

On God and Evil

“This is eternal life: “That they may “know’ (in knows Biblical sense of being in an intimate relationship with) You, Abba, and Me, your Son, and the One Who revealed You to the world of men. (JN. 17:3) Here I will propose, through a jigsaw puzzle analogy, a theory on why human persons are eternal and why God (Who is Love) persists (perseveres) in permitting "person" caused evil (i.e., the evil that men do, and the evil men who do evil). There is no such thing as an evil force (such as killer tidal waves, earthquakes, and hurricanes), because only a person (and perhaps our beloved pets) can penetrate the human heart. God is Love; and so, every act of God is an act of infinite love. Therefore, His act of permitting evil is an act of infinite love. But how so? Preliminarily, the truth of the Incarnation, including the passion and death of God's Son, the non-human person, Jesus of Nazareth (JC of N), serves as a real example of God permitting evil in the very act of loving infinitely. (Would you deny the truth of the Incarnation?) God loves you (a person made in His Image), such that he will not permit evil to cause Him to not create you. Suppose you were in line to being born as the son of another Hitler type person, and with whom you were born to have an intimate father-son relationship. Do you really believe that God would forego creating you so as to not create another Hitler? God is not stupid, and Satan has no power over him. So, He would never cede to Satan a power that Satan doesn't have. For sure, God could clone you; but you wouldn't know this clone because you were never created. In any event, do not dare to put limits on God's ability to love "us men." If Satan has no power over JC of N (Jn.: 14:30), then, how much more so does he have no power over the Father's love. The great failing today of Catholicism, and of the rest of Christianity is (or so I say) its cowardly failure to proclaim the near incomprehensible ability of the "person" of Satan to weak evil on "us men" (i.e., to lead "us men" away from each other, and away from God; but to where and when, only God knows.) And "us men", includes, of course, those ones who are the product of willful abortion. Do you not know that any person who freely and knowingly participates in willful abortion shows an uncontroverted willingness to commit (legalized) willful homicide? This is so, because, for all any person knows really, what is willfully aborted may very well be an intact person. It is no different than shooting into a house while hoping that it is empty of persons. And shame on Pope Francis for not proclaiming this by telling all of "us men" to please "overly obsess" greatly in trying to put end to willful abortion. Had Francis lived during Hitler's reign, would he have told "us men" to "quit obsessing over saving Jews?" Does God love the unborn child less than He loves the Jews? Do you not know that the Church teaches infallibly (through the Ordinary Magisterium) that, irrespective of whether the conceived unborn child is an intact human person, he or she must always, and in all ways, be treated as if he is an intact person?

I do not contend that my theory is true. All that I claim is that it is neither unreasonable, nor against our shared Catholic Faith to believe it to be true. My theory has these presuppositions (as well as ones I may not know about?): 1) The truth, that evil exists through the exercise of free will by created persons, has no tendency in reason to explain why God persists in permitting evil to continue. 2) God created all persons (angelic, human, et al, if there be any) as a unity of intimate person to persons relationships. 3) While God's creation brought with it time (which is no more than a measurement of change, development, or regression, et al), the act of creation, itself, occurred outside of time; and so, from God's perspective, all of creation is created simultaneously. There is no past, or future, or even a now for God. For Him,

there is only "is." Putting this another way, do you not believe that JC of N's passion and resurrection is present as a true reality at the celebration of each Mass? Now, let this be put another way, which will cause many to frown: You knew (were in an "unfolding" intimate relationship with) the prince and epitome of all created goodness, and the (created) person who would best reveal God to created persons: Lucifer, in his original goodness, or before he became Satan, the prince of persistent evil. You, unwittingly, freely chased after him after his great fall, and so accepted being contaminated by his evil. And you will, after time has ceased existing, see that that is true. (I won't go in to it at this time, but what I say here is not inconsistent with the truth of the doctrine of Original Sin.) 4) Who I am, the person who God created as me, created me as the person that I am by creating me as a sort of a seam in a unity of all persons in intimate relationships with each other. I am not talking about a mere give and take relationship. I am saying that every person is a part of my very composition. So, no Satan, or no JC of N, or no Mary (the mother of God), or no Hitler or Stalin, or Joe and Jane Peasant, or John and Mary Caveman, or no Martians, or no you or me, then, no you and me. 5) Every person has a unique perspective of "knowing" (being in an intimate relationship with) God. In being in relationship with all other persons, then, as being part of God's unity or community of persons, I know God from the perspective of each and every such person. I share or actively participate in each of their unique takes on God. 6) Notwithstanding that some persons (such as Satan) walked away from God and God's unity of all created persons, the fact remains, that I retain the capacity to know God from an infinitely better perspective than the (created) "person" of Lucifer (aka, Satan) in his original goodness. This perspective is a community based perspective of knowing God "face to face" by virtue of being in an intimate relationship with JC of N, and his (adopted) brothers and sisters: The Father's adopted children. 7) No person can cease being the person who he is. A person cannot forfeit being a person. You can give your life to another person, such as JC of N; but you cannot give or forfeit your personhood to another (any more so than can the Father forfeit to His Son, JC of N, His Fatherly personhood.) Further still, from a Christian perspective, the natural death of a human person is no more than his dying to evil (or in evil). SO, IT IS NOT A Human Person's Dying to Life. You are stuck "eternally" with being you. (Otherwise, God would be a very poor Image Maker of human persons.) But have no fear because God can make you a you beyond your best exciting good dreams of yourself. 8) A human person is not reducible to the unity of his soul and flesh, although he has them both in a unity that is not divisible, even by death. (And any more so than is God, the Person of JC of N, reducible to the unity of His human body and human soul.) A human's personhood is reducible only to a thought of God (i.e., the Trinity) in the very act of loving creatively and uniquely. (JC of N "is" God, so He is not reducible period, not even to a loving thought of His Father.)

Jigsaw puzzle pieces are static, but persons are the virtual opposite: We are dynamic because God is always loving us. By definition, a person cannot be re-configured (forfeit himself, or cease being the person who God created, ~~even in his natural death; and~~ notwithstanding even his walking away from God to engage in evil, and so be subject, always and in all ways, to consequences of that "walk away." God will never violate any person by interfering with the person's freedom, et al. If it were otherwise, then God would violate his own image (and so, He would then, not be God). 12) It is a certainty that God can make us more human (more in His Image), if we become open to being conformed more to His Image.

Now for the puzzle: Take a jigsaw puzzle with one hundred pieces, and assume that ninety (99) of those pieces are not static, but are dynamic persons (helplessly hell-bound), and represent the remnant of sheepish ☺ created human persons (who have yet to arrive in hell. And note here that a person who is already in hell will never ask: "Where in hell am I", because in hell, there is no place where you are not in hell. So, quit saying, "where in the hell am I!"). Suppose further that, except for the centerpiece of the puzzle, the remaining ninety-nine (99) sheepish persons form a unity. So, here is the puzzle: Can the foregoing centerpiece, himself, be "configured" (by making himself fit perfectly and unobtrusively) into the nine-nine (99) unity or community of persons in the jigsaw puzzle without his being reconfigured (made into a person who he is not)? The answer is "yes," if the Centerpiece is JC of N, because the person of God the Son, in His humanity, can make every person more human or more and more in His Father's Image (and less evil, or even forever free of all evil). He can make us better lovers of, and forgivers of, our neighbors. If it were otherwise, then, we would have to go and reconfigure Jesus's Parable of the Lost Sheep. And did not the Father of the "Prodigal Son" suffer the evil of his hell-bound lost son, who He found, and then brought back to His house? Or, do you really think or believe that this prodigal, "on his own", found his way back to his suffering Father's house? No! He found his way back to his Father's home because his Father, in His suffering for his son, continued to leave His Imprint Image in his prodigal son. It is the person who suffers, and not his nature. And don't tell me that God, by definition, cannot suffer. He and his Son, JC of N are "One". So, as the latter Person suffered, then, it follows necessarily, that the Former suffers equally, as does the Holy Spirit.