

FATHER OMEGA'S LAST TESTAMENT

John O'Loughlin



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Of Centretruths Digital Media

CDM Philosophy

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PREFACE

Despite its slightly ironic title, this philosophy project is perfectly serious in its most exactly comprehensive analysis of the four main elementally-conditioned class/gender contexts, which have been described as noumenally sensual, phenomenally sensual, phenomenally sensible, and noumenally sensible, the first and third of which form an axial integrity on a diagonally descending basis and the second and fourth of which such an integrity on a diagonally ascending one, so that they divide into two types of society which, as in previous works, have been characterized as either state-hegemonic and church-subordinate or church-hegemonic and state-subordinate, as the case may be.

Therefore each of these contexts is more complex than the initial terminology might suggest, because further divisible between male and female elemental positions, which in turn subdivide into psychic and somatic aspects that conform to either church or state on what has been described as primary or secondary terms, depending on which gender is hegemonic in any given context, be it upper- or lower-class, in sensuality or sensibility.

Consequently our four basic contexts quickly mutate into eight positions, which further subdivide along

somatic and psychic lines, each of which is subdivisible between will and spirit in the case of soma, and ego and soul in the case of psyche, as described in previous texts but not, I believe, with the same logical authority as comes to light here and reveals, for the first time, just *how* interdependent state and church can be, for better or worse, depending on the axis.

The conclusions that have been drawn, however, are not such that any self-respecting person could reasonably quibble with; for they point to a solution to the problem of contemporary state-hegemonic civilization that would return civilization, in duly transmuted church-hegemonic guise, to its true stature as something worthy of the utmost respect for its moral insight and cultural accomplishments.

John O'Loughlin, London 2004 (Revised 2022)

001 – 025

001. There are four main contexts of gender/class interrelationship, and they are the contexts of noumenal sensuality, of phenomenal sensuality, of phenomenal sensibility, and of noumenal sensibility. Let us examine each of these four contexts separately.

002. Noumenal sensuality is divisible between the spatial space of metachemistry and the sequential time of anti-metaphysics, the context of metachemistry, which is upper-class female, being further divisible between somatic materialism and psychic fundamentalism, while the context of anti-metaphysics, being upper-class male, is further divisible between somatic anti-idealism and psychic anti-transcendentalism.

003. Phenomenal sensuality is divisible between the volumetric volume of chemistry and the massive mass of anti-physics, the context of chemistry, which is lower-class female, being further divisible between somatic realism and psychic nonconformism, while the context of anti-physics, being lower-class male, is further divisible between somatic anti-naturalism and psychic anti-

humanism.

004. Phenomenal sensibility is divisible between the voluminous volume of physics and the massed mass of anti-chemistry, the context of physics, which is lower-class male, being further divisible between psychic humanism and somatic naturalism, while the context of anti-chemistry, being lower-class female, is further divisible between psychic anti-nonconformism and somatic anti-realism.
005. Noumenal sensibility is divisible between the spaced space of metaphysics and the repetitive time of anti-metachemistry, the context of metaphysics, which is upper-class male, being further divisible between psychic transcendentalism and somatic idealism, while the context of anti-metachemistry, being upper-class female, is further divisible between psychic anti-fundamentalism and somatic anti-materialism.
006. In sensuality, female criteria are hegemonic, which means that soma takes precedence over psyche, whereas in sensibility it is male criteria which are hegemonic, meaning, as intimated above, that psyche takes precedence over soma.
007. Only in noumenal sensuality or sensibility is this gender division ever unequivocal; for there is

nothing above metachemistry to prevent it from conditioning anti-metaphysics after its own gender actuality of soma preceding and predominating over psyche on the 3:1 absolute terms of most particles:least wavicles, just as there is nothing, in sensibility, above metaphysics to prevent it from conditioning anti-metachemistry after its own gender actuality of psyche preceding and predominating over soma on the 3:1 absolute ratio terms of most wavicles:least particles.

008. With phenomenal sensuality and sensibility, however, this gender division is rarely unequivocal but, like the phenomenal contexts of worldly relativity in which a $2\frac{1}{2}:1\frac{1}{2}$ ratio of more particles:less wavicles or, for males, more wavicles:less particles is the average mean, more usually equivocal in respect of the hegemonic gender nominally conditioning the subordinate gender in terms of its own actuality but the subordinate, or mass-under-volume lower-plane gender, being able to determine the emphasis towards either psyche or soma with the assistance of the noumenal gender-counterpart to itself which will be unequivocally hegemonic over time in either spatial sensuality (metachemistry) or spaced sensibility (metaphysics), and therefore either somatically free to permit of the anti-chemical subversion of physics in respect of somatic

emphasis or, in the case of metaphysics, psychically free to permit of the anti-physical subversion of chemistry in respect of psychic emphasis, neither of which emphases would ordinarily obtain in relation to purely phenomenal, or worldly, criteria but either an emphasis on somatic primacy in phenomenal sensuality or an emphasis on psychic primacy in phenomenal sensibility.

009. The former emphasis would make for a narrowly heathen disposition in which free soma took precedence over bound psyche not only for the phenomenally hegemonic context, viz. chemistry, but, by dint of female pressure, for the phenomenally subordinate context, viz. anti-physics, in which anti-masculine males would be encouraged to emphasize soma contrary to their gender actuality of psyche both relatively preceding and predominating over soma, the latter emphasis, by contrast, for a narrowly Christian disposition in which free psyche took precedence over bound soma not only for the phenomenally hegemonic context, viz. physics, but, by dint of male pressure, for the phenomenally subordinate context, viz. anti-chemistry, in which anti-feminine females would be encouraged to emphasize psyche contrary to their gender actuality of soma both relatively preceding and predominating over psyche.

010. Neither type of phenomenal hegemony would conduce towards worldly stability or compromise, which is precisely what the worldly contexts require in the relativity of their phenomenal dispositions if subordinate gender unrest and even tyrannical opposition to such unrest on the part of the hegemonic gender is not to ensue, with potentially disastrous consequences for all concerned!
011. Therefore it is fitting that, in the interests of worldly stability, the subordinate gender, though conditioned according to the hegemonic gender's intrinsic somatic/psychic actuality, is able to subvert the ensuing reality on terms reflective of its own gender actuality, and all because it does not exist in isolation from a noumenal controlling and overall conditioning influence, unequivocally hegemonic in its own context, but is able to avail of its kindred gender disposition to effect the necessary modification in favour of either psyche or soma, as the case may be, and thereby partake of phenomenal compromise in the interests not only of worldly stability but to the advantage, more significantly, of the noumenal controlling and overall conditioning influence, which is able to