a pot out of clay, or a mason molds brick or blocks out of the mixture of cement and sand and water) and then breathes into man's nostrils a breath of life.

But such human act of recreating God's creatures, or of procreating, producing, fabricating, inventing, things similar to

God's creatures, must pass through man's imitation of, hence reproduction of, hence presentation and representation of, the divine models of creativity as its basic source of inspiration.

Yet no one can imitate what or whom the one does not know.

Consequently, man's imitation of, hence reproduction of, hence presentation and representation of, the divine models of creativity as its basic source of inspiration presupposes, and is preceded, guided and regulated by, man's knowledge of the models of God's creativity in God's living and non-living creatures and man's knowledge of God the Creator Himself.

§5 The word 'Science' in the term 'Christian Theological Science' comes from the latin verb '*scio, scire, scivi, scitum*', meaning 'to know', in the sense of coming 'to know that, to know something, to know a thing', e.g., 'to know why or how, how to, how much or many, how high or deep or long or wide, to know when or where', wherefore 'human knowledge as man's knowing a certain reality - knowing a certain thing, thus knowing something', means 'man's being conscious or aware of something' and 'man's having an insight into a thing, man's mental and cordial sight or vision of a thing as seeing a thing with the mind and heart as with the two natural spiritual eyes of man', such human knowledge is requisite for that holistic knowledge of a reality by man which consists in man's knowing the reality (the person or the thing) in and out, e.g. knowing both 1a) the outside (the exterior, open facts like the stature, height, weight, existence, way of movement or of comportment) of that reality (person or thing) and 1b) the inside (the interior, the secret thoughts, intention, wish, will, plans, etc.) of that same reality (especially as person), and hence 'sharing affection with the person'.

The essential definition of Science is modeled on and derives from that of Man as of the proper subject of Science. For: like, and because, Man by essence is that material-spiritual creature of God that exists (is there), or whom God has created, 1) to, in this

world, 1a) know God by reasoning with the human mind over the Word of God, 1b) love God by obeying God's command with the whole human heart as the cavity of the soul, hence with the whole soul, hence with the whole mind and whole strength, and 1c) serve God by working for God obediently with both hands, in order 2) to, in the next world, live with God together and forever that divine life as life of eternal love for one another going on eternally inside God among the three eternal persons in the numerically one God called the Father, the Son and the Holy Spirit, which is the root of their life of 2a) eternal joy at one another, 2b) eternal glorification of one another, and 2c) eternal peace with one another, which is, so too (and that is the reason why) Science as a human activity that (since 'as a thing is, so it acts', *agere sequitur esse*), therefore, should bear the structure of the essence of Man is that epistem-technical activity of the human spirit which, or in which this intelligent living being, 1) seeks, first (as the epistemic component of the episteme-technical activity), to 1a) multiply knowledge by research, 1b) inculcate knowledge, transmit it masterly, by teaching authoritatively and exemplarily, and 1c) acquire knowledge by studying as learning from a Master, an authoritative and exemplary teacher, in order then (as the technical component of the episteme-technical activity) 2) to use the multiplied, transmitted and acquired knowledge to discover, invent, produce, fabricate, novelties, new things new ideas, new existing but not living things which, together with the old but still valid things, serve to conserve, protect, and promote the human life, whereby the use passes from 2a) transforming the knowledge of the structure (since structure is the principle of intelligibility) of that (natural as created, or supernatural as non-created) reality (person or thing - single or collective) which is the object of the research, teaching and studying by translating the structure into mathematical symbol, namely system of geometrical or arithmetical figures (since mathematics is, together with logic, the most exact science and

the universal language that needs no translation into any other language, most spoken and understood by and in all nations, all generations and all the sciences), through 2b) deriving from such mathematical symbols (figures) certain laws of dynamism (movement, development, government, transformation) and or of stability (conservation, maintenance, sustenance, protection, defense) to 2c) applying these laws in the field of empirical sciences 2ca) to make discoveries, namely to discover (*as that human act of uncovering - cf. das Entdecken als Entfernen der Decke, die das bis jetzt Unbekannte oder Gesuchte bedeckt und verdeckt – with which man created by God in the image and likeness of God does something similar to God’s act of revealing, cf. das Offenbaren als das Enthüllen, die Offenbarung oder Enthüllung als die Entfernung der Hülle, die das bis jetzt Ungesehene oder Verborgene umhüllt und verhüllt, oder umbirgt verbirgt*) the treasures and resources 2caa) hidden in the existing but not living beings by God the Creator towards the material salvation of man, material (liquid, solid, gaseous) treasures and resources hidden particularly in the earth (and divinely required to be humanly discovered, cf. ‘multiply yourselves and fill the earth and till the earth’), be it beneath the surface of the earth, hence in the soil or in the waters, be it on the surface of the earth, hence in the sand, be it above the surface of the earth, hence in the air, in the wind, in the sky, material (liquid, solid, gaseous) treasures and resources that can be transformed (reworked, refined, developed) into sources of wealth and of welfare, be it of welfare as wellbeing of the individual human being in mind and body, thus the physical and psychical health of man, or be it of welfare as wellbeing of the human collectiveness like of the human family, human society, human community, human nation, thus the socio-cultural, socio-economic, socio-political welfare of man, or 2cab) hidden in the living but not intelligent beings by the Creator, i.e. in the animate creatures, namely in the plants and animals, some elements of which, taken

and united with one another according to the terms of the applied formulae, can give rise to the production of several means of sustaining and improving the quality of the human individual and social life, e.g. food, medicine, theories of movement and, hence, of government as of the movement of the people to green pastures, etc., theories of distributive justice, and of equity or equality or equivalence, while the substitution of the external and internal parts of them with structurally and functionally equivalent or similar values can give rise to the means of transport, of communication, like automobiles, etc. or 2cac) hidden at the incarnation of the Word in the Godman by God the Saviour in a way that man can have access into them through speculative reflections of the supernatural religious truths in the technical mirror of the exact-scientific symbols that render *visible to man those laws of stability and of dynamism that regulate the interior life of the incarnate Word as Godman (Theandros) and, inseparably united with Him, of the divine Trinity, and according to which God creates – calls into existence – all beings through His pre-incarnate Word and saves all mankind through His incarnate Word, and man can not only interpret creation but also produce new things (that serve for the conservation, protection, defense, security, maintenance and sustenance of the human life and the promotion, uplifting and transforming, progress and advancement, of the human person, individually and collectively, to perfection and fulfillment, to the fullness of life and to a fulfilled, successful life) by uniting (joining or mixing) different elements of diverse material creatures of God according to the terms of these laws;*

and 2cb) to compose, fabricate, invent, produce means of promoting the human life – means of perception and reacting to the perceived, means of movement, hence of transport, of communication, of development, of governing, means of nutrition, hence the production of foods, means of reproduction, means of growth, of progress, means of excretion, hence of the expulsion of diseases, thus means of healing, etc.

Science is formally that reasoning activity of the human spirit in which the spirit as the subject aims at understanding an object and, through such understanding, at knowing the reality to

which the object belongs.

Such knowledge on the one hand presupposes as its essential basis (in correspondence to the one and indivisible essence of God as of Him from whom every good thing, hence every knowledge, comes and bears the imprint of His Trinitarian structure) the subject's state of *awareness and consciousness of the object* (a state resulting from the subject's perception of the object with or without the sensory organs, a perception from which results that cognition, or *apriori* notion, of the object by the subject without which the subject cannot identify, recognize, the object that he is searching for upon meeting, encountering, coming across, it. In other words, from such a perception results that cognition or notion which precedes - and is the requisite, presupposition, basis, for - that act of recognizing, identifying, the object by the subject which is interchangeable with knowledge as the subject's act and state of being conscious or aware of the object.

Such knowledge, on the other hand, stretches (in correspondence to the three persons in the numerically one God from whom every good thing, hence every knowledge, comes and bears the imprint of His Trinitarian structure) from 1) knowledge as man's insight (gained through illumined, analogically comparing and syllogistically arguing human reasoning) into the interior (structure and movements, designs, systems, laws, acts, function, life, plan, intention, secrets) of the perceived object as of a reality that the human mind has (through sensory or extra-sensory perception) caught sight of its exterior (existence), wherefore such insight that is gained into the interior of the object after catching sight of the exterior of the object and reasoning over it (i.e. thinking as meditating and reflecting over it with the help of the two sides of the human reason that together lead to common consent, namely with the help of *the human common sense* which enables man to reason in deductive or inductive syllogisms as a way of thinking by arguing and deducing or inducing a logical conclusion from two premises, and



with the help of *the common experiences of men* which enable man to reason in analogies of being or of faith, *analogia entis et analogia fidei*, as a way of thinking by comparing between two similar realities') is called *knowledge as episteme* (cf. *epistemic knowledge*, and the Holy Spirit as the third among the three persons in the numerically one God),

2) through knowledge as man's possession of that technical know-how, i.e. that technique or skill, of constructing or deconstructing an object which is acquired through imitating a Master, an authoritative and exemplary teacher, and consists in 2a) knowing how to make or invent, handle or manipulate, the object as reality, i.e. knowing how the object as a person can be made or a thing can be invented, handled or manipulated, or 2b) knowing how the object as a person or thing acts, functions, operates, to produce or destroy, construct or deconstruct, oneself or another person or thing than oneself, wherefore such knowledge that bespeaks craftsmanship is called *knowledge as techne* (cf. *the technical knowledge*, and the Son as the second among the three persons in the numerically one God), to 3) sharing affection with the object as a person (cf. *mystical knowledge*, and the Father as the first among the three persons in the numerically one God).

Science as a human activity is that epistem-technical activity of the human spirit which (quae) - or in which (in qua) this intelligent living being - seeks, first (as the epistemic component of the episteme-technical activity), to i) multiply knowledge by research, ii) inculcate knowledge, transmit it masterly, by teaching authoritatively and exemplarily, and iii) acquire knowledge by studying as learning from a Master, an authoritative and exemplary teacher.

The multiplication of knowledge by research, the inculcation of knowledge as masterly transmission of it by teaching authoritatively and exemplarily, and the acquisition of knowledge by studying as learning from a Master, an authoritative teacher,

are intellectual activities of the human spirit as of the human intelligent living being.

‘Human knowledge of a reality begins with 1) that cognition of reality (be it of a thing, namely of something, be it of a person, namely of somebody) by man which passes from 1a) man’s taking cognizance of that reality, through 1b) man’s having, since then, a notion of that reality, person or thing’, to 1c) man’s epistemological recognizing – or recognition of the face or voice or name of – that reality’, *recognizing in the sense of identifying that reality upon encountering the reality again and on the condition that one must already be having a certain notion of that reality before the encounter*, and develops into 2) man’s acquainting himself, making acquaintance, with the thing or with the person, and 3) man’s ethical recognizing – or recognition of the values and virtues - of that reality, *recognizing in the sense of confirming, approving, acknowledging the values and virtues of that person or thing*’ and 4) man’s familiarizing oneself with the person or with the thing, till well into 5) man’s sharing affection with the person.

That knowledge which synthesizes in itself all these five levels of knowledge means the fact – as synthesis of act and state - of knowing in and out, knowing the internal and the external, the interior and the exterior, of a thing or of a person, hence of something or of somebody,

And such all-embracing, thus catholic, knowledge is the type of knowledge that the latin verb expresses: ‘*cognosco, cognoscere, cognovi, cognitum*’.

But the knowledge expressed by the latin verb ‘*scio, scire, scivi, scitum*’ is the knowledge with which Science is concerned. It – scientific knowledge - is that knowledge which synthesizes in itself only the first four of the above graded five levels of knowledge, while it is Mysticism that is concerned with only the fifth level of knowledge.

Thus mystical knowledge and scientific knowledge constitute

together the all-embracing, i.e. catholic, knowledge.

§6 Therefore, Christian Theological Science (as that Science, epistemotechnical activity of the human spirit, on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) is, from the point of view of its engagement, that Science (as activity of the human spirit) which, on the one hand, in its first half, engages in acquiring, multiplying and transmitting i) the knowledge of God as He is in Himself (i.e. knowledge of the numerically one but structurally triune God) and as He is related with all His creatures in general and is united with Man in particular who is the only one creature that He has created in His image and likeness (i.e. knowledge generally of God as God-in-solidarity-with-us-creatures and particularly of God as God-united-with-man, the Godman, Theandros) and ii) the knowledge of the ideas (words, Word, Will) and techniques of God, while on the other hand, in its second half, it engages in using the acquired, multiplied and transmitted knowledge to produce, invent, fabricate, discover, new things that serve the protection and promotion of the human life and the perfection of the human person.

§6a) For, the engagement of Christian theological Science in acquiring, multiplying and transmitting the knowledge of God as He is in himself and as He is related and united with man and the knowledge of His ideas and techniques stretches i) from reflections on the number and structure of God and the inner-divine life ii) to reflections on the two operations of God 'ad extra', namely the establishment of the Kingdom of God and God's donation of the gift of salvation to man within history, in other words: 1) from reflections on the doctrines – the divinely revealed and humanly believed and ecclesiastically taught truths - about God's being numerically one and structurally triune and about the inner-divine life among the three divine persons (cf. De Deo uno et trino - Trinitology), 2) to reflections on God's operation ad extra which is bipartite (cf. De Regno Dei et Salute

hominis - Regnology and Soteriology) as it embraces: 2a) God's establishment of the Kingdom of God and 2b) God's (preparation and execution of His ) donation of salvation to man.

The structure of the Kingdom of God is Trinitarian, since it is constituted on the one hand (in correspondence to the one divine substance that the three divine persons own together) by the non-created, supernatural, eternal King of the Kingdom, namely the triune God Himself as the Founder of the Kingdom and as the Owner - to whom belongs every other as created component - of the Kingdom, and, on the other hand (in correspondence to the three divine persons) by three categories of created beings: 'the universe and history as the proper space and time, place and period, respectively in which the King reigns', 'the Angels as the proper ministers, i.e. authoritative servants, of the King', and 'humanity - the product of the multiplication of the man and woman as of the two species of the human genus - as the people of the King').

Likewise the content of the kingdom of God is equally Trinitarian, since it is constituted (in correspondence with the three divine persons) by 'the reign of divine justice, i.e. God's forgiveness of the sins of the believers in Christ, hence reign of that love out of which the pardon is granted, and of that truth with which the pardon is granted, and of that life to which the truth is the proper way and of which the love is the proper way, hence *regnum justitiae, amoris, veritatis et vitae*', 'the reign of divine peace in the heart and society of the pardoned persons and as fruit of the divine pardon received, hence reign of that liberty which ensues from the pardon and which the peace presupposes, hence *regnum libertatis et pacis*' and 'the reign of divine joy as fruit of the divine peace in the heart and society of the pardoned, hence *regnum gaudii*', and (in correspondence with the one divine substance that the three persons own together and that unites them) by 'the Holy Spirit, the source of sanctifying grace and the bringer of the divine justice, peace and joy, hence *regnum*

*sanctitatis et gratiae* ’ : “The Kingdom of God does not mean eating or drinking this or that, it means righteousness and peace and joy brought by the Holy Spirit” (Rom 14: 17; cf. also the Preface of Christ the King: ‘*regnum veritatis et vitae, regnum sanctitatis et gratiae , regnum justitiae, amoris et pacis*’).

The structure of the aggregate of the salvation that God donates to man is Trinitarian, as it comprises on the one hand (in correspondence to the one divine substance) the universal as objective salvation and on the other hand (in correspondence to the three divine persons) the three-dimensional holistic salvation: the material salvation as the salvation of the human flesh (as of the unity resulting from the mediated and dissoluble union of the human body with the human soul through the human spirit), the moral salvation as the salvation of the human nature (as of the unity resulting from the immediate but dissoluble union of the mortal human body with the immortal human spirit), and the religious salvation as the salvation of the human person (as of the unity resulting from the immediate and indissoluble union of the human spirit with the human soul).

§6b) The engagement of the Christian Theological Science in the discovery and invention (or fabrication, production, creation, cf. *techne*) of new things that, together with the old but still valid things, serve the conservation, protection and promotion of the human life and the progress, advancement, of the human person, individually and collectively to perfection and fulfillment, to the fullness of life and to a fulfilled, successful life, takes off from the acquired, multiplied, and transmitted knowledge of God and aims at producing – i.e. inventing (composing, fabricating, generating - cf. *techne*, craftsmanship) and discovering - new things that, together with the old but still valid things, serve not only the defense (conservation, maintenance , protection) and promotion of the human life but also the transformation, progress, advancement, of the human person, individually and collectively, towards perfection and fulfillment, towards the

attainment of the fullness of life and hence of a fulfilled, successful life, by 1) using mathematics to translate the doctrines of the Church on the pre-incarnational Trinitarian structure of God, the incarnational theandric structure of the incarnate Son of God as of the Godman, and the post-incarnational Trinitarian-theandric structure of God into scientific symbols, namely systems of geometrical (or arithmetical) figures, 2) deriving from such symbols (figures) some laws of stability (or conservation) and of dynamism (or transformation), and 3) applying these laws in the field of empirical sciences (as of the sciences the objects of which are properly those creatures to be the masters of which God has commissioned man), where - through uniting or fusing particular elements of those creatures to be masters of which God has commissioned man according to the terms of these laws - to discover or invent (compose, fabricate, create produce) means of promoting the human life - hence means of perception and reacting to the perceived reality, means of movement, hence of transport, of communication, of development, of government (as the movement of the people towards welfare - health of mind and body, security of life, material wealth, etc) , means of nutrition, hence the production of foods, means of reproduction, means of growth, of progress, means of excretion, hence of the expulsion of diseases, thus means of healing, etc.

§7 In other words: the Christian theological Science (as the Science, epistemotechnical activity of the human spirit, on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) is, from the point of view of its double goal (aim), an epistemotechnical activity of the human spirit, a bird of two wings: the epistemical and the technical.

§7a) The epistemical (as the first) half of the Christian Theological Science (as the Science, epistemotechnical activity of the human spirit on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) comprises

the three intellectual activities : Research, Teaching and Study. ‘Research’ means searching more and more for the knowable in the believed and for more and more knowledge of the already but not yet perfectly known, and aiming thus at increasing man’s knowledge of a reality’. ‘Study’ means learning from an authoritative and exemplary Teacher, aiming thereby at acquiring knowledge’. ‘Teaching’ means transmitting ideas and methods, aiming thereby at imparting or inculcating in the person being taught as the learner the knowledge of ideas and of techniques (skills, the technical know-how of doing or creating or producing a thing).

§7aa) The epistemical component of the Christian Theological Science (as the Science, epistemtechnical activity of the human spirit, on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) consists in the Christian intellectual activity of researching, teaching and studying God as He is in Himself and as He is related, and in solidarity, with all His creatures in general and united with Man in particular .

§7ab) Christ instituted the Christian Theological Science (as the Science, epistemtechnical activity of the human spirit, on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) by word and by action.

§7b) The technical as the second half of the Christian Theological Science (as the Science, epistemtechnical activity of the human spirit, on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) comprises the *techne*, craftsmanship, Technique, or technical know-how, with which man invents, produces, creates, a novelty by imitating and reproducing the divine models of creativity found in God’s creation among the living and hence dynamic and mobile creatures, cf. engineering, , and among the existing but not living, hence non-moving, non-mobile, but rather fixed, stable or static, motionless, material beings (cf. Architecture) .

§7ba) The Technical component of the Christian theological Science (as the particular Science - epistemotechnical activity of the human spirit – the proper object of which is that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) consists in the Christian craftsmanship and creativity of producing material goods for the material wellbeing of man by the following three methods:

1) by uniting, mixing, blending, fusing particular elements - taken from those material creatures of God (namely plants and animals) to be masters of which God has commissioned man - according to the terms of the formulae (laws of stability and of dynamism) derived from curved and linear geometrical figures resulting from the translations of the revealing words of God i) on that pre-incarnational Trinitarian structure of God the Creator which results from the order of originations among the three persons in one God, ii) on that incarnational theandric structure of the incarnate Word of God which results from the union of the divine Word and Will and Life with the human body, soul and spirit in the incarnate Son of God, and iii) on that post-incarnational Trinitarian-theandric structure of God the Saviour which results from the union of the divine Trinity with the incarnate Word as Godman (Theandros);

2) by imitating the method by which God created the male human being, whereby what are produced or invented by imitating such divine method include *means of promotion, transformation, development of the human life*, hence means of movement or transport and of communication that are similar in structure and in function to the living, and thus moving, material creatures of God in which are contained divine models of creativity through the imitation and reproduction of which models man – whom God has created in His image and likeness that he, man, may resemble and represent and imitate and Him - can produce (invent, make) new creative works similar to those of God, whereby each of such human products (inventions) is a single unit the unity of which



results from the union of ‘the laws of stability and of dynamism (derived from the divine Trinity as from the structure of the triune God and Creator , or from the theandric structure of the incarnate Word of God as the Godman –Theandros - and Redeemer , or from the Trinitarian-theandric structure as the unity resulting from the union of the divine Trinity with the Godman)’ and ‘static objects (resulting from the substitution of the various exterior and interior components of living, and hence moving, material creatures of God - e.g. the animals ‘creeping on the round or grass cf. reptiles like snails and snakes, or crawling, cf. the tortoises’, ‘gliding or marching on the ground or climbing up and down solid materials, cf. wingless insects like ants’ as well as millipedes’, ‘hopping or jumping, cf. toads or frogs’, ‘swimming on the waters, cf. fishes, or sailing on the waters, cf. ducks’, ‘walking or running on the ground, cf. bipeds such as cocks and hens, and quadrupeds such as cats and dogs, sheep and goats, lions and leopards, cows and lamas, beasts of burden and of sport like elephants, giraffes, donkeys, colts and horses’, ‘flying in the sky, cf. the birds, or in the air, cf. winged insects’ - with rather objects invented by man which are similar in structure and function to those exterior and interior components of that living creature)’, whereby the laws of stability and of dynamism are inserted into, and remain contained in, the static objects to constitute with such static objects rather dynamic objects that are similar in structure and in function to those living, and thus moving, material creatures;

and 3) by imitating the method by which God created the female human being, whereby what are produced or invented by imitating such divine method include *means of conservation, of maintenance, of defense of the human life*, hence means of stability and of security that are similar in structure and in function to the living, and thus moving, material creatures of God in which are contained divine models of creativity.

§7bb) God instituted the technical component of the Christian

theological Science (as that Science, epistemotechnical activity of the human spirit, on that saving God, Theos, who is revealed by His Word, Logos, and in whom the Christians believe) through the way He created the human being: 1) be it through the way He created the male human, 2) be it through the way He created the female human being.

§7bba) God created the male human being by first i) molding out of mud as of matter the human body as a form and container and then ii) breathing into the body that breath of life which is the unity of soul and spirit as the proper content. The breath is thereby the spirit, the principle of consciousness or of awareness and of irritability, i.e. the capability to perceive and to react to the perceived reality; it is the presence of the spirit in the body that makes the body capable of being conscious and aware and of perceiving and reacting to perceived realities. The life itself the breath of which is breathed into the body is the soul, anima, the principle of animation and of movement; it is the presence of the soul in the body that makes the body capable of making a movement, such that without the soul the body were motionless, static. The method of creating the male into a living human being by first creating the container and then putting into the container the proper contents, is such that the structure or shape (form) of the container must correspond to the structure or shape of the content, thus the structure of the container must be conformed to that of the content, in order to be honest, sincere, true, no deceitful, and the nature of the container has to be contrary (opposite but not opposed) to, or same as, but not contradictory (opposite and opposed) to, that of the content, in order to be adequate or in order that the container can conserve the content. God's technique of creating the living male human being as a single unit - the unity of which results from the union of the two ('the body which by nature is visible and material and mortal and having a shape, form, that by structure, is a container' and 'the soul and spirit which by nature are invisible, immaterial or

spiritual and immortal and are to be contained in the body as the body's proper contents') - is adopted i) in Christ's mediated act of effecting at the Holy Mass – through His Priest and minister as His alter ego acting in His person - the one Most Holy Sacrament of the Eucharist as the single unit the unity of which results from the union of 'the Bread and Wine' and 'the Holy Spirit and the very words spoken by Christ over bread and wine at the last Supper', whereby the divine Spirit and Words are contained in the Bread and wine to constitute with the latter together the Eucharistic Sacrament, or ii) in Christ's act of instituting - at the Pentecost - the Church as the single unit the unity of which results from the union of 'the Holy Spirit as Wind and as tongue of fire' and 'the assembly of the waiting Christfaithful people in Jerusalem', whereby 'the Holy Spirit as Wind and as tongue of fire' is contained in 'the assembly of the waiting Christfaithful people in Jerusalem' to constitute with such assembly together the living Church of Christ, iii) in Christ's mediated act of effecting – in ordinary time through His ordained ministers, namely priests and deacons, and in extraordinary times through His non-ordained minister, namely the lay faithful - the sacrament according to the formula: 'add word (as invisible spiritual reality) to material (as visible) element and at once there is sacrament' (cf. St Augustine), like in Man's act of putting tea into a cup and at once there is a cup-of-tea (as a single unit the unity of which results from the union of 'a solid empty cup' and 'liquid filling tea', whereby the liquid tea is contained in the solid cup to constitute with the cup together the one, solid-liquid and full, cup-of-tea).

In sum: Techne, craftsmanship, is at the core of technical theology which engages in showing that Man can reproduce the works and actions of God: 1) be it by imitating God's model of creating man, 1a) be it through the way He created the male human ("Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being" Gen 2:7), 1b) be it through the way He created

the female human being (“So, Yahweh God made the man fall into deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. Yahweh built the rib he had taken from the man into a woman, and brought her to the man” Gen. 2: 21-22); 2) be it by imitating God’s models of creativity found in God’s living and non-living creatures particularly found in the movement of the living material creatures that God has asked man to master (e.g. in the flying of the birds in the air, in the movement of the animals – reptiles, bipeds, quadrupeds, millipedes, etc. – on the ground, and in the swimming of fishes in the waters or of ducks on the waters - “Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all the living animals on earth’ Gen 1: 28a); 3) be it by uniting or mixing material – gaseous, solid and liquid - elements of the existing but not living material creatures in which or on which the living things make their movement (namely elements of that air in which the birds move, and of that ground on which the animals move, and of those waters in which the fishes or on which the ducks move) with material elements of those living material beings that God has given as food to man, namely elements of the seeds, of the fruits and of the plants and trees that bear these seeds and fruits (“See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruits; this shall be your food” Gen 1:29) - cf. the technical as that second arm of Scientific Theology in which the human knowledge of God in question is knowledge as *techne*, whereby the road to Technology passes through Logic and Mathematics.

§7bbb) God created the female human being by first i) taking out of the side of the living male human being, whom He made to fall asleep, a rib as one of the constitutive parts of the body of the male human being, and then ii) putting flesh of human nature (the human flesh as that single unit the unity of which results from the union of ‘the material and mortal human body the exterior components of which are directly visible, while the interior

components are only indirectly - namely through x-ray or microscopes or telescopes - visible', with 'the immaterial, immortal and invisible human soul' through 'the immortal and invisible human spirit that is both in a dissoluble union with the mortal body and in an indissoluble union with the immortal soul') on that element taken from the side of the male being; it is like putting clothes on a body, or putting veil on a tabernacle.

God's technique of creating of the living female human being as a single unit - the unity of which results from the union of the two ('the flesh of human nature, a flesh that by nature is material, whereby the exterior components of it are directly visible, while the interior components are only indirectly - namely through x-ray or microscopes or telescopes - visible', and 'the rib taken from the sleeping male living being') - is adopted 1) in the Holy Spirit's act of effecting - at the incarnation of the Word (the event in which the Word was made flesh, but without ceasing to be God, by the power of the Holy Spirit who effected the Father-willed incarnation of the Son by uniting the Word of divine nature with the flesh of human nature and uniting the divine nature of the Word with the human nature of the flesh in such a way that the two natures are united unconfusedly, *inconfuse*, i.e. without confusion, without one being confused with the other, hence not unconfusably, *inconfundabiliter*, , undividedly, *indivise*, i.e. without division, without any division or quarrel between the two, hence not indivisibly, *indivisibiliter*, inseparably, *inseparabiliter*, i.e. without any separability of one from the other) and immutably, *immutabiliter*, i.e. without changeability or transformability of one into the other) - the one incarnate Word as the single unit the unity of which results from the union of 'the divine Word and Will and Life' and 'the human soul, spirit and body', whereby the divine Word and Will and Life are contained in the human body, spirit and soul, to constitute with the human body and spirit and soul together the one incarnate Word, wherefore there are altogether eleven diverse theandric (i.e.

divine-human) unions in the incarnate Word as God-man, whereby these diverse theandric unions are the sources and regulating principles of the diverse salvific signs, words and acts or actions or activities emanating from, discharged by, the one God-man Jesus Christ the Saviour, the One in whom man is united with God, humanity is united with divinity, the divine Word and Will and Life are united with the human body and spirit and soul, and thus who is able to unite, and actually unites, man with God, the human being with the divine Trinity, thus to effect that union in which the salvation of man consists, and 2) in the Church's act of sacramentalizing the divine, eternal, mysterious realities (persons and things like events as actions of persons or occurrence of things in time and space, in history and in the universe, or in eternity and in the supernatural world), whereby the Church 2a) veils (covers, wraps) the mystery in a material, visible element as in a sign that signifies the veiled (covered, wrapped) mystery, while 2b) using two types of action – rituals and ceremonials - to express (articulate) and explain (interpret) the action of God to man and the proper (corresponding, befitting) reaction of man to God. Rituals are actions accompanied by words, e.g. at the Holy Mass: 'making the sign of the Cross', 'raising, one after the other, the bread in the paten and the wine in the chalice to God as gifts required to be blessed by him before being consecrated for sacrifice to him', 'washing of hands', 'the epiclesis', 'raising together the body of Christ in the paten and the blood of Christ in the chalice with the left and right hand respectively as the final doxology, i.e. per ipsum, et cum ipso, et in ipso ...', 'showing and giving the body and blood of Christ to the people for communion', 'the blessing of the people'. And ceremonials are actions not accompanied by word, e.g. at the Holy Mass: 'the bowings', 'the genuflections, at the beginning of the Mass, or after elevating the consecrated species, or before receiving communion', 'the kissing of the altar at the beginning and at the end of the Mass', 'the elevation of the body of Christ to the people of God for

adoration, immediately after consecrating and transubstantiating the bread into it', 'the elevation of the blood of Christ to the people of God for adoration, immediately after consecrating and transubstantiating the wine into it'.

§8 In conclusive sum:

§8a) Science is that epistemotechnical activity of the human spirit in which this intelligent living being seeks to multiply knowledge by research, transmit and inculcate knowledge by teaching, and acquire knowledge by studying as learning from a Master, an authoritative and exemplary teacher, in order to use the multiplied, transmitted and acquired knowledge to discover, invent, produce, fabricate, novelties, new things, new ideas, new existing but not living things which, together with the old but still valid things, serve to conserve, protect, and promote the human life, whereby the use passes from 1) transforming the knowledge of the structure (since structure is the principle of intelligibility) of that reality which is the object of the research, teaching and studying by translating the structure into mathematical symbol, namely system of geometrical (or arithmetical) figures (since mathematics is, together with logic, the most exact science and the universal language that needs no translation into any other language, most spoken and understood by and in all nations, all generations and all the sciences) and 2) deriving from such mathematical symbols (figures) certain laws of stability (or conservation) and of dynamism (or transformation), and 3) applying these laws in the field of empirical sciences to compose, fabricate, invent, produce means of promoting the human life – means of perception and reacting to the perceived, means of movement, hence of transport, of communication, of development, of governing, means of nutrition, hence the production of foods, means of reproduction, means of growth, of progress, means of excretion, hence of the expulsion of diseases, thus means of healing, hence the production of medicine, etc.

§8b) 'Christian theological Science' is the Science, i.e.

epistemotechnical activity of the human spirit, about that saving God, (Theos) who is revealed by His Word (Logos) and in whom the Christians believe) to be the Creator of all that is good than Himself through the pre-incarnate Logos and to be the Saviour of all mankind through the incarnate Logos, a science constituted by two parts, the epistemical and the technical.

The epistemical, otherwise called the positive-theological, first part has two arms: the biblico-theological first arm the source of which is the Sacred Scriptures, and the historico-theological second arm the source of which is the doctrinal, devotional and disciplinary Tradition of the Church found in the ecclesiastical Magisterium, Liturgy and Legislations respectively, whereby the aggregate of Scripture and Tradition is called the Deposit of the faith, *depositum fidei*, the pontifical, conciliar and synodal Magisterium of the Church is, beside the Scriptures, the deposit of the doctrine of the faith of the Christians in God, i.e. the deposit of the teachings of the Church on the revealed divine truths which the Christians believe; the Liturgy of the Church is, beside the Scriptures, the deposit of the Christian devotion of cult to God; the Legislations of the Church are, beside the Scriptures, the deposit of the discipline of morals for the sake of God among the Christians.

The technical, otherwise called the systematic-theological, second part of the Christian theological Science has, similarly, two arms: the speculative-theological first arm and the practical-theological second arm. The speculative-theological first arm consists in the mathematization of the magisterial doctrines of the faith of the Christians in the number and in the structure of the adorable and adored God, as such structure was before, during and has been since after the incarnation of His Word.

The practico-theological second arm consists in the application of the formulae (so worked out from the laws derived from those mathematical, geometrical symbols, into which the contents of the doctrines of the Church on the truths of the faith of the Christians



in the number - cf. arithmetic - and the structure - cf. geometry - of the adorable and adored God before, during and ever since after the incarnation of His Word were translated) on those material living but not intelligent creatures of God called the animate plants and animals as masters of which the Creator has told man to be. The application of those formulae to these plants and animals consists in mixing or combining particular elements of these creatures – either those of only plants or those of only animals, or some elements of plants and some elements of animals – together with one another according to the terms of these formulae to arrive at the production, invention or discovery of novelties which through innovation i.e. through the joining of which to the Tradition as to the Old but ever valid and hence still valid values and uniting of the Tradition with which, leads to the promotion of the progress of man to perfection and fulfilled life.

## 6 Transformatio:

Building bridge between Science and Religion.

### 6.1 Status quaestionis – current stand of the search

§1 Echoing the words of his predecessor, Benedict XVI, Pope Francis has said the Church urgently needs Religious who bridge the gap between faith and modern science : “the Church is in urgent need of Religious that dedicate their life to be, in fact, on the frontiers between faith and human learning, faith and modern science”. The Holy Father said this when he met, in his audience, with participants in a Symposium sponsored by the Vatican Observatory in the morning of September 18, 2015 in Rome. The Symposium gathered various scholars to discuss their studies concerning dialogue between Science and Religion. And the task of dialoguing and seeking ways to bridge the gap between Religion and Science was crucial in nourishing progress in both areas while safeguarding their integrity . “In the context of interreligious dialogue, today more urgent than ever, scientific research on the universe can offer a unique perspective, shared by believers and non-believers, which helps to attain a better religious understanding of creation”. “God Almighty...keeps the whole universe in existence”, He has given man charge over the earth, and men should continue their “enthusiasm in exploring the universe” through science and faith and “their witness of both science and faith” (so said the Pope in conclusion of His address). The Church is in need of religious men and women who can bridge the gap between faith and modern science and, according to Pope Francis, there are meanwhile already some of such religious men in the Church that are, in their own particular way, bridging such a gap. For, Reflecting on the Vatican Observatory as an Institution placed under the management of the Jesuits by Pope Pius XI, the Jesuit Pope Francis noted that throughout the years the Observatory has followed in the footsteps of Jesuit astronomers who have bridged the perceived gap between faith and science. Shortly after that Audience the Pope appointed the Jesuit Brother Guy Consolmango to head the Vatican Observatory, an Astronomical Research Institution. The newly appointed Director of the Vatican Observatory had been serving as the President of the Vatican Observatory Foundation and as curator of the Vatican’s meteorite collection in Castel Gandolfo, one of the largest in the world. The Jesuit Brother was awarded the Carl Sagan Medal for “outstanding communication by an active

planetary scientist” by the Division for Planetary Sciences of the American Astronomical Society in November 2014.

6.2 The Emmanuelite innovation – insertion of a novelty into the tradition as into the old but ever valid value

§1 The Emmanuelites (members of the sacerdotal Congregation of Christ the Emmanuel, a clerical Religious Institute of Consecrated Life) are Religious Priests whose intellectual apostolate is the bridging of the gap between Science and Religion.

§2 According to the Emmanuelite perception, the gap between Science and Religion is the gap between Science and Faith (cf. Pope Francis), between faith and reason (cf. Popes St. John Paul II and Benedict XVI), as long as under Science and under Religion the following is the proper understanding.

1) Under Science is understood not only 1a) intra-rationally the aggregate of research, teaching and studies as acts of the enlightened human spirit that reasons with faith as it necessarily must believe in the truthfulness of the premises of its logical reasoning and, only so, in the truthfulness of its conclusions, for it to be credible, but also 1b) inter-rationally the aggregate of all the Secular Sciences : the Empirical Sciences, the Metaempirical Sciences, and the Philosophical Science that unites the Empirical and the Metaempirical Sciences.

1ba) The Empirical Sciences embrace the Natural Sciences (comprising chemistry, physics, biology, the geo-sciences, i.e. geology and geography, and the cosmological sciences), the Historical Sciences (e.g. archeology), the Human Sciences (comprising anthropology, psychology, medical sciences, jurisprudence, pedagogical sciences, as well as sociology, science of economics, science of politics, etc), the Cultural Sciences (comprising linguistic science, literary science, musical science, fine arts, science of carvings in wood and stone, etc.) and the Technical Sciences (e.g. architecture and engineering).

1bb) The Metaempirical Sciences embrace partly the Metaphysical Sciences comprising General Metaphysics and Special Metaphysics called Ontology, partly the Exact Sciences comprising Logic and Mathematics.

2) Under Religion is understood not only 2a) generally the dialogue and interaction between God and Man, between God’s words and action and Man’s response and reaction to the self-revealing God and partly to the signs and words and actions as things through which God has revealed Himself and partly to the persons through whom, with whom and in whom God is revealing Himself, but also 2b) particularly the Christian Religion as that dialogue and interaction between God and Man which comprises, on the one hand, God’s acts of revealing Himself to men in and through the holy person of His Spirit-filled incarnate Son, Jesus Christ, and in and through the sacred things - sacred words, sacred signs, sacred actions - associated with Christ (e.g. the Scriptures, the Sacraments, Prayer and Perfect Charity) and, on the other hand, Man’s response and reaction to the self-revealing God Himself and to Christ with faith, worship and morals and to the sacred things with faith. Thus the Christian Religion is that Religion which comprises 1) on the one hand, God’s Action of revealing Himself in the person of His Spirit-filled incarnate Son (who is His Son as God made Man but without ceasing to be God) and in sacred things, be it in sacred signs called the Sacraments as source of the devotional tradition of the Church, be it in ‘sacred words’ documented in the Scriptures as source of the doctrinal tradition of the Church, be it in ‘sacred actions’ called Spirit-filled and Spirit-led prayer and perfect charity as source of the disciplinary tradition of the Church, and 2) on the other hand, Men’s Reaction to the self-revealing God and to Christ His incarnate Son in and through whom He has revealed Himself to men, hence Men’s reaction to the prevenient act of God’s self-revelation to them, through the human acts of grace-assisted Faith, Worship and Moral.

i) The grace-assisted faith as Men’s reaction to the self-revealing God and to Christ His incarnate Son in and through whom He has revealed Himself to men, hence Men’s reaction to the prevenient act of God’s self-revelation to them, means the infused (not acquired) capability - capacity and ability – of man to believe in supernatural realities, and hence man’s super-natural

act of believing that God (i.e. consenting to the fact that God is, is there, exists, lives, understands, speaks, creates, has always been there and is there forever, *vi è da sempre e per sempre*, has always been alive and lives forever, has always understood and understands forever, has always spoken and speaks forever, has always created and creates forever, hence will ever be there, will ever be alive, will ever understand, will ever speak, will ever create), believing God (i.e. agreeing with God that whatever He says is true, whatever He wants is good, whatever He does is right), believing in God (i.e. abandoning oneself and relying on God, *sich verlassend sich auf Gott verlassen*).

ii) The grace-assisted worship as Men's reaction to the self-revealing God and to Christ His incarnate Son in and through whom He has revealed Himself to men, hence Men's reaction to the preventient act of God's self-revelation to them, means the infused (not acquired) capability - capacity and ability - of man to adore God the way He deserves and wants to be adored, namely in spirit and truth, and hence man's super-natural act of adoring God the Father as He desires it (hence in Spirit and truth, in His togetherness with His Son and Holy Spirit, in the Most Holy Sacrament), and as He deserves it, namely by admiring Him with devotion and glorifying Him as the only Being that is Goodness itself in person, i) proclaiming Him with words (like mentally or orally said, spoken or sung, prayers of honor, praise and thanksgiving), external signs (like bowing, or genuflecting, or prostrating) and exterior actions (like throwing incense) as the only being that is good at the absolutely superlative grade of being good, ii) proclaiming His unique goodness as the goodness of the only being that is Goodness itself in person, and iii) proclaiming His supremacy and sovereignty over all beings, existing beings and non-existing as not yet or no longer existing beings.

iii) The grace-assisted Moral as Men's reaction to the self-revealing God and to Christ His incarnate Son in and through whom He has revealed Himself to men, hence Men's reaction to the preventient act of God's self-revelation to them, means the infused (not acquired) capability - capacity and ability - of man to pray and to exercise perfect charity as aggregate of i) man's engagement in doing all sorts of good to everybody, doing both material and spiritual works of mercy, good deeds, indiscriminately towards fellow men, both to the good and to the bad people, like God the heavenly Father in His incarnate Son, the God-man, does towards all men, and ii) man's abstinence from doing any evil to anybody.

§2b) According to the Emmanuelite persuasion, a bridge of the gap between Science and Religion, hence between Science and faith (cf. Pope Francis), between faith and reason (cf. Popes St. John Paul II and Benedict XVI), can (is able to) be built for because (i.e. for four causes):

1) Science and Religion need one another, since the human reason on which Science is based, and human faith in supernatural realities on which Religion is based are mutually dependent;

2) Science begins from where (the second half of the Christian) Religion stops and (the second half of the Christian) Religion begins from where Science stops. Put the other way round: (the second half of the Christian) Religion stops where Science begins, and Science stops where (the second half of the Christian) Religion begins;

3) Science and Religion have the same goal, namely man's attainment of full life, the fullness of life, fulfilled life, an attainment that passes through the progress of the quality of the human life to fullness and perfection;

4) Science and Religion set out from diverse truths and are looking for the Truth that is the origin and ultimate transcendent cause both of them two and of the diverse truths from which they set out, while they follow diverse roads to their common goal. Each of them proceeds namely from truths that she already knows and from the facts that she already believes, and seeks for more and more bits of the knowable in the several believed truths and, through knowledge of several truths, to arrive at the knowledge of the Truth.

§3 Science and Religion need one another, since the human reason on which Science is based, and human faith in supernatural realities on which Religion is based are mutually dependent.

The mutual dependence between faith and reason on the basis of which the proper bridge of the gap

between Science and Religion is to be erected, consists in the fact that, on the one hand, faith, if it wants to be credible, must be reasonable and rational, while, on the other hand, reason, if it wants to be credible, must be faithful to its principles and credulous (credent, a believer) in the truthfulness of its premises and conclusions.

Religion and Science need one another. Science, on the other hand, needs Religion. For, as long as Science proceeds from truths that she already believes and arrives at certain truths in which she has to believe, and her object is always a certain creature or creatures of God in general and she has to believe that she is not their maker, it follows that Science, if she wants to be sincere and credible, must be a believer. Religion, on the other hand, also needs Science, For, as long as Religion is interaction between God and Man, between God's words and action and man's response and reaction i) to the self-revealing God, ii) to the signs and words and actions as things through which God has revealed Himself, and iii) to the Son and the Spirit of God as persons through whom, with whom and in whom God is revealing Himself, it follows that Religion presupposes man's knowledge of the self-revealing God and therefore requires Science as the human spirit's instrument for the generating of knowledge through Research, the transmitting of the generated knowledge through Teaching, and the acquiring of the transmitted knowledge through Studies as learning from a Master, an authoritative and exemplary teacher.

§4 Science begins from where (the second half of the Christian) Religion stops and (the second half of the Christian) Religion begins from where Science stops. Put the other way round: (the second half of the Christian) Religion stops where Science begins, and Science stops where (the second half of the Christian) Religion begins.

§4a) Science begins from where (the second half of the Christian) Religion stops - or, put the other way round: (the second half of the Christian) Religion stops where Science begins - in the sense that Science moves from the directly visible creatures (as those directly accessible to the natural physical eyes), through the indirectly visible creatures (as those that are accessible to the natural physical eyes only through the magnifying lenses of microscopes or telescopes, or through the screens of computers and television sets - and such creatures are the object of the Empirical Sciences), to the invisible creatures (as those that are neither directly nor indirectly visible to the natural, i.e. created, physical, thus material, eyes but are visible to the natural spiritual eyes, namely the mind and the heart, *mens et cor* - and such creatures are the object of the Metaempirical Sciences), whereas Religion moves from the invisible creatures (and such movement is the ascent of the soul and spirit) to the invisible and non-created Creator (God), and from God to the directly visible creature (and such movement is the descent of the Word of God as God to the human flesh, for the threefold purpose of: i) the incarnation of the divine Word and, through the incarnation, ii) the self-revelation of God to men through, with and in His Spirit-filled incarnate Son Jesus Christ and iii) the salvation of men by God through His incarnate Word as Son.

§4b) (The second half of the Christian) Religion begins from where Science stops - or, put the other way round: Science stops where (the second half of the Christian) Religion begins - in the sense that Religion moves first from the invisible creatures to the invisible and non-created Creator (God) - and such movement is the ascent of the human soul and spirit to God - and then secondly from God to the directly visible creature, and such movement is the descent of the Word of God as God to the human flesh for the triple purpose of i) the incarnation of the Word of God and, through the incarnation, ii) the self-revelation of God to men through, with and in His Spirit-filled incarnate Word as Son, Jesus Christ, and iii) the salvation of Man by God through the incarnate Word, whereas Science moves from the directly visible creatures as from where the second half of Religion ends.

§5 Science and Religion have the same goal, namely man's attainment of full life, the fullness of life, fulfilled life, an attainment that passes through the progress of the quality of the human life to fullness and perfection; however Science thereby aims more at the material dimension of the human life, while Religion aims more at the spiritual - i.e. moral and religious - dimension of the

human life.

§6 Science and Religion set out from diverse truths and are looking for the Truth that is the origin and ultimate transcendent cause both of them two and of the diverse truths from which they set out, while they follow diverse roads to their common goal. Each of them proceeds namely from truths that she already knows and from the facts that she already believes, and seeks for more and more bits of the knowable in the several believed truths and, through knowledge of several truths, to arrive at the knowledge of the Truth. Each of the two, 'Science and Religion', is an act of the enlightened human spirit that seeks the Truth, under an illumination that comes from the splendid Light that the Truth is, and such splendid Light, such Truth, is God.

The Truth is that being which is i) the source of every trueness, ii) the source of the trueness of every other being than itself, iii) the source of every being's being truly (adverb) how it is (adjective). Thus, even transcendental beings like goodness, oneness or unity, beauty or beautifulness, life, depend on the Truth i) for them to be true, ii) for them to be a true (i.e. genuine, authentic, valid, reliable) goodness, a true oneness or unity, a true beauty or beautifulness, a true life iii) for them to be truly good, truly one or united, truly beautiful, truly alive or lively.

There is only one being that is the Truth, and all other beings depend on it for their trueness and truthfulness and, therefore, for their authenticity (genuineness) or authentication, for their credibility or trustworthiness, for their validity or the confirmation of their validity, and for their reliability.

For every being must be 'a true being' and 'truly a being' for it to be authentic or genuine, credible or trustworthy, valid (or confirmed as valid) and reliable.

Thus the Truth as that being on which the rest beings than itself depend for their trueness (authenticity, validity, reliability, etc.) is the source of their trueness and of their being truly how they are and ought to be because, and in so far as, the Truth is the first and the last being, and hence an eternal, absolute, all-embracing, immense reality, a reality that cannot be weighed or measured, a reality that exists as a transcendent, outside of ourselves and above us, and to which we devote our lives and which we use as the compass of our lives.

The Truth is that being which is the only one being that i) is the Truth ("I am who I am"), ii) does not depend on another being to be true, to be a true truth, to be truly true, but rather iii) is the hypostasization of the trueness of a true being (God), the hypostasization of every being's being a true being (cf. God the Father), being truly a being (cf. God the Son), and being truly good, truly one or unique or united, truly beautiful (cf. God the Holy Spirit).

The Truth is truthful, i.e. full of truths. The numerically one Truth is full of many and different types of truths, i.e. full of precisely three different types of correspondences (consistencies, coherences, conformities, coincidences) among correlated contraries (opposites that but are not opposed to one another) that are not seldom mutually complimentary:

i) the correspondence (coherence, consistence, conformity, coincidence) of an offspring with its origin, of a son with the father, of a child with the two parents, of a creature with its Creator, of an effect with its cause;

ii) the correspondence (coherence, consistence, conformity, coincidence) of a sign with the signified reality, of the visible with the invisible, of the external with the internal, of the container with the content, of the present word with the present thought, of the present action with the present thought;

iii) the correspondence (coherence, consistence, conformity, coincidence) of the past word with the present action, of the past promise with the present deed.

However, Science follows only the truth as thing (the three types of correspondences, coherences, consistencies - the correspondence, coherence, consistence of the offspring with its its origin, of the sign with the signified reality, of a past promise to a present deed) as the way to - protect and safeguard - material life, while Religion follows not only the truth as thing but also, and mainly, the truth as person, the truth itself in person, Jesus Christ, as the only way to reach God the Father as to the Creator and author of material life, the only way to arrive at participating in the divine life,

hence the only Way to reach the eternal life that all men are seeking loudly or silently, consciously or unconsciously.

§7 The Emmanuelites sustain that the bridge between Science and Religion, hence between Science and faith, faith and reason, should, if it wants to be efficaciously salvific, be built at the model of the union of Humanity and Divinity in Jesus Christ the Emmanuel as the God-with-us, God-united-with-us-men, God-in-love-with-us-men, God-occupied-with-us-men, God-in-solidarity-with-us-men.

§7a) The Divinity in Jesus Christ the Emmanuel comprises the divine Trinity (the unity existing out of the eternal and indissoluble union of the three persons in one God (namely the Father, the Son and the Holy Spirit) with the one and indivisible divine essence (the state of being God, *status essendi Dei*) as the thing that the three persons in one God own together and that unites them with one another and with which they are united into the numerically one but structurally triune God) and the triad of divine projections towards man, namely the divine Word (containing and revealing and doing the divine Will and to which the human spirit is projected), the divine Will (contained, revealed and done by the divine Word and projected towards the human spirit and the human body), and the divine Life (lived by the divine Word and projected towards the human soul and towards which the human soul is projected), whereby the divine Word lives the divine life and contains and reveals the divine Will.

§7b) The Humanity in Jesus Christ the Emmanuel comprises the three components of Man, namely the human soul, the human spirit and the human body, whereby the human spirit (projected towards the divine Word and Will) is containing the human soul (projected towards the divine Life) and is contained in and by the human body (a material thing opposite but not opposed to the divine Word), with the result that the human spirit is uniting the containing body and the contained soul.

§7c) The union of Humanity and Divinity in Jesus Christ the Emmanuel gives rise to a chain of altogether twelve theandric (i.e. divine-human) unions, eleven of which are in the incarnate Word, while the twelfth is the union of the humanity of Christ with the divine Trinity through the three divine projections to man which are united with the three components of the humanity of Christ to constitute the incarnate Word.

§7ca) The eleven divine-human unions in the incarnate Word of God are those that result from the union of each of the three divine projections *ad extra* with each of the three components of Man in the incarnate Word as Godman.

The three divine projections are : the (vertically projected) divine Word as a person that has neither a beginning nor an end; the (horizontally projected) divine Life as a thing that has neither a beginning nor an end; and the (obliquely projected) divine Will as a thing that has no beginning but has an end with its accomplishment.

The three components of man are : the (horizontally lying) immortal human soul as an immaterial and invisible being that has a beginning but no end; the (obliquely bending) immortal human spirit as an immaterial and invisible being that has a beginning but no end; and the (vertically standing) mortal human body as a material and visible being that has both a beginning and an end.

The result of the union of each of those three divine projections with each of these three components of man is that the human body and the divine Word are like two vertical lines that are parallel to one another, while the divine Will is like an oblique line diagonally joining the divine Word at the point where He has no beginning to the human body at the point where it has an end, and the human spirit is like an oblique line diagonally joining the human body at the point where it has a beginning to the divine Word at the point where He has no end, whereas the divine Life and the human soul meet, get fused, unite, with one another at the point where each has no end and form, through such union, a horizontal line diametrically joining the human soul at the point where it has a beginning to the divine Life at a point where it has no beginning. The unity resulting from such a union of the divine life and the human soul can be compared and contrasted with the unity resulting from the union of 'the Son of God as that (eternal and almighty and hence) true God,

who was born of the Father without a mother before all creation' on the one hand and 'the Son of Man as that (suffering, poor, hungry, thirsty, physically weak and dying, and hence) true Man, who was born of a mother without a father after the creation of the world' meet, get fused, unite, with one another to form one single person that is at once Son of God and Son of Man, at once true God and true Man, and is thus called the Godman, one single person that at once eternally has no mother and historically has no father, and is thus called Melchisedeck, and that at once historically has a mother and eternally has a father, and is thus called Jesus Son of Mary. The unity resulting from such a union of the divine life and the human soul can be compared and contrasted with the third person in the numerically one God, namely with the Holy Spirit who - being both 'distinct from the Father as from the only person generating the Son without Himself being generated' and 'distinct from the Son as from the only person generated by the Father without Himself generating any person' - is a person that is both non generated, since He is not identical with the Son, and non generating, since He is not identical with the Father, thus the only person that is neither generated nor generating. In short : while the divine-human single unit the unity of which results from the union of the divine Life (as a thing that has neither a beginning nor an end) and the human soul (as a thing that has a beginning but no end) is that divine-human single thing which both has a beginning and has no beginning, the Holy Spirit is that person that is neither generated nor generating, i.e. is both non generated and non generating, while the incarnate Son of God is that person that has neither a mother before creation nor a father after creation, i.e. is both born of a father but without a mother before all creation and born of a mother but without a father after the creation of the world.

In sum: The divine-human union of i) each of the three components of the divinity of Christ the Godman (a divinity consisting in the triad constituted by the divine Word, the divine Will contained and revealed and done by the divine Word, and the divine Life lived by the same divine Word) with ii) each of the three components of the humanity of Christ the Godman (a humanity consisting in the triad constituted by His human body, His human soul, and His human spirit contained by the body and containing the soul and, thus, connecting, linking, uniting, the soul and the body) in the incarnate Word as Godman gives rise to altogether eleven - six hypostatic and five enhypostatic - theandric (i.e. divine-human) unions in the incarnate Word as Godman.

The eleven theandric unions comprise the altogether five hypostatic theandric unions, and the altogether six enhypostatic theandric unions. The altogether five hypostatic theandric unions are: the mediated union of the divine Word with the human soul through the divine Life, the threefold mediated union of the divine Word with the human body through the divine Life, through the divine Will and through the human spirit, and the direct union of the divine Word with the human spirit.

The altogether six enhypostatic theandric unions are: the twofold direct union of the divine Will with the human body and with the human spirit; the mediated union of the of the divine will with the human soul through the divine Life; the direct union of the divine with the human soul; the mediated union of the divine Life with the human body through the human soul; and the mediated union of the divine Life with the human spirit through the human soul.

§7cb) The one but all-embracing mediated theandric union of the entire humanity (comprising the human body, spirit and soul) of Christ the Godman with the divine Trinity through the three components of the divine half of the incarnate Word as Godman , namely through the divine Word, the Will and the divine Life is "the one but all-embracing, mediated union between the divine Trinity (i.e. the Trinity of the triune God, the Trinitarian structure of God) and the incarnate Word as Godman (Theandros, in the person of Jesus Christ) through the eternal creative Word of God (that is an element both of the triune God and of the incarnate Word). And that single unit the unity of which results from such a single but all-embracing, mediated union between the divine Trinity (i.e. the Trinity of the triune God, the Trinitarian structure of God) and the incarnate Word as Godman (Theandros, in the person of Jesus Christ) through the eternal creative Word of God is the indivisible 'Theo-christological as Trinitarian-theandric' Figure called Jesus Christ the Emmanuel.

§7cc) Thus the chain of altogether twelve theandric unions in Jesus Christ the Emmanuel is that which stretches 1) from the divine-human union of each of the three components of the humanity of Christ the Godman (a humanity consisting in the triad constituted by His human body, His human soul, and His human spirit contained by the body and containing the soul and, thus, connecting, linking, uniting, the soul and the body) with each of the three components of the divinity of Christ the Godman (a divinity consisting in the triad constituted by the divine Word, the divine Will revealed by the divine Word, and the divine Life lived by the same divine Word) in the incarnate Word as Godman, 2) through the direct divine-divine union of each of the three components of the divinity of Christ the Godman - namely the union of the divine Word, and of the divine Will revealed by the divine Word, and of the divine Life lived by the divine Word - with the triune God, 3) to the one but all-embracing, mediated, theandric union of the entire humanity (comprising the human body, spirit and soul) of Christ the Godman with the divine Trinity through the three components of the divine half of the incarnate Word as Godman, namely through the divine Word, the Will and the divine Life.

§7d) Therefore building the bridge between Science and Religion, hence between Science and faith, faith and reason, at the model of the union of Humanity and Divinity in Jesus Christ the Emmanuel as the God-with-us, God-united-with-us-men, God-in-love-with-us-men, God-occupied-with-us-men, God-in-solidarity-with-us-men, means for the Emmanuelites:

1) putting Science is at the place of Humanity in the Godman Jesus Christ, whereby 1a) the Empirical Sciences are at the place of the human body of Christ, 1b) the Metaempirical Sciences are at the place of the human soul of Christ, 1c) the philosophical Science (which unites the empirical Sciences and the Metaempirical Sciences) is at the place of the human spirit of Christ (which is contained in and by the human body and contains the human soul and thus unites the human body and the human soul of Christ), and 2) putting Religion (as interaction between the preventient action of the self-revealing God and the subsequent reaction of Man to God and His self-revelation) at the place of the Divinity of Christ (which comprises the divine Trinity and the three divine projections *ad extra*, namely the divine Word as the vertically linear projection, the divine Will as the obliquely linear projection and the divine Life as the horizontally linear projection), whereby 2a) God's three religious acts of revealing Himself in sacred things are put at the place of the three diverse divine projections. such that i) God's religious act of revealing Himself 'in sacred words documented in the Holy Scriptures as source of the doctrinal tradition of the Church' is put at the place of the vertically linear projection called the eternal creative Word of God, while ii) God's religious act of revealing Himself 'in sacred signs called the sacraments as source of the devotional tradition of the Church' is put at the place of the oblique projection called the divine Will (contained, revealed and done by the divine Word, as God's command that He be loved by Man with the whole heart and whole soul and whole mind and whole strength and His wish to be worshipped in spirit and truth), whereas iii) God's religious act of revealing Himself in 'sacred actions called Spirit-filled and Spirit-led prayer and perfect charity (comprising the doing of all sorts of good, i.e. both material and spiritual works of mercy, to everybody, both to the good and to the bad people, and the doing of no evil to anybody) as source of the disciplinary tradition of the Church' is put at the place of the horizontal projection called divine Life (lived by the divine Word and to be lived by Man as life of doing every good to everybody and not doing any evil to anybody)', 2b) at the place of the divine Trinity (as the unity resulting from the union of the three persons in one God, namely the Father and the Son and the Holy Spirit, with the one divine essence) are put the three basic religious acts of Man (faith, worship and morals) in such a manner that: i) at the place of the Father is put Man's religious act of faith in God, ii) at the place of the Son is put Man's religious act of worship of God, iii) at the place of the Holy Spirit is put Man's religious act of morals as of avoiding evil and doing good perfectly to all of the other beings than oneself, like God the heavenly Father does through and with and in His incarnate Son Jesus Christ to all His creatures, whereas iv) at the place of the one divine essence is put the essence - as the ontological requisite for the existence (reality) - of man's religious act in general.



§7da) To the union of ‘the divine Word that ought to be believed and that contains, reveals and does the divine Will and lives the divine Life’ with ‘the human spirit’ in the incarnate Word corresponds therefore the union of ‘God’s religious act of revealing Himself in sacred words documented in the Holy Scriptures as source of the doctrinal tradition of the Church’ with ‘the philosophical Science which unites in itself the empirical and the meta-empirical sciences’ in the bridge between Science and Religion.

§7daa) And in this context, on the one hand, the use of Science to enrich Religion means practically the use of the philosophical Science (which unites - in itself - the empirical and the meta-empirical sciences), hence the use of both the empirical (i.e. natural – chemical, physical, geological, geographical, cosmological - as well as historical and human) and the meta-empirical (i.e. metaphysical, and exact, namely logical and mathematical) sciences, to enrich the Christian Religion, to generate for the believers in God more and more knowledge of God from the Word of God as from what God has said directly or through His incarnate Son to men about Himself, i.e. about who He is, namely His person as He who He is and who is the Lord and the God of the fathers of Israel, what He is, namely His essence as the first and the last, the first and the last being, the first and the last of all beings, including of Himself, and as Spirit, Light and Love, how He is, namely His nature and structure as the eternal and almighty and numerically one but structurally triune God, what He does, namely His operations (*operationes - opera et actiones*), namely His works and actions and activity *ad extra*, as the Creator of the world and the Saviour, Giver of Life and of Salvation to men, e.g. to use - in togetherness with such natural, hence empirical, sciences as biology and physics - an exact, hence metaempirical, science like logic and the metaphysical, hence metaempirical, science to deduce from what God says Himself to be (cf. “I am the first and the last”) lots of knowledge both about His proper, i.e. singular, number and about His peculiar attributes, and using such exact, hence meta-empirical science as mathematics, precisely geometry, to deduce lots of knowledge about God’s proper (i.e. intertwining trinitarian) structure (as the principle of His divine intelligibility) from who God says Himself to be (cf. “I am the Lord, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob”) and from His incarnate Son’s revelation not only of the proper number and names of the persons (“...baptize them in the name of the Father and of the Son and of the Holy Spirit”) that are inside God but also of their being inside one another (cf. The father is in me and I am in the Father”), or using the Science of geometry to translate the Christian doctrine of the faith concerning the structure of God into scientific symbols from which to deduce laws of stability and of dynamism that regulate the life inside God, inside the Godman and inside the Theo-christological as Trinitarian-theandric Figure resulting from the union of the triune God with the incarnate Word, the union of the divine Trinity with the Godman (theandros).

And, on the other hand, the use of Religion to enrich Science means practically the use of those laws of stability and of dynamism regulating the life inside God, inside the Godman and inside the Theo-christological as Trinitarian-theandric Figure which have been deduced scientific symbols into which the Christian doctrine of the faith concerning the structure of God have been translated with the help of geometry to help Science make more and more salvific discoveries and inventions by applying these laws to unite pertinent and compatible elements of those empirical material things of which God has asked man to be masters and of those living material things that God has given man as source of nutrition into salvific material products for prolonging the material salvation which Christ has accomplished through His physical and psychical healing miracles and His social, socio-cultural, socio-political and socio-economic miracles.

§7dab) Hence the Emmanuelites build the bridge of the gap between Science and Religion by letting the human spirit as the proper subject of both of Science and Religion use each of the two to enrich the other.

§7daba) On the one hand the human spirit as the subject of both Science and Religion uses Religion (religious truths) to enrich Science. For, **Science can, through Religion,**

arrive at making more and more discoveries or invention by reproducing the works and actions of God: 1) be it by imitating God's model of creating man, 1a) be it through the way He created the male human ("Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being" Gen 2:7), 1b) be it through the way He created the female human being ("So, Yahweh God made the man fall into deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. Yahweh built the rib he had taken from the man into a woman, and brought her to the man" Gen. 2: 21-22); 2) be it by imitating God's models of creativity found in God's living and non-living creatures particularly found in the movement of the living material creatures that God has asked man to master (e.g. in the flying of the birds in the air, in the movement of the animals – reptiles, bipeds, quadrupeds, millipedes, etc. – on the ground, and in the swimming of fishes in the waters or of ducks on the waters - "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all the living animals on earth" Gen 1: 28a); 3) be it by uniting or mixing material – gaseous, solid and liquid - elements of the existing but not living material creatures in which or on which the living things make their movement (namely elements of that air in which the birds move, and of that ground on which the animals move, and of those waters in which the fishes or on which the ducks move) with material elements of those living material beings that God has given as food to man, namely elements of the seeds, of the fruits and of the plants and trees that bear these seeds and fruits ("See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruits; this shall be your food" Gen 1:29) - cf. the technical as that second arm of Scientific Theology in which the human knowledge of God in question is knowledge as *techne*, whereby the road to Technology passes through Logic and Mathematics.

God created the male human being by first i) molding out of mud as of matter the human body as a form and container and then ii) breathing into the body that breath of life which is the unity of soul and spirit as the proper content. The breath is thereby the spirit, the principle of consciousness or of awareness and of irritability, i.e. the capability to perceive and to react to the perceived reality; it is the presence of the spirit in the body that makes the body capable of being conscious and aware and of perceiving and reacting to perceived realities. The life itself the breath of which is breathed into the body is the soul, anima, the principle of animation and of movement; it is the presence of the soul in the body that makes the body capable of making a movement, such that without the soul the body were motionless, static. The method of creating the male into a living human being by first creating the container and then putting into the container the proper contents, is such that the structure or shape (form) of the container must correspond to the structure or shape of the content, thus the structure of the container must be conformed to that of the content, in order to be honest, sincere, true, no deceitful, and the nature of the container has to be contrary (opposite but not opposed) to, or same as, but not contradictory (opposite and opposed) to, that of the content, in order to be adequate or in order that the container can conserve the content. God's technique of creating the living male human being as a single unit - the unity of which results from the union of the two ('the body which by nature is visible and material and mortal and having a shape, form, that by structure, is a container' and 'the soul and spirit which by nature are invisible, immaterial or spiritual and immortal and are to be contained in the body as the body's proper contents') - is adopted

i) in Christ's mediated act of effecting at the Holy Mass – through His Priest and minister as His alter ego acting in His person - the one Most Holy Sacrament of the Eucharist as the single unit the unity of which results from the union of 'the Bread and Wine' and

‘the Holy Spirit and the very words spoken by Christ over bread and wine at the last Supper’, whereby the divine Spirit and Words are contained in the Bread and wine to constitute with the latter together the Eucharistic Sacrament, or ii) in Christ’s act of instituting - at the Pentecost - the Church as the single unit the unity of which results from the union of ‘the Holy Spirit as Wind and as tongue of fire’ and ‘the assembly of the waiting Christfaithful people in Jerusalem’, whereby ‘the Holy Spirit as Wind and as tongue of fire’ is contained in ‘the assembly of the waiting Christfaithful people in Jerusalem’ to constitute with such assembly together the living Church of Christ, iii) in Christ’s mediated act of effecting – in ordinary time through His ordained ministers, namely priests and deacons, and in extraordinary times through His non-ordained minister, namely the lay faithful - the sacrament according to the formula: ‘add word (as invisible spiritual reality) to material (as visible) element and at once there is sacrament’ (cf. St Augustine), like in Man’s act of putting tea into a cup and at once there is a cup-of-tea (as a single unit the unity of which results from the union of ‘a solid empty cup’ and ‘liquid filling tea’, whereby the liquid tea is contained in the solid cup to constitute with the cup together the one, solid-liquid and full, cup-of-tea). God created the female human being by first i) taking out of the side of the living male human being, whom He made to fall asleep, a rib as one of the constitutive parts of the body of the male human being, and then ii) putting flesh of human nature (the human flesh as that single unit the unity of which results from the union of ‘the material and mortal human body the exterior components of which are directly visible, while the interior components are only indirectly - namely through x-ray or microscopes or telescopes – visible’, with ‘the immaterial, immortal and invisible human soul’ through ‘the immortal and invisible human spirit that is both in a dissoluble union with the mortal body and in an indissoluble union with the immortal soul’) on that element taken from the side of the male

being; it is like putting clothes on a body, or putting veil on a tabernacle. God's technique of creating of the living female human being as a single unit - the unity of which results from the union of the two ('the flesh of human nature, a flesh that by nature is material, whereby the exterior components of it are directly visible, while the interior components are only indirectly - namely through x-ray or microscopes or telescopes - visible', and 'the rib taken from the sleeping male living being') - is adopted 1) in the Holy Spirit's act of effecting - at the incarnation of the Word (the event in which the Word was made flesh, but without ceasing to be God, by the power of the Holy Spirit who effected the Father-willed incarnation of the Son by uniting the Word of divine nature with the flesh of human nature and uniting the divine nature of the Word with the human nature of the flesh in such a way that the two natures are united unconfusedly, *inconfuse*, i.e. without confusion, without one being confused with the other, hence not unconfusably, *inconfundabiliter*, , undividedly, *indivise*, i.e. without division, without any division or quarrel between the two, hence not indivisibly, *indivisibiliter*, inseparably, *inseparabiliter*, i.e. without any separability of one from the other) and immutably, *immutabiliter*, i.e. without changeability or transformability of one into the other) - the one incarnate Word as the single unit the unity of which results from the union of 'the divine Word and Will and Life' and 'the human soul, spirit and body', whereby the divine Word and Will and Life are united with the human body, spirit and soul, to constitute with the human body and spirit and soul together the one incarnate Word, wherefore there are altogether twelve diverse theandric (i.e. divine-human) unions in the Theo-christological as Trinitarian-theandric Figure called Jesus Christ the Emmanuel as the Figure resulting from the union of the divine Trinity with the incarnate Word as Godman (Theandros) through the eternal creative Word of God that is an element both of the divine Trinity and of the incarnate Word. Eleven of the twelve theandric

unions are in the incarnate Word as God-man, while the twelfth union is the mediated union of the entire humanity of Christ (comprising the three components of the human half of the Godman: the human body, human soul and human spirit) with the divine Trinity through the three components of the divine half of the Godman (the divine Word, divine Will and divine Life). The altogether twelve diverse theandric unions are the sources and regulating principles of the diverse salvific signs, words and acts or actions or activities emanating from, discharged by, the one God-man Jesus Christ the Saviour, the One in whom man is united with God, humanity is united with divinity, the divine Word and Will and Life are united with the human body and spirit and soul, and thus who is able to unite, and actually unites, man with God, the human being with the divine Trinity, thus to effect that union in which the salvation of man consists, and 2) in the Church's act of sacramentalizing the divine, eternal, mysterious realities (persons and things like events as actions of persons or occurrence of things in time and space, in history and in the universe, or in eternity and in the supernatural world), whereby the Church 2a) veils (covers, wraps) the mystery in a material, visible element as in a sign that signifies the veiled (covered, wrapped) mystery, while 2b) using two types of action – rituals and ceremonials - to express (articulate) and explain (interpret) the action of God to man and the proper (corresponding, befitting) reaction of man to God. Rituals are actions accompanied by words, e.g. at the Holy Mass: 'making the sign of the Cross', 'raising, one after the other, the bread in the paten and the wine in the chalice to God as gifts required to be blessed by him before being consecrated for sacrifice to him', 'washing of hands', 'the epiclesis', 'raising together the body of Christ in the paten and the blood of Christ in the chalice with the left and right hand respectively as the final doxology, i.e. *per ipsum, et cum ipso, et in ipso ...*', 'showing and giving the body and blood of Christ to the people for communion', 'the blessing of the people'. And ceremonials are

actions, not accompanied by word, e.g. at the Holy Mass: ‘the bowings’, ‘the genuflections, at the beginning of the Mass, or after elevating the consecrated species, or before receiving communion’, ‘the kissing of the altar at the beginning and at the end of the Mass’, ‘the elevation of the body of Christ to the people of God for adoration, immediately after consecrating and transubstantiating the bread into it’, ‘the elevation of the blood of Christ to the people of God for adoration, immediately after consecrating and transubstantiating the wine into it’.

§7dabb) On the other hand the human spirit as the subject of both Science and Religion uses Science (scientific truths) to enrich Religion. For, **Religion can** use the Sciences 1) to deduce more and more knowledge of God from God’s revealing words about Himself and from His incarnate Son’s revealing word about Him, and 2) to translate into scientific, mathematical symbols, the revealed divine truths of the Christian Religion about the proper structure of God before and after the incarnation of His Son, and 3) to derive from such mathematical symbols the reflexes of those inner-divine laws, theories and theorems, of stability and of dynamism, which regulate the inner-divine life (as the eternal life to the participation of which God has invited man and in the participation in which by man consists the climax of the historically three-staged salvation of man).

§7dabc) The mutual enrichment between Religion and Science - the Emmanuelite method of bridging the gap between Science and Religion - is concretized in the human spirit’s act of 1) *using the Sciences* 1a) to (help the Believers in God) generate more and more knowledge of God (towards the realization of God’s purpose of creating man, for God has created Man that Man may in this world know Him, love Him and serve Him, in order, in the next world, to live eternally with Him His divine life of eternal love, eternal joy, eternal glory and eternal peace), 1b) transmit the generated knowledge of God and 1c) (help the Believers) acquire the transmitted knowledge of God, *and* 2) *using* (the formulae of the laws of stability and of dynamism derived from the geometrical symbols of the truths of) *the Christian Religion* to help Science (the Scientists) make more and more discoveries and inventions of novelties, i.e. not only to discover and invent new means and methods of producing but also to fabricate new material products, with which to prolong the material salvation wrought by Christ, *in other words, using those* inner-divine laws and theories or theorems of stability and dynamism, which have, with the help of Science, been derived from the revealed truths of the Christian Religion, to help Science make more and more discoveries and inventions that are salvific (i.e. to help Science not only discover and invent new means and methods of producing new things but also fabricate new material products with which to prolong the material salvation wrought by Christ) through a threefold method of uniting certain selected compatible (correlated, mutually complimentary, corresponding, conformed, relevant or pertinent) elements of those creatures of God the masters of which God has ordered man to be and certain elements of those creatures of God which God has given as source of nutrition, as food and drink, to man, whereby such a uniting of these elements is a method in three ways of arriving at such discoveries and inventions.

§7dabca) The salvific discoveries and inventions made by Science with the assistance of the inner-divine laws and theories or theorems of stability and dynamism derived from the revealed truths of the Christian Religion are those that are salvific in the sense of i) being not only new means and methods of producing but also new material products with which to prolong the material salvation wrought by Christ and thus ii) being in the service of promoting the human life –

fostering man's capability of perceiving and reacting to the perceived realities, capability of making a movement of himself by himself or by the help of another than himself, capability of respiration, capability of nurturing himself, capability of growth in mind and body, capability of reproducing himself, capability of eliminating waste products from inside himself and from around himself, etc.), hence discover or invent new means and methods of producing material things with which to prolong the material salvation of man wrought by Christ (through His psychic and physical healings miracles and His social miracles stretching from the socio-cultural miracles, like the feeding of the thousands with few loaves of bread and fish miraculously multiplied into superabundant quantity, the socio-political miracles, like arresting the power of turbulent wind on the sea which was threatening to drown the people in the tossed boat on the agitated waters, and the socio-economic miracles, like invoking money into the mouth of a fish in the sea and bringing out the fish from the water and the money from the fish and using the money to pay for Himself and His disciples the tribute to Caesar as tax to the government) material wellbeing comprising not only the health of mind and body of the human individual, but also the social welfare as socio-cultural, socio-political, socio-economic wellbeing of the human collectiveness (family, community, nation, people, society).

§7dabcb) The 'method in three ways' of arriving at such discoveries and inventions (i.e. at not only discovering and inventing new means and methods of producing material things but also fabricating new material products) with which to prolong the material salvation wrought by Christ, i) which consists in uniting certain selected compatible (correlated, mutually complimentary, corresponding, conformed, relevant or pertinent) elements of those creatures of God the masters of which God has ordered man to be and certain elements of those creatures of God which God has given as source of nutrition, as food and drink, to man, and ii) which is adopted by Science to enable it - with the assistance of such inner-divine laws and theories or theorems of stability and dynamism that have been derived from the revealed truths of the Christian Religion - make more and more salvific discoveries and inventions (i.e. to not only discover and invent new means and methods of producing material things but also fabricate new material products) with which to prolong the material salvation wrought by Christ, is one in three distinct but inseparably united ways (like a light in three distinct – vertical, horizontal and oblique – but inseparably united bundles of rays):

A) uniting them (certain selected compatible - correlated, mutually complimentary, corresponding, conformed, relevant or pertinent - elements of those creatures of God the masters of which God has ordered man to be and certain elements of those creatures of God which God has given as source of nutrition, as food and drink, to man) according to the terms of the formula for those laws of stability and dynamism found in the triune God which regulate the inner-divine eternal life (like His eternal act of Love for Himself) and the pre-incarnational acts of God *ad extra* (like His creation and governing of His creatures in the period before His Son became man through the incarnation of His eternal creative Word);

B) uniting them (certain selected compatible - correlated, mutually complimentary, corresponding, conformed, relevant or pertinent - elements of those creatures of God the masters of which God has ordered man to be and certain elements of those creatures of God which God has given as source of nutrition, as food and drink, to man) according to the terms of the formula for those laws of stability and of dynamism found in the Theo-christological, i.e. Trinitarian-theandric, Figure (called Christ the Emmanuel) as in the unity resulting from the union of the Trinitarian structure of God (the divine Trinity, the Trinity of the triune God) and theandric structure of the incarnate Word of God as the Godman, Theandros (the divine-human structure of the Son of God who is eternal and truly God and has been made man through the incarnation of the Word of God Son, in the person of Jesus Christ, but without ceasing to be God and hence who ever since the incarnation of the Word took place has become a synthesis of both God and Man in one person) through the eternal creative Word of God, the divine Logos, and regulating the salvation of man (which historically stretches from man's grace-aided return to God, till well into the interior of God,



through God's donation of His interior as eternal life to man, to man's participation in the eternal life donated to him by God), which is symbolized in Christ by the chain of unions that stretches i) from the theandric union of each of the three components of the humanity of Christ the Godman (a humanity consisting in the triad constituted by His human body, His human soul, and His human spirit contained by the body and containing the soul and, thus, connecting, linking, uniting, the soul and the body) with each of the three components of the divinity of Christ the Godman (a divinity consisting in the triad constituted by the divine Word, the divine Will revealed by the divine Word, and the divine Life lived by the same divine Word) in the incarnate Word as Godman, ii) through the divine-divine union (of each of the three components) of the divinity of Christ (the Godman) with the triune God, iii) to the union of His entire humanity (comprising the human body, spirit and soul) with the divine Trinity through the divine Word ;

C) uniting them (certain selected compatible - correlated, mutually complimentary, corresponding, conformed, relevant or pertinent - elements of those creatures of God the masters of which God has ordered man to be and certain elements of those creatures of God which God has given as source of nutrition, as food and drink, to man) according to the order of the eleven 'divine-human' ('theandric') unions in the incarnate Word and the one divine-human union between the divine Trinity and the incarnate Word through the divine Word in the Theo-christological as the Trinitarian-theandric Figure (called Christ the Emmanuel), whereby i) such 'divine-human' ('theandric') unions presuppose both the 'divine-divine' unions in the divine Trinity and the human-human unions in the humanity of Christ the Godman (Theandros), and ii) the altogether twelve theandric (i.e. divine-human) unions are the regulating principles of the structure of the various words, signs and actions of the holistic (embracing the material, the moral and the spiritual) salvation accomplished by Christ through His physically and psychically healing miracles on individuals and His socio-cultural, socio-political and socio-economic miracles for the prolongation of which Christ has instituted the technical arm of the Christian Scientific Theology.

§8db) To the union of 'the divine Will (contained, revealed and done by the divine Word, as God's command that He be loved by Man with the whole heart and whole soul and whole mind and whole strength and His wish to be worshipped in spirit and truth)' with 'the human spirit' in the incarnate Word corresponds therefore the union of 'God's religious act of revealing Himself in sacred signs called the sacraments as source of the devotional tradition of the Church' with 'the philosophical Science which unites in itself the empirical and the meta-empirical sciences' in the bridge between Science and Religion. Here is the root of Mystical Theology that is so different from Scientific Theology as 'the union of divine Will with the human spirit in the incarnate Word', hence the union of 'God's religious act of revealing Himself in sacred signs called the Sacraments as source of the devotional tradition of the Church' with 'the philosophical Science' in the bridge between Science and Religion, is different from the union of 'the divine Word' with 'the human spirit' in the incarnate Word, hence 'the union of God's religious act of revealing Himself in sacred words documented in the Sacred Scriptures as source of the doctrinal tradition of the Church' with 'the philosophical Science' in the bridge between Science and Religion.

§7dc) To the union of 'the divine Life (lived by the divine Word and to be lived by Man as life of doing every good to everybody, like God the heavenly Father does to all His creatures, and not doing any evil to anybody, as the devil does)' with 'the human soul' in the incarnate Word corresponds therefore the union of 'God's religious act of revealing Himself in sacred actions called Spirit-filled and Spirit-led prayer and perfect charity (comprising the doing of all sorts of good, i.e. both material and spiritual works of mercy, to everybody, both to the good and to the bad people, like God the heavenly Father does to all His creatures, and the doing of no evil to anybody as the devil does) as source of the disciplinary tradition of the Church' with 'only the meta-empirical Sciences (which embrace the metaphysical sciences - comprising General metaphysics and Special metaphysics or ontology - and the Exact Sciences that comprise Logic and Mathematics)' in the bridge between Science and Religion.